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THE

CHRISTIAN HERALD.

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From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. Malachi i. 11.

VOLUME V.

NEW-YORK:

PUBLISHED FOR THE EDITOR,

ON THE FIRST AND ON THE THIRD SATURDAY OF EVERY MONTH,

AT THE BOOKSTORE OF

W. B. GILLEY, No. 92 BROADWAY.

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1818.

NOTICE OF THE EDITOR.

In No. 25 of the last Volume of "The Christian Herald," the editor announced his design to make some alteration as to the mode of publishing it; an arrangement which his other avocations rendered indispensable. He also intimated his intention to increase in this Volume the quantity of serious and edifying compositions, either original or selected. On this latter point, some further explanation may be requisite.

Though the diffusion of religious *intelligence* has always been the *main* design of this publication, still it was deemed not incompatible with that object to occupy a portion of our pages with short tracts tending to illustrate or enforce important truths. These, besides imparting that additional interest which variety of matter is calculated to produce, may likewise render the work more extensively useful and more generally acceptable. In pursuing this plan it will be the study of the editor not to depart from the *catholic principles of Christianity* on which he has hitherto endeavoured to conduct this miscellany. He will also consider it conformable to the general character of the publication to aim at inculcating truths of a practical, in preference to those of a speculative nature.

Communications comporting with the above views will be thankfully received and duly attended to.

Several of our readers have suggested the propriety of using a larger type than that on which the last three volumes have generally been printed. In complying with this suggestion, it has been deemed proper to increase also the size of the page, in order to insert about the same quantity of matter in *one* Number of the present volume as was contained in *two* of the preceding.

THE CHRISTIAN HERALD.

Vol. V.]

Saturday, April 4, 1818.

[No. I.

The following remarks on the twofold duty of circulating, and of studying, the Holy Scriptures, we have extracted from a late Number of a British Magazine, and hope they will prove both acceptable and edifying.

It is now allowed on all hands, by the Protestant body, with scarcely a dissenting voice, that it is the duty of Christians, collectively, in their several societies, and individually, in private life, to exert their influence and ability in endeavouring to disseminate the knowledge of religion, by communicating the Bible to those who are in want of this precious treasure. This truly catholic principle of charity has taken deep root in the public mind for several years past, and has spread itself extensively among all descriptions of persons. While the eye of an intelligent and sagacious observer of the world discerns much that is of an ominous character in the signs of the times, the almost universal prevalence of so generous and philanthropic a spirit presents a subject of grateful reflection and pleasing anticipation. The word of divine truth is a sweet antidote to the evils that abound in the earth. Like the salt cast into the waters by the prophet, it becomes, by the blessing of God, of healing efficacy to the noxious fountain of human nature. The unparalleled exertions that have been made by Christians within a few years, in printing and circulating translations of the sacred books among different nations, in their own proper tongues, are beyond all praise, and may be reasonably expected to produce a rich and abundant increase of invaluable benefits to mankind. Wherever the Scriptures are received and believed, they will turn men from idols to serve the living God, who made the heavens and the earth, the seas and the fountains of water. They will introduce order, peace, and liberty, into those regions that are full of the habitations of horrid cruelty, oppression, and barbarous despotism, and will accelerate, with rapid motion, the progress of the human mind in the acquisition of all useful knowledge and convenient arts. He, therefore, who contributes to diffuse the word of life among the

benighted tribes of the earth, not only consults the eternal interests of his fellow-creatures, which, indeed, ought to be the paramount object of his consideration, but he sows the seeds of civilization, learning, and liberty, which will certainly, though perhaps but slowly, spring up, and cover the face of the world with fruit.

There can, in reality, be no dispute about the excellence and propriety of this species of benevolence, of this labour of love, among those who believe the Scriptures to be the word of God, and to contain those doctrines, the knowledge and belief of which are necessary to the salvation of men. It is no unusual thing, indeed, to hear ignorant and conceited persons, who have never given themselves any trouble to read and understand the Bible, declaim against the spirit of evangelizing the nations, which has gone forth among all classes of Christians. The abuses made of the charitable donations of Bible Societies, the great difficulties in the way of removing the prejudices of stupid and bigoted pagans, are the usual topics on which these persons are accustomed to enlarge, forgetting that all great and permanent effects are slowly produced, and that the employment of the best means of attaining an object is often unavoidably accompanied with partial inconveniences. When the husbandman casts his seed into the ground at the proper season, trusting in the superintending power and providence of God, who rules the course of nature, and produces the return of spring, summer, and harvest, in their regular order, by an established law, he acts the part which sacred philosophy, as well as religion, enjoins. He knows that it is probable the birds of the air may devour a part of the seed, that some part of it may die away beneath the clod, or that the rapacious reptile may nip the opening blade; but he sows his seed, notwithstanding, in the hope and the assurance of a certain increase. Whatever objections may be raised by those who are disaffected to the cause of truth and religion, all those who consider it to be their duty to cherish and promote this laudable zeal for the propagation of true religion, are anxious to extend the sphere of its operations far and wide.

There is something apparently incongruous, and really painful, in stating any circumstances that tend to diminish the feeling of pleasure that naturally arises in the breast of a benevolent man, on contemplating this general movement of

the public mind in favour of imparting the Scriptures to the uninstructed nations of the world. It cannot however, have escaped the notice of the most superficial observer, that many persons show an active zeal in the support of Bible Societies, who yet do not appear to give any practical and substantial evidence that they are themselves lovers of the Sacred Book. That charity which thinketh no evil, would incline us to believe that every individual who contributes a part of his wealth, to convey the Bible to distant regions for the benefit of their poor and idolatrous inhabitants, should duly estimate the worth of that gift which he is desirous of communicating, as his most valuable donation, to others. The present which he thus makes may do much good; and it would be criminal in him to withhold it, when it is in his power to bestow such a blessing; but experience and observation tell us, that the donor is often ignorant of the value of the boon which he confers.

Is it to be supposed that we esteem this book highly, when we seldom or never look into its contents? On the contrary, would we not rather, if our admiration of it were great, sedulously, patiently, and cheerfully, devote ourselves to the reading of it, that we might thoroughly understand what information it conveys, what sentiments it inculcates, and what spirit it breathes, that our whole souls might be filled, influenced, and moulded into a proper state and temper, by the doctrines and principles which it contains? Without knowledge, the heart is not good, and the divine knowledge which the word of God communicates, must be sought for as for hid treasures. Those who are inspired with a love of secular learning, and have no other aim than the gratification of an awakened and ardent curiosity, or the obtaining a place in the records of fame, consider no sacrifice too great in order to accomplish these purposes. The dedication of time, health, recreation, and sleep, are all too little, when put into competition with the attainments of those stores of knowledge which they are so earnestly desirous of acquiring. This devotedness of scholars and philosophers to the objects of their pursuits is so natural, that the world augurs unfavourably of any person who pretends to addict himself to the study of letters or science, and who does not exhibit in his conduct more or less of this ardour and application. It seems, however, to be a pretty general opinion, that no

particular study is requisite in order to understand the Bible. Some persons, it may be, having been accustomed to read it at school, in their early years, or under the immediate care of their parents, think that they knew all about its contents long ago, and, under the vain idea of the superior progress which they have made in wisdom and knowledge, leave the examination of it to more youthful, or less intelligent minds than their own. Others there may be, probably, who never once read the Scriptures throughout in any regular and careful way, and so can never have any conception of the majesty, purity, power, and harmony of all, and the several parts of the sacred books. Some, it is likely there may be, who, from ignorance and prejudice, entertain doubts of the divine inspiration of the Scriptures, or are enemies to their peculiar doctrines, and, of course, either carelessly read them or wholly neglect them; while, thinking it a good thing, upon the whole, for society to encourage the circulation of the Bible, they do yet concur with the truly benevolent in their endeavours to promote that object. The practice of such persons, and of all others who neglect the study of the Bible, from mere indolence and lukewarmness of feeling, is most unsuitable, and indefensible, and wholly at variance with the acknowledged and legitimate mode of proceeding in every other case that is of the smallest degree of importance. It is not that easy and trivial thing to attain a competent acquaintance with the Scriptures, of which many ignorantly dream. While the great doctrines and duties which they contain are expressed in few, simple, and intelligible terms, so that persons of the meanest capacities may receive, believe, and obey the truth, the whole compass of revelation, in all its parts, relations, and connexions, forms a field of inquiry and sublime gratification to minds of the very highest and most cultivated order.

No man ever yet acquired a sound and extensive acquaintance with the things of religion, without bestowing great, laborious, and long continued exertion, in the study of the Bible. It is, indeed, difficult to conceive the character of a real Christian, who does not make the book of God his daily companion, counsellor, and guide; who does not love it more than all other books in the world put together, or, who does not derive his principal satisfaction from other writings and pursuits, only in so far as they tend to illustrate and esta-

blish its genuine meaning and importance. How incongruous, how inconsistent is it, then, for professing Christians to feel languor and insupportable weariness of spirit, when custom, or a sense of propriety, induces them to open the sacred volume, while their hearts flutter with joy, and their eyes sparkle with vivacity, at the prospect of procuring the pleasure of a perusal of some new and fashionable novel or romance! This disposition of things indicates a diseased and dangerous state of religious and moral feeling, and is perhaps more frequently to be found than may at first view be imagined. Here, we may ask, can any individual, who is conscious of neglecting the study of the book of God, consistently advocate the cause, and promote the interests of those Societies, whose object it is to convey the Scriptures to every nation under heaven? Instances of this inconsistency are not very rare, and it is probable that the persons who stand chargeable with this offence, do really prove of little utility to the great cause in which they profess to embark. The man who seriously wishes to advance the progress of true religion and knowledge in the world, must, in order to be successful in his endeavours, give unquestionable evidence that he is himself a lover and reader of the Bible, and a person who, in the whole tenor of his conduct, acts on the principles which it inculcates, and feels the sentiments which it inspires. One principal advantage likely to accrue from the general interest now taken in the proceedings of Bible Societies, is the reflection that naturally arises in the minds of the thoughtless and inconsiderate, on the importance attached to the knowledge of the Scriptures by so large and honourable a body of persons of all classes throughout Christendom, and which may produce an impression on their feelings that will ultimately lead them to a more accurate examination of the sacred book than they ever undertook before.

The Bible has much to recommend it in a general point of view, to persons of capacity, intelligence, and taste, independently of the consideration of its divine origin, and paramount importance to every reasonable and immortal being. In the interesting study of the sacred volume, the admirer of the sublime and beautiful, in sentiment and expression, will find his taste fully gratified. The most splendid and fascinating fictions of ancient poetry, the most animated histories of important events in Pagan antiquity, and the most alluring

works of modern imagination and fancy, sink into insignificance and insipidity, when compared with the noble and naked simplicity of Scripture truths and descriptions. It argues an utter perversion of real taste, and gross ignorance of the subject, to conclude, as too many do, that the study of the Bible tends to subdue the intellectual faculties, and to introduce a low and vulgar commonness of spirit into well educated and genteel life. To convince every one that this is a mistaken notion, it is only necessary for him to make the experiment: and it might also be disproved, by a reference to the examples of some of the most powerful and cultivated intellects that ever illumined and adorned the world. Volumes might be written on this subject, and the materials yet remain unexhausted. The improvement of the understanding, the cultivation of the taste, and the gratification which the history, the poetry, and the beautiful and perfect system of morality contained in the Bible, are calculated to yield to the man of refined and elegant literature, cannot, however, be viewed as the most important object which ought to be pursued in the prosecution of the sacred study of the Scriptures.

Such remarks are made, only with a design, if possible, to remove the prejudice which is so strongly felt by men of taste and learning against the study of the Bible, though indeed the real cause of this dislike to the Holy Scriptures of truth, is much more deeply seated than either in the understanding, or the fancy.

JUVENILE DEPARTMENT.

MEMOIR OF THE DEATH OF MISS S—— H——, AGED THIRTEEN YEARS AND TEN MONTHS, DAUGHTER OF A DISTINGUISHED CLERGYMAN OF IRELAND.

“Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” John xii. 24.

During the time that persecution raged against the Church of Christ, it was well observed, that “the blood of the martyrs was the seed of the Church:” but now that “the Churches have rest, and are established,” it pleases God in his manifold wisdom still to try his people by various afflictions, and to make the heirs of salvation partakers of the sufferings of their crucified Redeemer. But these afflictions are for the most salutary purposes. Thus, while we see the bereaved parent, husband, friend, brethren, or sisters, weeping over the tomb of one dear to them as their own life, may we not behold from that tomb children raised unto Abraham? The present Memoir, being the substance of a letter written by the be-

reaved mother, it is ardently hoped will illustrate this truth. The precious seed now deposited in the silent grave, abideth not alone, but will bring forth much fruit to the praise of the glory of His grace who chose her in the furnace of affliction. For her brethren and sisters her fervent petitions will, we trust, be answered; and all who read will say, "What hath God wrought!" May many be led by it to seek that Jesus who giveth such victory over death and the grave; and such an abundant entrance into his everlasting kingdom; and thus experience the blessedness of the people who have the Lord for their God!

"I had long traced in my beloved child the sweet and silent influence of divine grace. Silent, modest, and gentle, she made no profession: but I witnessed her simplicity of character, her meek resignation, her entire submission to the divine appointment. When I was inclined to grieve that my beloved child was deprived of the gratifications of youth, and too often lamented that she could not partake of the active amusements of her brothers and sisters, my sweet and patient child bore all these privations with perfect calmness of mind, finding all her pleasure in sitting by me with her book or work. Since the month of July I painfully observed her constitution sinking, and her strength daily decreasing. In vain was medical aid; the decree was gone forth—her months were numbered; and therefore her disease baffled the power of medicine. My darling found some enjoyment in exercise, and in removing to the house of a friend for some time. Still, a desire to improve her mind, and acquire knowledge, gave her a motive for exertion, notwithstanding the great languor produced by extreme debility. The time drew nigh when I was to surrender the beloved object of my care and most tender anxiety. I marked the progress of disease with much inward conflict; I desired strength to yield her up with resignation to my God and her God: I sought opportunity to lay open to my child the danger she was in, but it often died upon my lips, and my heart shrunk from the disclosure of the solemn truth. My God, thou knewest my weakness: thou didst not leave her to my teaching, but didst sweetly teach her thyself—didst lead her into all truth—and, at the last, thou didst enlarge her heart, and unloose her tongue, to declare all thy praise, and to magnify the exceeding grace of our Lord Jesus Christ: so that the closing scene of my beloved child's life became to me an hour of inward joy and thankfulness: to her dear brothers and sisters, who surrounded her dying bed, a deep, solemn, and edifying sight; such as, I trust, through the divine blessing, may never, never be erased from their minds: and to the friends who witnessed it, a most affecting and deeply interesting scene. In removing from my own house, my darling child had directed several books to be packed up, observing, she should have much time to read to me when in the country; and particularly enjoying the idea that she should spend the Sabbath alone with me, which was always the object of her wishes, having been in the habit of selecting texts of Scripture for me, during the week, on various subjects. I had

often had occasion to wonder at the rapid progress my child made in scriptural knowledge, doctrinal truths, and the practical influence they should have on her life. Her quick discernment of right and wrong, the maturity of her judgment, the enlargement of her mind, and, above all, that measure of divine wisdom, which only God can impart—which, coming from above, is pure, peaceable, gentle, easy to be entreated, and which is without hypocrisy;—all these lovely graces I observed in my sweet child, brightening as she drew towards the close of her earthly career. What hath God wrought! Bless the Lord, O my soul, and forget not all his benefits! How has he perfected His praise out of the mouth of this my child, ordaining her to bring forth fruit, and that her fruit should remain! For by her death she still speaketh. I draw near the closing scene, and nature mourns, while my spirit rejoices in God my Saviour. Very sweet and pleasant wast thou to thy mother, my sainted child, in the days of thy sojourning here; and O how precious is thy remembrance, now thou art removed from my desiring eyes! Thy poor, worn-out tabernacle is laid in the cold and silent grave! No more can thy anxious mother watch thy bed, smooth thy pillow, dress thy tender limbs, seek to nourish thy delicate frame, cheer thy drooping spirits, or instil into thy tender mind the sacred principles of divine truth. No; my child is now emancipated from all care, and pain, and sickness, equal to the angels which excel in strength. The Lamb, who is in the midst of the Paradise of God, has wiped away all her tears, clothed her with the garments of salvation, crowned her with a glorious diadem; he feeds her with the living bread, and gives her to drink of the fountain of life. She shall thirst no more; no more feel weariness or painfulness; but, filled with the divine fulness, she beholds God as he is, and is made like unto him. Blessed be the Lord, who hath done for us great things, whereof we rejoice! My heart yields this darling object of its tender affection to her dear Saviour. Desiring to record his goodness and mercy, I would note down the last words of my sainted child. Some nights previous to that which terminated her short course here below, my darling awoke, and turning to me, said, “Was not that a quiet sleep, mamma?”

Praise God, from whom all blessings flow,
Praise him all creatures here below,” &c.

Again she said, “Mamma, I have a great deal to say to you, but am not able; but I love to hear you talk.” Many sweet words came from her, expressive of patient resignation and perfect calmness of spirit; often desiring me not to grieve, and reminding me I had many other children: spoke gratefully and affectionately of the attention and love she met from her brothers and sisters, and other friends; often particularizing them to me. At one time she threw her arms round my neck, and, sobbing, said, “O, my dear mamma, I hope I shall not grow up and be unkind to you.” Many such sweet expressions of grateful love and tender affection called forth my tears, which she always endeavoured to suppress. In the morning of that last sad day, she opened her eyes, and looking earnestly at me, she said,

"Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to save my soul from danger,
Interpos'd his precious blood."

As also,

"Safe folded in my Saviour's arms,
I'm safe from every fear."

I kissed my darling, and rejoiced in this testimony. When I asked her, did she not love Jesus more than her mamma? she was at first silent: when I repeated the question, she replied, "I hope, when God is going to take me, he will enable me to do so." And O how wonderfully and graciously was her desire fulfilled! the Lord mercifully disengaging her young heart from every earthly tie. I again asked my child what gave death a sting? She replied, "Sin."—"What, then, my darling, takes away the sting?" Immediately she answered, "The blood of Christ." Her breathing towards evening became most painful; no word of impatience escaped her lips; her countenance was serene, and a sweet smile when she spoke to me. About nine o'clock she turned to me, and said, "Dear mamma, take me in your arms, and lay me in the arms of Jesus." I replied, "O my beloved child, you are safe in your Saviour's arms; you do not fear death."—"O no," she replied,

"Safe folded in my Saviour's arms," &c.

When I observed she would soon be before the throne of God, she added, "Yes, mamma, and he will wipe away all tears from my eyes, and

"I shall sing the song of grace,
And view my glorious hiding-place."

I know, I know his grace is sufficient for me." She then desired to be raised up in her bed, and, calling for all her brothers and sisters, she took a solemn and affecting farewell of them, kissing each affectionately, and thanking them for their attention during her illness. And distressing as every exertion must have been to her weak frame and nearly exhausted breath, she stooped to embrace the youngest child. Observing her sister cry, she said, "Why do you cry? don't you know I am going to God?" When her aunt observed, "You are a happy child;" she replied, "How can I be but happy, when I am going to God? Good bye, aunt; won't you stay with mamma? Give my love to aunt G—." She then looked at me, and said, "Mamma dear, be sure to tell John I remembered him, and be sure to tell Edward I remembered him." Then sweetly turning to me, she said, "And now good bye, dear mamma; kiss me." I stooped to kiss her dear lips; she clasped her arms round me, and pouring out her little heart in prayer, she said, "God Almighty bless you, my dear mamma, and all my brothers and sisters, and aunts and uncles; my cousins, the Newenhams; Mrs. S.; and a great many friends whom I cannot name now: and O grant that I may meet them all before the throne of God; and that they may all know

Jesus Christ, whom to know is life eternal, life eternal!" and her arms dropped for a time. "And now, mamma, raise me up again," she sweetly said; and, with a heavenly smile on her countenance, she softly whispered to me, to remind her little brothers and sisters of what she used to say to them about speaking truth. She then told me all she wished to have done, always adding, "That is, if you please, mamma." She said, "There are a few papers in my writing-desk, which perhaps you would like to keep for yourself, mamma, to remember me;" and she smiled, as if it were a trivial thing to give me. She observed that her Prayer-book she would not wish any one to have but me; "Because you know, mamma—" This I knew she alluded to as having been her beloved father's; I had given it to her as a remembrance. She told me where I should find some money she had laid by for a pair of shoes for a poor boy. After some other little bequests, she lay back; and, putting up her weak and trembling hands, she said, "Now come, Lord Jesus, come quickly." She then asked me to go to prayer, when, all kneeling round the bed, I offered up an earnest prayer that her spirit might be dismissed—that Jesus would carry her in his arms, and take her to his bosom: she joined fervently, adding, "Amen, Amen;" repeating the words after me, "An abundant entrance into thy kingdom of glory." She then frequently cried out, "O come, Lord Jesus, why tarry?" Often asking the hour, she began to fear she was to outlive the night; and looking to her brother, she said, "Charles, are people long stopping?" meaning that she wished to stop breathing. Then, looking towards me several times, "Mamma, I am praying for faith and patience." Seeing her fall back, and as I then thought about to draw the last labouring breath, I put up my hands and my heart to God, blessing him that my child was *his*, and not *mine*. She opened her eyes, and with the most lovely smile, she said, "Ah, mamma, I am *yours* yet." Her breathing being extremely difficult, she began to be eager for her dismissal. I observed to her, that God's time was the best; that his will should be *hers*; that patience should have her perfect work. She lay, meekly resigned; then expressed a wish her brothers should leave her for a time. Turning to me, she said, "The reason, mamma, I wished the boys to go away was, because I feared I should grow impatient, and I could not pray when they were all about me." She frequently urged all to go to bed, saying, she feared she should stop till morning; "and then," she added, "I shall make you all cry again." At about twelve o'clock a most painful and agonizing scene commenced: inward convulsive pangs seized my suffering, afflicted child: her mind wandered, and she called out that she was burning inside: her face became convulsed, her eyes fixed; she talked rapidly; and after a most bitter conflict, she triumphed over the enemy of souls, crying out every moment, "Yes, I am in Christ's arms, and I am now in mamma's arms, and we are both in Christ's arms—and I am going to God's throne." When we prayed for her dismissal, she evidenced the clearness of her reason, by joining in every word. Then naming all

around her bed, she fixed her dear expiring eyes, beaming with tenderness, on me: "I am in mamma's soft arms; now I am laying my head on mamma's breast: now I see Christ; there he is!" pointing her little hands upwards. "See that Star, mamma; you know it is in the Bible. Now I am coming to Christ; and we shall all be with Christ, and before Christ's throne, from Deane to William" (naming the eldest and youngest of the family). With these words, "I am going to God's throne," her tongue faltered, her eyes closed, the conflict ceased, her happy spirit was dismissed from the suffering body, and she (as she herself said she would) entered into eternal rest. According to her own desire, she was laid down from her mother's arms in the arms of Jesus.

Go, gentle spirit, to the bosom of thy God: sweet and pleasant as thou wast to me, most joyfully do I resign thee to thy Saviour, who redeemed thee with the most precious price of his blood; to him who loved thee, and washed thee from every spot and stain of corruption; to thy heavenly Father, who drew thee to himself, who early tried in the furnace of affliction; and brought you forth as gold; to that eternal Spirit, who sanctified you, adorned you with so many graces; and made you meet for the inheritance of the saints in light. Glory be to the eternal Three in One, who saved, sanctified, justified, and has finally glorified my sainted child! Blessed be his name, that I have now treasured up in glory the dearest objects of my affections! True, my heart desired their continuance here yet a little longer: but who shall stay his hand, or say to him, "What doest thou?"—"Shall not the Judge of the whole earth do right?"—Can I not sing of mercy, as well as of judgment? Did he not draw nigh unto my soul in the day of my trouble, and with that voice which calmed the winds and waves, say "Peace, be still," to my poor, torn, and afflicted heart? Did I not hear him say, "Am I not still thy redeeming God? am I not also the God of thy seed?" And now, Lord, what wait I for? Truly, I wait for thy salvation, O Lord, and in thy word do I trust. O let me see thy grace poured out upon my much-loved children! Lord, requite them sevenfold into their bosoms, for their tender love towards my sainted child, their sweet sister, and for their fond and dutiful attention towards me, their afflicted mother! O let the prayer of my departed child be answered in their behalf; and may we be indeed a family united in Christ Jesus our Lord; that we may finally meet around the throne of God and of the Lamb!

The papers to which my beloved child alluded, and a copy of which I send you, are indeed a precious legacy to me, and a sweet testimony of the grace of God largely bestowed on her: her pocket-book was found full of appropriate texts of Scripture. As her meditations* and prayers show evidently the sweet frame of her mind, her views of sin, and of the atonement which is in Christ Jesus, I shall here transcribe them; not with a view, I hope, to exalt my child, who has now obtained that honour which cometh from God; but to show forth the power and excellency of the religion of Jesus: its efficacy

on the mind of thy dear child, enabling her to endure with patience and fortitude a weak and painful state of health. Her placid countenance, her serene and tranquil spirit, her affectionate recollection of every friend, her joy at the prospect of going, as she so often said, "to God's throne," astonished, delighted, and edified every beholder; and to me, her afflicted and bereaved mother, has proved, and will for ever prove, a source of sweet and unspeakable consolation.

SELF-IMMOLATION.

[From the Genessee (N. Y.) Farmer.]

The following account of the sacrifice of a Hindoo woman, on the funeral pile of her husband, may be relied on as authentic. It is an extract of a letter from Mrs. S. T. Newton, a resident in Calcutta, to her friends in this country, one of whom has politely favoured us with a copy for publication. Mrs. Newton is a native of Pittsfield, Mass. where her parents now reside.

CALCUTTA, June 18, 1817.

I open my letter, my dearest friends, to tell you I have witnessed one of the most extraordinary and horrid scenes ever performed by human beings; namely, the self-immolation of a woman on the funeral pile of her husband. This dreadful sacrifice has made an impression on my mind that years will not efface. I thank my God that I was born in a Christian land, and instructed in the Christian religion.

This event is so recent, I can hardly compose myself sufficiently to relate it. Last night I could not close my eyes, nor could I drive this martyred woman from my recollection. I am almost sick to-day, and I am sure you will not wonder at it. But this ceremony is so much celebrated, and by my countrymen so much doubted, that I was resolved to see if such "deeds could be," I have seen, and the universe would not induce me to be present on a similar occasion. I cannot realize what I have seen. It seems like a horrible dream.

Yesterday morning, at 7 o'clock, this woman was brought in a palanquin to the place of sacrifice. It is on the banks of the Ganges, two miles only from Calcutta. Her husband had been previously brought to the river to expire. His disorder was hydrophobia—(think of the agony this must have occasioned him.) He had now been dead 24 hours, and no persuasion could prevail on the wife to save herself. She had three children, whom she committed to the care of her mother. A woman called to undertake was preparing the pile. It was composed of bamboo, firewood, oils, rosin, and a kind of flax, altogether very combustible. It was elevated above the ground, I should say, 20 inches, and supported by strong stakes. The dead body was lying on a rude couch, very near, covered with a white cloth. The eldest child, a boy of seven years, (who was to light the pile,) was standing near the corpse. The woman sat perfectly unmoved during all the preparation; apparently at prayer, and

counting a string of beads which she held in her hand. She was just 30 years old; her husband 27 years older.

The government threw every obstacle in the way of this procedure. They are not strong enough to resort to violent measures, to prevent this abominable custom. Nothing but our religion can abolish it.

These obstacles delayed the ceremony until 5 o'clock, when the permit from one of the chief judges arrived. Police officers were stationed, to prevent any thing like compulsion, and to secure the woman at the last moment, if she should desire it. The corpse was now placed on the ground in an upright posture, and clean linen crossed round the head and about the waist. Holy water was thrown over it by the child, and afterwards oil by the bramins. It was then placed upon the pile, upon the left side. The woman now left the palanquin, and walked into the river, supported by her brothers, who were agitated and required support more than herself. She was divested of all her ornaments, her hair hanging dishevelled about her face which expressed perfect resignation. Her forehead and feet were stained with a deep red. She bathed in the river, and drank a little water, which was the only nourishment she received after her husband's death. An oath was administered by the attending bramins, which is done by putting the hand in holy water, and repeating from the Shaster a few lines. This oath was given seven times. (I forgot to say the child received an oath before the corpse was removed. The brothers also prayed over the body, and sprinkled themselves with consecrated water.) She then adjusted her own dress, which consisted of long cloths wrapped around her form and partly over the head, but not so as to conceal the face. She had in her hand a little box, containing parting gifts, which she presented to her brothers, and to the bramins, with the greatest composure. Red strings were then fastened round her wrists. Her child now put a little rice in her mouth, which was the last thing she received. She raised her eyes to heaven several times during the river ceremonies, which occupied 10 or 20 minutes. She took no notice of her child, having taken leave of her female friends and children early in the morning. A little cup of consecrated rice was placed by the child at the head of the corpse. She now walked to the pile, and bent with lowly reverence over the feet of her husband; then, unaided, she passed three times around the pile. She now seemed excited by enthusiasm, some say of a religious nature, others by affection for the dead. I do not pretend to say what motive actuated her; but she stepped upon the pile with apparent delight, unassisted by any one, and threw herself by the side of the body, clasping his neck with her arm. The corpse was in the most horrid putrid state. She put her face close to his; a cord was slightly passed over both; light faggots and straw, with some combustible rosin, were then put on the pile, and a strong bamboo pole confined the whole; all this was done by her brothers. The child then applied the fire to the head of the pile, which was to consume both parents. The whole was instantly

on fire. The multitude shouted ; but not a groan was heard from the pile. I hope and trust this poor victim expired immediately. She undoubtedly did without one struggle. Her feet and arms were not confined, and after the straw and faggots were burnt, we saw them in them in the same position she had placed them.

It was a voluntary act. She was resigned, self-collected, and perfectly herself. Such fortitude and magnanimity, such resolution, devoted affection, religious zeal, and mad delusion, combined, I had not conceived of, and I hope never to witness again. Hundreds witnessed this scene. Some admired the heroism of the woman—some were ready to tear the bramins to pieces ; for myself, I was absolutely stupified with pity and horror at this dreadful immolation. I am grieved to say, this is not an uncommon instance.

I believe I have given you all the particulars : put them in a better form, and tell this almost incredible story to some of my friends. There were present about 40 Americans, and a few English. I do not know the number of natives, but may safely say many hundreds.

Yesterday was also one of the feasts of Juggernaut. In returning home, we passed through a street, two miles in length, entirely filled with temples consecrated to that god, drawn by worshipping thousands and myriads, striving for that honour ; they were offering gold, fruits, and the most beautiful flowers, to the different idols placed within these temples. The air was perfumed with the most precious odours. The house tops were covered with people, dressed in the most expensive and fantastic manner, and children covered with jewels. Bands of native music preceded and followed each temple, making the most discordant sounds. People who had nothing to give, screamed and prostrated themselves before the innumerable idols that were standing in the streets. The horses were stopped twenty times at least by the crowd, gathering to offer sacrifices to these images. Guards were placed in all directions to keep order.

I can give you no idea of this country—I am awe-struck, but feel no inclination to worship. I thank God, we are not Hindoos ; and for all his mercies praise him :

Farewell, my dearly beloved friends.

EXTRACTS

FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, PUBLISHED DECEMBER, 1817.

From Basseterre, St. Christopher, Oct. 16, 1817.

About twelve months ago, when I was on the point of embarking for this country, you kindly furnished me with Bibles and Testaments, to distribute among the poor Negroes, and others, who were destitute of the Holy Scriptures, and had no means of obtaining them. I now take the liberty to present you my sincere thanks for your kindness, and to inform you how I disposed of your invaluable gift. Before I came to this Island, I was two months in Antigua. During my stay

there, several pious blacks came from Bermuda, an Island a short distance from Antigua, to request that a few Bibles and Testaments might be given them; for this they begged in a very affecting manner. Mr. Jackson and I gave them two dozen of Testaments. We informed those poor Negroes that we could not prudently give them any more. We advised them to read to such as were unable to read, and then to lend their Testaments to such of their companions as were disposed to read for themselves. This they promised to do; and, on receiving the rich treasure, their joy was inexpressible, as might be seen by the tears which flowed down their sable faces. Soon after my arrival in this place, a mulatto female slave called on me for a Bible, which I gave her. In a short time, several others, both black and coloured, called on me in a similar manner. As I saw the want of the Scriptures which prevailed, I was careful to give to such persons only as were in low circumstances, and appeared truly in earnest. After giving the Bibles and Testaments away in this manner, the few that remained in my possession I gave to a Sunday School in this town, where about two or three hundred poor black and coloured children are gratuitously taught the principles of the Christian Religion.

From Berbice, August 6, 1817.

The Rev. Mr. Davies has requested me to forward this letter to you. He is in great want of Bibles for the poor slaves and others in Demerara. It is pleasing to find that so many of those poor people have learned to read the Scriptures, and that they take so much delight in reading this Holy Book, which is able to make them wise unto salvation, and contented and happy in their present condition.

Mr. Davies writes:—"I had no just idea of the number of Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wish to have them. The next week, applications poured in from every plantation, and every quarter, especially for Bibles with references in the margin. The Negroes say they will get the money ready by the time the Bibles arrive, which I hope will be in four months at furthest."

We are endeavouring to prepare people for the Bible, by teaching them to read, and by pointing out to them the importance of it; and often wish that the 100,000 slaves in Demerara, Essequibo, and Berbice, could read; then we would write for 100,000 Bibles for them. The Negroes are sending you cotton, coffee, and sugar, every month; you must send them in exchange the precious word of God.

From the Moravian Missionaries on the Coast of Labrador.*

OKKAK, Sept. 18, 1817.

We, the Missionaries of Okkak, return to the worthy Bible Society

* Two of their number, of whom one had ministered in Labrador more than thirty-one years, appeared at the Committee, on the 17th of last month, in the costume of the natives, and expressed the thanks of the Christian Esquimaux, for what the Society had done in their behalf.

in London our most respectful and cordial thanks for the additional and most valuable present of the Acts of the Apostles, in the Esquimaux language, which we have received by the vessel of this year. May the Lord bless your deeds, which are wrought in God; and may the work you are carrying on, still continue to prosper for the salvation of many thousand souls!

This portion of the New Testament in the Esquimaux language, affords us much joy and encouragement; nor do we entertain a doubt but that our Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian Church, and feel their hearts warmed with fresh motives to gratitude.

Our aged Missionary at Nain, Mr. Schmidmann, is indefatigably engaged in completing the translation of all the Epistles, and has so far succeeded; that we have been able twice to circulate the manuscripts for revision, and we shall do the same, this winter, for the third time; after which, we shall get the whole fairly transcribed, and transmit it to you, next year, for your approbation and printing.

From a Calmuc Prince to the President of the Russian Bible Society:

January 4, 1816.

On the 19th of the first Tiger month, I received, with great pleasure, the letter you wrote to me on the first day of the Mouse month, in the last Wooden Swine year, together with two copies of the history of the merciful God, Jesus Christ, translated into our Mongolian language; one bound in yellow, the other in red. You desire me, for my own benefit, to read in this book, which contains the word of God, and to afford my subjects an opportunity to hear it, and learn from it also.

In obedience to this command, I have not only myself read the word and doctrines of the all-merciful God, Jesus Christ, but have given one of the copies to our Lama, who reads it with the Priests. Respecting my subjects, I wished to gather them together, this winter, in order to have this Book publicly read to them; but on account of the severity of the season, that is not practicable.

In the course of four months, the chief of my people will go upon a pilgrimage, to be present at the celebration of a religious festival, and assemble for the purpose of praying. At that time, I shall have the Book read to the people congregated for such a pious purpose, and in this manner obey your injunctions.

I shall not neglect, through the grace of God, giving you an account of the effect it has produced, and pray to Him, that he may have mercy upon me.

(Signed)

TUMEN DSHIR-GALANG.

Written in mine own solid habitation, in the Island of Shambay, the first of the last Tiger Month of the Fire Mouse Year.

From the Rev. Robert Pinkerton.

ST. PETERSBURG, Aug. 28, (O. S.) 1817.

The *Don Cossack Bible Society* was finally established on the 19th of July, when the brave Hettman, Count Platoff, and General Kuteinckoff, were unanimously elected Vice-Presidents, together with a Committee of eight Directors, two Secretaries, and a Treasurer. At the first Meeting of the Committee, Count Platoff presided; and a number of appropriate regulations were made, which will tend greatly to accelerate the object of the Institution. The following are extracts :

“ Now that the *Don Cossack Branch* is regularly organised, the Committee will endeavour to act in such a way as is best calculated to further the benevolent objects of the *Russian Bible Society*, and to furnish all our Cossacks, who desire to possess them, with the *Books of Holy Writ*.

“ It is necessary, therefore, first of all, to use means for augmenting the number of Members and Benefactors; thereby the amount of subscriptions will, by the aid of Almighty God, who blesses all good Institutions, be augmented also; at the formation of this Society, the subscriptions from the inhabitants of this city (*Tscherkask*) alone, were very considerable. The other parts of the *Don Cossack States* have not yet been called upon to aid this newly founded Institution; and, therefore, in order that the Cossack officers and men, and even the civil inhabitants, who are animated with a desire to promote the reading of the Word of God our Saviour, may have an opportunity of manifesting this their laudable zeal, by becoming supporters of this Society, the Cossack Government shall be petitioned to make its object known in a becoming way, in all the districts inhabited by the *Don Cossacks*, by sending to every village, 1st, a copy of His Imperial Majesty's letter to the Hettman, Count Platoff, on the subject of the Bible Society. 2d, A copy of the pamphlet on the object of the *Russian Bible Society*: from which every one will see, that not the smallest gifts are rejected; that even kopeks will be accepted with gratitude. 3d, Subscription papers for enrolling the names of the Members and Benefactors. Each of the Priests belonging to the Cossacks of the *Don*, shall also be furnished with copies of the same from the Consistories of *Tscherkask* and *Hossersk*; and these Consistories should further be petitioned to recommend the cause to the pastors of the flock of Christ, that on all occasions they may endeavour, as much as possible, to animate their people with a holy zeal for this work of God, undertaken to advance the glory of the Redeemer, and the eternal salvation of mankind. And as part of the Cossack troops are now on service in different countries; among whom, it may well be supposed, there are those, who, out of pious motives, would desire to take part in this work, so universally beneficial, and calculated to promote the salvation of souls, by becoming Members and Benefactors; therefore, the War Expedition should be requested to send copies of the above

named papers to every station where the Cossacks are on actual service. Respecting the number of copies of the Holy Scriptures needed, it may be taken for granted that it will be great, *because the zeal of the Cossacks for reading the word of God is well known.*"

According to the register which we have already received from the Committee in Tscherkask, the number of Members and Benefactors is no less than 8140. Their subscriptions amount to upwards of 22000 rubles; of which sum they have sent 10000 to aid the funds of the Parent Society. They have requested 365 copies in the Slavonian, German, Calmuc, and Tartar languages, to commence with; and are making preparations for opening a Depository.

LUTHER'S REFORMATION.

On the 31st of December, a very numerous meeting was held at the City of London Tavern, to celebrate the Tri-Centenary of the Reformation of Religion. More than 1500 persons were present, and among them a considerable portion of Ladies. The Duke of Sussex was called to the chair. 15 Resolutions were passed with acclamations.

1. Expressing the right of every man to worship God according to his conscience.—2. Declaring that Religion was not intended as an engine of state.—3. That the Scriptures as the only foundation of Religion ought to be accessible to all.—4. Against all authoritative expositions of Scripture.—5. Expressing that the violation of these principles caused multitudinous evils.—6. Censured the Romish prohibition of the Scriptures in ancient times to common people.—7. Expressed a grateful remembrance of Wickliffe, Jerome, and Hess.—8. Avowed the object of the meeting to be the celebration of the Tri-centennial period of the Reformation of 1517.—9. Enumerated the political and social benefits that resulted from the Reformation.—10. Ranked Luther and his associates as great among the greatest of mankind.—11. Commemorating Knox, Tyndale, Latimer, and other martyrs.—12. Expressing joy in the similar respect for the Reformation proclaimed in Germany.—13. Exhorting the European and American Protestants to guard the principles of the Reformation, now that Monastic Institutions and dangerous Societies were revived, and Inquisitions were continued or re-established.—14 and 15. Deprecated persecutions and uncharitableness.

Copy of a Letter from the Rev. Samuel Worcester, D. D. Cor. Sec. A. B. C. F. M. to Miss R. Rooker, Cor. Sec. of the Baltimore Female Mite Society, dated

SALEM, March 2, 1818.

DEAR MADAM—I cannot refrain from expressing to you the very high satisfaction with which I have perused the "*First Annual Report of the Baltimore Female Mite Society for the Education of Heathen Children in India.*" It breathes the genuine missionary spirit: the spirit which glowed in the first heralds of the cross, and from the hill of Zion extended the light of salvation into all lands. Let this

spirit pervade Christendom, and the darkness which covers the nations will be dispelled, and the children of all the families of the earth will be presented to the ONE SAVIOUR for his blessing, and be taught to lisp their infant hosannas to his name.

Long have female hands been employed in wreathing chaplets for warriors, and decking with laurel the brows of heroes and conquerors; long have female smiles and applauses inspired the love of glory, and cheered the field of battle and death. Happy day!—when these hands, these smiles, and these applauses, shall be consecrated to the cause of the PRINCE OF PEACE—shall devotedly aid in bringing the nations under his benign sceptre—shall cheer the soldiers of his banner in their toils, and conflicts, and sufferings, and animate only to deeds of unfading glory, and to the winning of imperishable crowns.

Illustrious examples indeed are not wanting. “Many women” followed the suffering Redeemer to the scene of his last agonies, and mingled their tears with his blood. “Of the chief women not a few consorted with the Apostles,” and dedicated their free-will offering, their active exertions, and their resistless influence, to the sacred work of spreading abroad the savour of his name. And how much the first missionary to the heathen, the benevolent, intrepid, and indefatigable Paul, was encouraged and animated by his female helpers, is evident from the affectionate and grateful manner in which he recorded their names, and acknowledged his obligations to them. In the immortal joys and honours of his achievements, they participate.

The excellent spirit and the liberal charities of the ladies of Baltimore will impart fresh animation to the devoted and beloved missionaries in India. “Their own works shall praise them.” Many “children,” rescued from the pollutions of paganism and instructed for immortality, “shall rise up and call them blessed.” They will not be forgotten in that day, when He whose hand is full of blessings for eternity, shall make up his jewels.

I tender, dear madam, to you, and through you to your worthy Society, the most affectionate and grateful salutations.

S. WORCESTER, *Cor. Sec. A. B. C. F. M.*

Miss Rebecca Rooker, Sec. Balt. Fem. Mite Soc. &c.

REVIVAL IN ITHACA, (N.Y.)

Extract of a Letter from the Rev. Mr. Wisner, to the Editor of the Boston Recorder, dated Ithaca, February 4, 1818.

Dear Sir,—Though we have great reason to rejoice in the goodness of God to this congregation, yet perhaps the work has been less extensive than you have heard.

God in his holy providence sent me to take the charge of this congregation in the latter part of January, 1816. At that time religion and morality were both in a very low state. The church consisted of twenty members, nine males and eleven females. Of

the nine males, five were corrupt in doctrine and practice, and have since been excommunicated. The religious instruction of children had been neglected, and I could not learn that there had ever been a religious conference in any part of the congregation. "The ways of Zion mourned," few came to her solemn feasts.

The people received me when I came among them in a manner that I hope I shall always remember with thankfulness to God and gratitude towards them. Every door of usefulness was opened to me by my congregation—the people seemed willing to hear as often as I was able to preach.

About the first of April, 1816, a special attention was discovered in the congregation, which has continued in a greater or less degree to the present time. During the last fall and fore part of the present winter the work has been more powerful than at any former period, and though it has now considerably declined, there are still a number inquiring what they shall do to be saved.

The work has not been accompanied with noise—it has been still and deep—it was evidently the Lord's work, and where he touched he generally broke the heart, and produced a repentance that (in the judgment of charity) "needeth not to be repented of." We have generally through the last year, had at least one conference or prayer meeting every evening in the week in some part of the congregation, and sometimes two or three.

We have received to the communion of this church since I came to this place, ninety persons, and a number who have hopes have not yet united with us.

It appears from the returns made to the Cayuga Presbytery, that there has been a good work in most of our churches during the last year. The report of hopeful converts for 1817, is as follows, viz :

Genoa 44; Lansing 60; Cayuga 20; Dryden 20; Skeneateles 14; Ludlowville 25; Aurelius 69; Mentz 9; Moscow 20; Camillus 25; Auburn 180.

You see, my dear brother, what God is doing for us in this part of the vineyard—pray for us, that we may not be left to grieve away his Holy Spirit. I am, dear brother, yours in the best of bonds.

WM. WISNER.

Slave Trade—By a decree of the king of Spain (which appears in the London papers) Spanish subjects are prohibited from trading in slaves on the coast of Africa, north of the line, under a penalty of transportation for ten years to the Philippine Islands—and restricts the duration of the trade south of the line, on the same coast, to two years and five months, from the date of the decree, which was December last.

A Society is proposed to be formed in the city of Philadelphia, to convene on Sabbath evenings for social prayer, reading the Scriptures, and a selection of religious discourses, by the most approved French divines, such as Massillon, Bossuet, Bortalou, Saurin, Fe-

nelon, Geofroy, Pictel, Du Boc, &c. The exercises are intended to be conducted in the French language, and the discourses which shall be read published. The individuals or families who shall constitute the Society are to pay \$15 per annum, and be entitled to a copy of the discourses. M. Chazotte has undertaken to be the reader in this Society.

[*Religious Remem.*]

ALLEGORY.

Letter from a Christian passenger, on board the Good Hope, to a near relative on land.

My dear Friend,

The friendship which has long subsisted between us, and the kind concern you have manifested for my welfare, lead me to conclude, that you will be glad to be informed, of the reasons which induced me (naturally averse as I was to the course I have adopted) to leave my native country, and undertake a perilous voyage on the deep waters, to a foreign land.

You well know my base conduct after I left my father's house. Released from parental restraints, I determined to take my fill of the pleasures of life, and accordingly gave myself up to whatever my inclination led me. But the expense which attended this course, soon reduced me to beggary and extreme want. In the midst of my distress, still the pride of my heart continued; which prevented my making known my sad situation to my father. Thus sinking under the pressure of misery, I wandered from place to place, till I reached the town of Desperation, where I was taken dangerously ill. Not knowing any who would relieve me, I sunk into despair; and I actually formed the desperate resolution of riding the world of a wretch unfit to live. It is not in my power to describe, nor is yours to conceive, the horror of mind I endured. I dreaded either to reflect on the past, or to anticipate the future: every thing was dark, gloomy, and terribly alarming. Just at this period I met with a person, whose name is Evangelicus, who hearing my complaint, and feeling for me in my distressed situation, kindly asked the cause of my trouble. I frankly told him how foolishly I had acted, and confessed that my misery was just, as it was the necessary consequence of my own wickedness. He asked me what I thought of doing, and how I expected to find relief:—I replied, "I have no hope of obtaining help from any quarter; my condition is hopeless, and I am resolved to bring my misery to an end, by destroying my life." He then appeared greatly concerned for me, and began to reason with me on the desperate wickedness of such an act, and said, with great earnestness, "Do thyself no harm." He also declared, in the most solemn manner, "that no murderer had eternal life." Moreover, said he, by this rash act you will only increase your misery, and place yourself in a circumstance from whence it will be impossible you should be extricated. I told him, I conceived my present state was of such a description, that I had not the least hope of ever being relieved. He then began to encourage me, and observed, that, sad as my condition was, yet there was no room for despair: it is possible, said he, that you may obtain complete deliverance from your misery. The intimation of a possibility of happiness caught my ear, and I

eagerly inquired, "Sir,—how?—where?—by what means?—pray inform me what I must do; I am willing to undertake any thing within my ability, in order to be restored." 'As to your doing,' replied he, 'it is impossible, from the situation in which you are, to obtain relief from any thing which you can do. There is but one way in which you can safely hope for deliverance from your misery; and, by attending to my advice, you will assuredly succeed.' He then observed "There is now lying at this port (for the town of Desperation is a sea-port, from whence thousands in a year embark, and sail down the channel, which empties itself into the Gulph of Hades, or Hell) a ship called "The Good Hope;" she is commanded by "Captain Salvation," and is destined to the Celestial Lands. Go then immediately to the Captain, make known all your case to him, and implore his assistance: ask him to take you on board his ship, "for now is the accepting time," and he hath given me full authority to declare, That whosoever makes application, he will in nowise, on no account whatever, reject."

This unexpected intelligence much surprised me; nor could I easily persuade myself that all I had heard from Evangelicus was true. I felt many objections, which I stated to him;—as that I had no money to pay my passage. 'That,' replied he, 'is no ground of objection, for his terms are "without money and without price." Again I objected; that my clothes were so mean, so ragged, and filthy, that my appearance would disgust the Captain, and disgrace the ship's company. To which he replied, 'Let not that discourage you; for he does not take the decent and respectable, but mean and despised persons; whom, as soon as he receives, he always clothes in garments of his own providing.' In short, Evangelicus answered every objection I could bring, in such a satisfactory manner, that I at length came to the resolution, and said, "I will arise and go" to this Captain; "who can tell" but I may be accepted, and taken under his protection to the desired haven. Not that I expected to be received as a passenger; but I was determined, if he would only admit me as a menial servant, not to lose the opportunity. Accordingly I went; but how difficult did I find it to reach the ship! At length, between hope and fear, I arrived, and inquired for the Captain, and was directed to "knock" at his cabin door, and it would be opened. I did so, but with a trembling hand; and, to my great surprise, the Captain himself came to speak with me. It is impossible to describe what I felt the moment I beheld him;—the majesty and beauty of his person overpowered me. Never before had I such a view of my own meanness! I appeared so deformed, so filthy, and contemptible, that I said within myself, "Behold, I am vile." Notwithstanding the vast disparity between us, he condescended to speak to me! and O what gracious words flowed from his lips! Looking at me with so much tenderness as would have broken the hardest heart, he said, "What wilt thou that I should do for thee?" With my cheeks covered with tears, and my heart palpitating with fear, I tremblingly replied, "Be not angry with me, good Sir, for my boldness in coming hither: I am a poor miserable creature, who have reduced myself to the greatest necessity and wretchedness by my wicked conduct, and had even premeditated my destruction; when one whom you had commissioned met with me; and by his advice, I am come to entreat your pity, and beg a passage on board the ship which you command, as I am told she is bound to that haven of rest which I earnestly wish to reach. I have no money, nor any thing to recommend me. I throw myself on your mercy, dear Captain; "save me, or I perish!"

Can you believe what I am about to relate? He made not the least objection to my request, nor did he at all reflect on me for my past folly, but immediately said, "Come, for all things are now ready." I was now clothed with the richest robe you ever beheld; I sat down at a delightful repast with the rest of my fellow passengers, whose joy appeared much increased by my coming on board. After being refreshed, and honoured with our Captain's company, we could not suppress our feelings, but began to sing, "Jesus, at thy command, we launch into the deep," &c. Ah, my dear friends, now it was I began to be happy; and O, how earnestly I wished for you on board. O that the day may soon come, when you will pardon our gracious Captain to take you, being willing to "leave the world and sin behind!" Since I have been at sea, I have experienced much distress: Indeed, sometimes, I have been greatly afraid that, after all, I should perish; yet, praised be my gracious Captain, his skill and kindness have hitherto been equal to all my dangers and necessities. I intended to have given you some account of the trials I have experienced on my voyage, arising from sickness, tempests, and the attacks of enemies; but this must remain for my next, which I shall embrace the first opportunity of sending. At present I conclude, wishing you all desirable blessings; and am, my dear friend,

Yours affectionately,
H. W. R.

At Sea, on board the Good Hope.

FOR THE CHRISTIAN HERALD.

Extract from a metrical Epistle, written some years ago by the Rev.
Charles Wesley, to the Rev. George Whitefield.

Whitefield, since our contention's at an end,
And in each other we can greet a friend,
Our hands, and hearts, and counsels let us join
In mutual league, t' advance the work divine.
Let this be now our strife, our single aim,
To pluck as brands poor sinners from the flame;
To spread the vict'ry of Immanuel's cross,
And spend our days in his most worthy cause.
Too long, alas! we gave to Satan place,
When party zeal put on an angel's face;
Too long we list'ned to the crafty fiend,
Whose trumpet sounded—"For the faith contend!"
With hasty, blindfold rage, in error's night,
How did we with our fellow-soldiers fight!
We could not then, our Father's children know,
But each mistook his brother for his foe.—
"Foes to the truth, can you, in conscience, spare?"
"Tear them," (the Tempter cry'd,) "in pieces, tear!"—
So thick the darkness, so confus'd the noise,
We took the Stranger's for the Shepherd's voice;
Rash nature wav'd the controversial sword,
Inflam'd to fight the battles of the Lord;

Fraternal love from ev'ry breast was driv'n,
 And bleeding charity return'd to heaven.
 The Saviour saw our strife with pitying eye,
 And cast a look that made the shadows fly.
 Soon as the day-spring in his presence shone;
 We found the two fierce armies were but one,
 Common our hope, and family, and name;
 Our arms, our Captain, and our crown the same;
 Enlisted all beneath Immanuel's sign,
 Bought with his blood, the seal of love divine.
 Then let us cordially again embrace,
 Nor e'er by strife the gospel cause disgrace;
 Let us in Jesus' name to battle go,
 And turn our arms against the common foe;
 Fight side by side, beneath our Captain's eye,
 And more than conquerors in his service die.
 Can we forget from whence our union came,
 When first we simply met in Jesus' name?—
 The name mysterious of the God unknown,
 Whose secret love allured and drew us on
 Through a long, lonely, legal wilderness,
 To find the promis'd land of Gospel peace.
 True yoke-fellows, we then agreed to draw
 Th' intolerable burden of the law;
 And jointly lab'ring on with zealous strife,
 Strengthen'd each other's hands to *work for life*;
 To turn against the world our steady face,
 And, valiant for the truth, enjoy disgrace.
 Then, when we serv'd our God through fear alone,
 Our views, our studies, and our hearts were one:
 No smallest variance damp'd the social flame;
 In Moses' school we thought and spake the same.
 And must we, now in Christ, with shame confess,
 Our love was greater when our light was less?
 When darkly through a glass, with servile awe,
 We first the spiritual commandment saw,
 Could we not then, our mutual love to show,
 Through fire and water for each other go?
 We could:—we did:—in a strange land I stood,
 And beckon'd thee to cross the Atlantic flood;
 With true affection wing'd, thy ready mind
 Left country, fame, and ease, and friends behind,
 And eager all God's counsels to explore,
 Flew through the wat'ry world, and reach'd the shore.
 Nor did I linger, at my friend's desire,
 To tempt the furnace, and abide the fire:
 When sent into the hedges and highways,
 I called poor outcasts to the feast of grace;

Urg'd to pursue the work by thee begun,
Thro' good and ill report, I still rush'd on;
Nor felt the fire of popular applause,
Nor torture fear'd in such a glorious cause.

Ah! wherefore did we ever seem to part,
Or clash in sentiment, while one in heart?
What dire device did the old Serpent find,
To put asunder those whom God had join'd?
From folly and self-love opinion rose,
To sever friends, who never yet were foes;
To baffle and divert our noblest aim,
Confound our pride, and cover us with shame;
To make us blush beneath his short-liv'd power,
And glad the world with one triumphant hour.

But lo! the snare is broke, the captive's freed,
By faith on all the hostile powers we tread,
And crush, through Jesus' strength, the Serpent's head.
Jesus hath cast the curs'd accuser down,
Hath rooted up the tares by Satan sown;
Kindled anew the never-dying flame,
And re-baptiz'd our souls into his name.
Soon as the virtue of his name we feel,
The storm of life subsides—the sea is still—
All nature bows to his benign command,
And two are one in his Almighty hand.
One in his hand, O may we still remain,
Fast bound with love's indissoluble chain;
(That adamant which time and death defies,
That golden chain which draws us to the skies!)
His love, the tie that binds us to his throne;
His love, the bond that perfects us in one;
His sacred love constrains our hearts t' agree,
That love shall last throughout eternity!

PHILADELPHIA CHARITY SCHOOLS.

*Annual Report of the Board of Managers of the Philadelphia Society
for the establishment and support of Charity Schools.*

The Board of Managers in presenting their Annual Report, congratulate the Society on its growing prosperity, and extended usefulness. From an income of less than twenty dollars per annum, it has increased its revenue sufficiently to maintain two schools, in which more than three thousand poor children have received the rudiments of an English education. From the number of nine or ten members at its foundation, it has witnessed an increase to four hundred; and a disposition manifested by the benevolent, to fill up the places of those whose labours have ceased.

Within the last year a measure long contemplated by the Society, has been accomplished. The liberal donation of the executors of

Robert Montgomery, deceased, mentioned in our last report, has enabled the Board, with the assistance derived from scholars paid for by the county commissioners, to open two schools, one for boys and one for girls, on the Lancasterian System, in the District of Southwark. In these schools are three hundred and fourteen children, of whom two hundred and thirty-four are paid for by the County Commissioners, and the remaining eighty educated out of the funds of the Society.

The annual expense of educating the children of the poor, returned by the assessors to the County Commissioners, had become so enormous as to awaken the attention of the Board as well as that of very many of our fellow-citizens. It was believed that these children could be educated at about half the sum then paid; and the Commissioners, anxious to lighten the public burthens, agreed with the Board, to pay six dollars per annum for every child sent by their order to the Southwark Schools, to a number not exceeding three hundred. The prices heretofore paid by the Commissioners, to all the teachers employed by them, have in consequence of this arrangement been much reduced.

All the Schools under our care are now conducted on the Lancasterian plan; and the Board on this occasion, renewedly approve of this system, and testify to its beneficial effects, as well as to its superiority over every other system hitherto known for the education of the poor.

Pursuant to a resolution of the Society, the Manual of the Lancasterian System published by the British and Foreign School Society, has been republished, with a concise history of our own Society prefixed, and also the Lancasterian Lessons, very much amended and adapted to the Schools of this country; both of which are now offered for sale.

From the re-publication of this book, highly beneficial results will be likely to ensue. The details of the Manual are such as to enable a person of moderate capacity to establish the system in places where a regularly instructed Lancasterian teacher could not be procured, and it is hoped from the general concern manifested by the friends of education and sound morals, that ere long every village in our country will contain a well arranged Lancasterian School.

The Board have the pleasure to state, that in the Walnut-street schools, there are 368 boys, and 182 girls, and in the Southwark schools, 194 boys, and 120 girls, making the total number of scholars at present under the care of the Society, 764.

The teachers in the schools in Walnut-street, are Thomas Walter and Elizabeth Wilson—those in Southwark, are Samuel F. Watson and Sarah Morton.

The Board have now closed their seventeenth Annual Report. They rejoice to see the views of the founders of the Society accomplished. A general attention seems to be excited in the public mind on the subject of the education of the poor. Charity schools, on enlarged and liberal principles, have within a few years past,

been established in various parts of our country, and the benevolent mind looks forward to the period not far distant, when education and knowledge will be diffused through all the ranks of the community. To a Beneficent Providence who has crowned our labours with his blessing, we desire to render unfeigned thanks, and evince our gratitude by renewed exertions in the path of duty.

Signed by order of a meeting of the Board of Managers, held 12th month (Dec.) 31st, 1817.

PHILLIP GARRETT, *Chairman.*

SYNOD OF GENEVA, N. Y.

From the Palmyra (N. Y.) Register.

The Synod of Geneva convened at Rochester February 18th, 1818, and report:

The Synod of Geneva has six Presbyteries, viz. Onondaga 19 Ministers and 27 Churches; Cayuga, 15 do. and 26 do.; Geneva 14 do. and 21 do.; Bath 6 do. and 10 do.; Ontario 19 do. and 16 do.; Niagara 9 do. and 16 do.

Some of the ministers belonging to the Synod have the pastoral charge of churches not yet connected with any Presbytery; and some have no pastoral charge. Twenty ministers and 1791 communicants have been added to the Synod the last year.

STATE OF RELIGION.

From a free conversation had on the state of religion within our bounds, it appears, that in all our Presbyteries there is an increasing attention to religious concerns. Most of the congregations belonging to the Presbytery of Cayuga have been graciously visited; many sinners have been convinced, and hopefully made penitent and humble, and the professed friends of Christ have generally been revived and made to rejoice in the God of their salvation. In the congregation at Auburn the work of divine grace has been extensive and glorious; 210 have already united themselves to the church, and are rejoicing in the love and service of their Redeemer.

The congregation at Ithaca has shared largely in Divine quickening. The two congregations in Geneva have also been graciously visited, and God's children refreshed. In the Presbytery of Onondaga the riches of Divine grace have also been displayed during the last year. In the town of Camillus the Holy Spirit has been gloriously shed down, and a church constituted, consisting of about 100 members. The congregation in Otisco has also experienced a plentiful effusion of the Spirit. At Salt Point, and in the villages of Orville and Liverpool, the riches of redeeming love have been experienced.

The congregations in Richmond and Genesee, in Ontario Presbytery, and the congregation in Buffalo, in Niagara Presbytery, have been graciously visited, and the number of communicants very considerably enlarged.

During the last year, Sabbath Schools and Bible Classes have

been instituted in many of our congregations, and have been productive of much good. Monthly concerts for prayer, and weekly conferences have generally been observed. These, with the stated female prayer-meetings, observed in many of our congregations, with an increased disposition to remember the Sabbath day, to keep it holy, and to attend on the stated and occasional preaching of the word, have gladdened the hearts and excited the exertions of the friends of Zion.

In view of these rich blessings of our God and King, the Synod take courage, and call upon themselves and brethren to make exertions to advance the interest of the Redeemer's kingdom, in full confidence that the time has come for the Most High to have mercy on his Zion.

The Synod are not insensible that "there remaineth yet very much land to be possessed."

The name and Sabbaths of the Lord are, by many within our bounds, greatly profaned; which, with the intemperate degrading use of ardent spirits, are abominations which call for deep repentance, speedy reformation, and the joint counteraction of all the friends of the Lord Jesus Christ.

The Synod thankfully recognize the good hand of God upon the congregations within their bounds, and supplicate a continuation of the smiles of the Great Head of the Church, to render all his friends more faithful, to bring his enemies to bow to his authority, and to fill the world with the knowledge, love, and praise of his name.

REVIVAL IN POULTNEY, VT.

Extracts from a communication of the Rev. CLARK KENDRICK, to one of the Editors of the American Baptist Magazine. Nov. 1817.

The uncommonly gloomy season we witnessed last year, seemed to fall with more weight on the minds of the public than any one judgment of God I ever witnessed before. It evidently produced a solemnity on the minds of many people; but there was no general acknowledgment of special conviction until September, when there began to appear something of a work of grace in one corner of the town. For some time we were held in a state of suspense between hope and fear as to the issue, whether it would continue and extend its balmy influences, or take its flight, and leave the people in their sins.

About this time there was an occurrence perhaps worth noticing. In the centre of the town where nothing of the work had discovered itself, one evening towards twilight, a number of young girls, from about 11 to 14 years of age, were very merrily at play on the broad steps of the Baptist Meeting House, and of a sudden, without any visible cause, they were struck with solemn awe, and retired with sighs and sobs to a house, where they spent the evening in reading the Bible and other good books. Some of these children (one of whom was my eldest daughter) eventually obtained a comfortable hope, and were baptized. This circumstance led me to hope that the Holy Spirit was mercifully hovering over us.

The latter part of October there began to be evident appearances of conviction, in different parts of the town. Sabbath and conference meetings became crowded; and many were inquiring what they should do to be saved.

During the revival, perhaps nearly 200 have been hopefully brought into the possession of religion. Some of whom have not as yet joined the church. I conclude that between forty and fifty have united with any Congregational church in this place. The additions with us since the commencement of the work are an hundred and seven, six of whom have been added by letters. The converts generally maintain a good degree of engagedness in the cause. Many of them are in the bloom of youth. One of whom, a young man, soon after he had made a religious profession, ended his warfare, and sleeps with the pious dead.—The reformation has given rise to a large Female Mite Society, to aid missionary funds and the education of youth for the ministry.

BENEVOLENT EXERTIONS.

Extract of a letter from the Rev. Robert Johnston, to the editor of the Chillicothe Recorder, dated Forks of Yough, Feb. 21.

The church in this place is composed of a goodly number of decent and respectable professors, many of whom, we have reason to believe, are really pious, and some, we trust, are looking and longing for times of refreshing from the presence of the Lord, though nothing very encouraging has yet appeared. We have had an addition of six to the communion this winter, and two of that number, women who have families, were baptized. We have lately witnessed an almost unanimous zeal in the Forks, in both sexes, to engage in benevolent institutions. The ladies have recently organized a Cent Society, which promises important aid to the funds of the Western Missionary Society. A Bible Society was formed on the 12th inst. including the Rev. Matthew Henderson's charge and mine, which appears to meet with very general concurrence. The day we met to organize exhibited a zeal and unanimity which the precepts of that Holy Book are calculated to inspire. About a hundred names were added to the long list of Zion's professed friends, at our first meeting. I expect to present you with a copy of our Constitution and Address, perhaps by the next mail. Late in the fall I proposed to form a Bible class in each branch of my charge, on the plan recommended by the General Assembly. So soon as I got my people to understand the design of the institution, it met with encouraging attention; and the experience of a few evenings has procured the most unqualified approbation of old and young, as the best institution for improving the mind in the knowledge of God, and the Bible, that has ever been known in the church. The number that meet in each congregation once in two weeks, is generally between eighty and a hundred. As it respects myself, I can say it is the most pleasing and laborious undertaking I ever attempted. We seldom get through the examina-

tion under three hours. I believe this is one of the means by which the Redeemer is about establishing his universal dominion on earth. Dear friend, the mighty machine is in operation, which will shortly demolish the strong holds of Satan, overturn the whole empire of darkness, and establish the Redeemer's kingdom in every land.—That this joyful event may soon be realized by every people, kindred and nation, is the prayer of your friend and brother in the Gospel of our common Lord.

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions, in March, 1818.—viz :

From the Norfolk Bible Society, a donation of 150 Dollars; the Washington county B. S. (N. Y.) 370 Dollars, their surplus funds; the Lynchburgh B. S. (Va.) 350 Dollars, part of their surplus funds; the New-Jersey B. S. 500 Dollars, to purchase Bibles; Samuel Bayard, Esq., 50 Dollars, to purchase Bibles; the Reformed Dutch Church at English Neighbourhood, Bergen county, (N. J.) 160 Dollars, to constitute their pastor, the Rev. Cornelius J. Demarest, a *Director for life*; the students of Middlebury College, (Vermont,) 120 Dollars, presented to Rev. Joshua Bates, their President (in addition to 30 Dollars received 5th December last) to constitute him *Director for life*:—from the following gentlemen as *members for life*: James Monroe, Esq. President of the United States, fifty Dollars; William H. Crawford, Esq. Secretary of the Treasury U. S. 30 Dollars; J. C. Calhoun, Esq. Secretary at War, 30 Dollars; Richard Crowningshield, Esq. Secretary of the Navy, 30 Dollars; James W. McCullough, Esq. of Baltimore, 100 Dollars; Elias B. Caldwell, Esq. of Washington City, (D. C.) 30 Dollars:—also *thirty Dollars each* to constitute the following ministers *members for life*, viz :—Rev. Daniel C. Clark, by the Female Cent Society of Southbury, (Conn.); Rev. Lyman Beecher, by a number of ladies of the first Ecclesiastical Society in Litchfield, Conn.; Rev. Dr. William Neil, by a Bible Class of young ladies of his congregation, in Philadelphia; Rev. James M'Chord, by several ladies of Market-street Church, Lexington, Kentucky; Rev. Joseph E. Camp, by benevolent females in the Society of North Litchfield, Conn.; Rev. Ichabod Nichols, by a number of young gentlemen of the first Congregational Society in Portland, Maine; Rev. Nathaniel Hewit, by the ladies of Fairfield, Conn.; Rev. Thomas H. Skinner, by ladies of the Fifth Presbyterian Church in Philadelphia; Rev. Archibald Alexander, by several students of the Theological Seminary at Princeton, (N. J.) Rev. Elisha Macurdy, by the congregations of Cross Roads and Three Springs, Burk's county, (Penn.); Rev. John Langdon, by the ladies of Bethlehem, Conn.; Rev. Philander Parmele, by the Female Cent Society in Bolton, Conn.:—also three Dollars for the annual contribution of each of the three following members, Rev. John Knox, of New-York; Edward Payson Willis, of Boston; and Zophar Meade, of Horseneck, (N. Y.)

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, April 18, 1818.

[No. 2.]

The missionary intelligence from the South Sea Islands for nearly two years past has been of the most cheering description. Several partial accounts have been received and published during the past year, exhibiting the cause of Christianity in Otaheite and the neighbouring islands as making rapid progress. The following long expected details of the glorious work of the Lord in that region will doubtless be read with no ordinary interest.

From the London Missionary Magazine.

OTAHEITE.

We have long been waiting for official information from our Missionaries in the South Sea Islands. We are at length completely gratified. On Monday, January 19th, the following letter came to hand, which fully confirms all the preceding and imperfect accounts received from individuals in New South Wales. Idolatry is no more in Otaheite or Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat the Catechism word for word.

In addition to the letter of the Missionaries, we have the pleasure of presenting to our readers the literal translation of a letter from the King of Otaheite to the Missionaries, accompanied by a present of all his *family gods*, (the *public* ones being previously destroyed,) and which he desires the Missionaries either to burn, or to send to 'Britane,' for the Missionary Society, that they may see the likeness of the foolish gods which *Tahiti* worshipped.—These, which Mr. Marsden has forwarded to England, will enrich the museum of the Society, and we shall probably give a print of them in a future number of this work.

The following letters call anew upon the friends of the missionary cause to rejoice and be thankful. God hath done great things for us, whereof we are glad, and to Him, to Him alone, be all the glory of our success.

HONOURED FATHERS AND BRETHREN,

Eimeo, Aug. 13, 1816.

The last letter we received from you was dated July 23d, 1814, and reached us in May, 1815, as we have mentioned before. And our last to you was dated Sept. 5th, 1815, a duplicate of which, as usual, accompanies this. We gladly embrace the present opportunity of giving you a further account of the state of the islands and of the mission. At the time the above mentioned letter was written, the state of affairs in these islands was full of confusion and uncertainty; the balance, as far as we could perceive, was nearly equi-poised; it appeared very doubtful whether the heathen party, who had taken up arms to avenge the cause of the gods and the ancient customs of their forefathers, might not prevail, and occasion either the extermination or banishment of all who had embraced Christianity. together with ourselves. at least from these islands of Tahiti-

and Eimeo. The months of July and August, previous to the date of our letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer, and were joined by several hundreds of our people, in seeking mercy and protection from Him who has the hearts of all men in his hands, and to whose control all actions and events are subject. It was 'a day of trouble' with us; and we and our persecuted people did call upon Jehovah; and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and according to his promise, He did send us 'deliverance,' though not in the way we anticipated or expected.

Those people at Tahiti who had embraced Christianity, having providentially made their escape and joined us at Eimeo, their enemies, as we mentioned before, quarrelled among themselves. The Attehurū party having fought with, and vanquished the Porionnu, Teharoa, &c. they and the Taiarapu party who had assisted them, quarrelled again among themselves, and fought; when the Taiarapuans were conquered, and driven to the mountains. After this there was a prospect of peace being established; and the people who on account of religion had fled to Eimeo to save their lives, were invited to return to Tahiti, and take repossession of their respective lands; those things made it necessary for the king and his people, and most of those about us, to go over to Tahiti, in company with the different parties of refugees, and, according to an ancient custom of the country, to reinstate them in a formal manner in their old possessions.

On the arrival of the king, and those that followed him, at Tahiti, the idolatrous party appeared on the beach in a hostile manner; seemed determined to oppose the king's landing; and soon fired on his party; but, by the king's strict orders, the fire was not returned, but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands; but still fears and jealousies existed on both sides, and this state of things continued till Sabbath day Nov. 12th, 1815, when the heathen party taking advantage of the day, and of the time when the king and all the people were assembled for worship, made a furious, sudden, and unexpected assault, thinking they could at such a time easily throw the whole into confusion. They approached with confidence, their prophet having assured them of an easy victory. In this, however, they were mistaken. It happened that we had warned our people before they went to Tahiti of the probability of such a stratagem being practised in case a war should take place; in consequence of which they attended worship under arms; and though at first they were thrown into some confusion, they soon formed for repelling the assailants: the engagement became warm and furious, and several fell on both sides.

In the king's party there were many of the refugees from the several parties who had not yet embraced Christianity; but our people not de-

pending upon them, took the lead in facing the enemy, and as they were not all engaged at once, being among bushes and trees, those that had a few minutes of respite fell on their knees, crying to Jehovah for mercy and protection, and that he would be pleased to support his cause against the idols of the heathen. Soon after the commencement of the engagement, *Upufara*, the Chief of Papara, (the principal man on the side of the idolaters,) was killed; this, as soon as it was known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. However, the vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with; not a woman or child was hurt; nor was the property of the vanquished plundered. The bodies also of those who fell in the engagement, contrary to the former barbarous practice, were decently buried; and the body of the Chief of Papara was taken in a respectful manner to his own land, to be buried there.

These things had a happy effect upon the minds of the idolaters. They unanimously declared that they would trust the gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

In the evening after the battle the professors of Christianity assembled together to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had till then been the zealous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted Chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had been for many months attending the means of instruction with us at Eimeo.

In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great, but formerly unexpected satisfaction, of being able to say, that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether in profession, *Christian Islands*. The gods are destroyed, the maries demolished, human sacrifices, and infant murder, we hope, for ever abolished; and the people every where calling upon us to come and teach them.

The Sabbath day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath and every Wednesday evening, all round Tahiti and Eimeo.

But this is not all; we have also good news to communicate about the Leeward Islands. *Tamatoa*, or as he is now called *Tapa*, the principal Chief, has also publicly renounced idolatry, and embraced Christianity. His example has been followed by most of the other Chiefs, and a large majority of the people throughout the four Socie-

ty Islands, viz. Huahine, Raiatea, Tahaa, and Borabora. Two Chiefs of Borabora, named *Tefaaora* and *Mai*, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The Chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and *Mai*, a Chief of Borabora, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country.

A war broke out lately at Raiatea also, one principal cause of which was that *Tapa* and others had cast away and destroyed the gods. The idolaters were resolved to avenge this, and consequently attacked *Tapa* and his friends, but were themselves, as at Tahiti, entirely defeated, and afterwards treated with much more lenity than they deserved; but though they were then subdued, yet there is still a party at Raiatea talking of war, and the restoration of the gods; but it is to be hoped that they will not be able to effect any thing of consequence, as the great majority of the people appear decidedly in favour of Christianity.

Since the above happy change of affairs at Tahiti, brother Nott, at the request of the brethren, went over on a visit to Tahiti, accompanied by brother Hayward. He preached to the people in every district all around the islands. Large congregations assembled with readiness every where, and their attention and behaviour was very encouraging.—At the present time brother Bicknell is there, partly for the purpose of preaching to the people in the different districts, and thinking also that the voyage and journey might be conducive to the restoration of his health, which is much impaired, and has been in a very precarious state for many months past.

The School, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighbouring islands, some of whom are teaching others in the different islands and districts where they reside, and thus, through their means, some knowledge of reading and writing has spread far and wide.—There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament history; and 400 of the New, which is an abridgment of the four Evangelists, and part of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian Catechism, which several hundreds have learnt, and can perfectly repeat. The Spelling-books which were printed in London, of which we had we suppose about 700, having been expended long ago, we had lately 2000 copies of a lesser Spelling-book printed in the colony. These we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the Catechism and small Spelling-book to the

colony by this conveyance, and get 2000 or 3000 printed; but having heard that a printing press is sent out for us, we thought it best to wait a while, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible.

From a view of our present circumstances, our deficiencies, and the state of the mission, we rejoiced to learn that the Directors thought proper to accede to our request, and to add to our number, and that among those who are intended for these islands, there is a person that understands printing; we hope the others also are such as the present state of the mission particularly requires, and such as we have pointed out in our former letters, viz. 'such as possess a true missionary spirit, suitable abilities to acquire the language, and to engage in the immediate work of the mission, particularly to assist in the translation of the Scriptures.' If this should be the case, and our hope be realized, we and our people will have cause to rejoice for such a timely supply.—On the other hand, should the case be reversed, our disappointment and regret will be proportionably great.

The present state of the islands makes us decidedly of opinion that there should be at least two missionary establishments, one for Tahiti and this island, and one for the Leeward Islands; but we are anxiously looking for the arrival of those brethren said to be coming to us, and for further information and directions from you, so that we may know better how to act.

We enclose another friendly letter of his Excellency Governor Macquarie; as also a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed. Your brethren, &c. &c.

HENRY BICKNELL,	WILLIAM HENRY,
WM. PASCOE CROOK,	HENRY NOTT,
JOHN DAVIES,	SAMUEL TESSIER,
JAMES HAYWARD,	CHARLES WILSON.

To the Directors of the Missionary Society, &c.

TRANSLATION OF A LETTER FROM POMARE, KING OF TAHITI, (OTAHETE.)

To the Missionaries.

FRIENDS,

May you be saved by Jehovah and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune**

* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

even to *Vairaatoo** : and when he died he left them with me. And now, having been made acquainted with the *true God*, with *Jehovah*, *He is my God*, and when this body of mine shall be dissolved in death may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of *Jehovah*. When he looks upon me, I will hide me at the feet of *Jesus Christ the Saviour*, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath made known his word unto me. I should have gone to destruction if *Jehovah* had not interposed.—Many have died and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now when it came to the small remainder of the people, *Jehovah* hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God *Jehovah*, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from *Jehovah*. *It is because of this that I rejoice*, and I pray to *Jehovah* that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around *Tahiti*, to acquaint the *Ratiras* with the word of God, and to cause them to be vigilant about good things. The word of God does grow in *Tahiti*, and the *Ratiras* are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with *Tahiti*.

That principal idol that has the red feathers of the *Otuu* is *Temeharot*; that is his name, look you, you may know it by the red feathers; that was *Vairaatoo*'s own god, and those feathers were from the ship of *Lieut. Watts* [in 1788;] it was *Vairaatoo* that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know *Tahiti*'s foolish gods!

This is also one thing that I want to inquire of you; when I go around *Tahiti*, it may be that the *Ratiras* and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us.—We have had our prayer-meeting the beginning of this month, February; it was at *Homai-au-Vahi*; the *Ratiras* and all the people of the district assembled, leaving their houses without people. They said to me, 'Write down our

* *Vairaatoo*, one of the names of old *Pomare*, the king's father, and though a friend to the Missionaries, yet he was a most zealous advocate for the gods, and the old religion.

† *Temeharo* was one of the principal family gods of the royal family of *Tahiti*; but *Oro* was the principal national god, and to him alone human sacrifices were offered, at least in modern times. *Temeharo* is said to have a brother called *Tia*: these were famous men deified after their death.

names.' I answered, 'It is agreed.' Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have; let me, my friends, know the whole of your mind in respect of this matter.*

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the Missionaries; when they arrive you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeava, near you.

It is reported here that there is a ship at Morea, and I was thinking it might be the ship with the Missionaries; but it may be that it is only an idle report. However, should the Missionaries arrive at Moorea, write to me quickly, that I may know. Let me know also what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour, by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motutu, Feb. 19, 1816.

Correspondence of the London Tract Society.

The Committee of THE RELIGIOUS TRACT SOCIETY (of London) have lately issued a printed sheet of Extracts from their correspondence subsequent to the last annual Report of that Institution, for the purpose of circulating among its auxiliaries and elsewhere the interesting intelligence contained therein. That sheet we have recently received.—We have room only to insert the following Extracts from it in this Number of the Christian Herald:

CHINA.

From the Rev. Robert Morrison.

Canton, Feb. 24th, 1817.

I have received and drawn your Society's grant of 500*l.*, in behalf of Mr. Milne, for the publication of *Religious Tracts in the Chinese Language*. Those he has composed I deem exceedingly well calculated, under the blessing of God our Saviour, to promote the diffusion of divine truth. He complains much of want of health, in his last letters.

I have here a very anxious time, from the Government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time I wish to

* This was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus! and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me.

From the Rev. Wm. Milne.

Malacca, July 25th, 1816.

By the kind aid of the Religious Tract Society, I go on publishing Tracts; and have the satisfaction to know that they are sought after by multitudes of the Chinese.

From the late Rev. J. C. Supper.

Batavia, Java, Oct. 17th, 1816.

Long before I left Europe, I felt in a great degree the importance of the Religious Tract Society; but never so much as I have done since the worthy Missionary Milne and myself commenced the distribution of your Tracts among our Chinese brethren in this island; to whom they appear to have been of much benefit.—They read with much delight these little Messengers of grace, which prepare their minds for the Bible, and for the exertions of Missionaries.

By the good providence of God, I have been enabled to establish among the Chinese a *Reading Society*, consisting of sixty persons, who are supplied with sixty copies of each Tract, every month, which I receive regularly from Mr. Milne at Malacca; and when these sixty have read them, they put them into the hands of their brethren, for the like purpose. I will not say that these Chinese are become Christians; but that they have, through the means of these Tracts, become acquainted with Christianity, is a fact which none can reasonably deny; and which I feel constrained to communicate, for the encouragement of the Members of the Religious Tract Society.

Last week, I received from Mr. Milne sixty copies of a Tract *On the importance of speaking Truth*; and two Chinese being at my house, a butcher and a shoemaker, I presented them each with a copy, which they read, at my request. When, in order to try if they understood and kept in mind what they had been reading, I inquired, if they did not, by the contents of those Tracts, learn that it is their duty to speak falsehood, and to be dishonest whenever they have opportunity. "Oh! no," (replied the shoemaker,) "on the contrary, we are here taught that we should speak truth, and be honest at all times;" and the butcher with an air of reverence, said, "The great Lord of Heaven speaks to us in this book."

The Dutch and German Tracts which I received from your Society before I left London, were distributed soon after my arrival here, and read with great interest; and, I hope, with no less advantage, by many. If you could send me more Dutch, German, and Portuguese Tracts, I should feel much obliged, as I am ready to devote myself to the Religious Tract Society, as I have done to the Missionary and Bible Societies. A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India. You may therefore command my services

as long as I live;* and by the grace of God, I shall use every exertion I can in your behalf.

If the Religious Tract Society should be forgotten to be mentioned in the annals of the world, I am confident she will shine with great lustre in the everlasting annals of heaven. With sentiments of profound esteem, I have the honour to be,

Your humble and obedient Servant,
J. C. SUPPER.

PIEDMONT, GERMANY, &c.

From the Rev. John Keetman. Newswied, March 31st, 1817.

In conjunction with my other Christian friends, I have, by the liberality of the Basle Tract Society and that of the Association in the North, been enabled to distribute, in the course of last year, 1,200 Tracts here and in the neighbourhood; and we were much pleased by receiving accounts of the effects resulting therefrom. Among others, a woman told me that her husband used to spend every evening at the public house, till a present of *The Christian Children's Friend* being made to the little boy, he had some part of it read to him, remained at home, and was frequently moved to tears by its contents. Two pious Prussian soldiers distributed many books among their comrades.

From the Berlin Tract Society. May 16th, 1817.

A wide field is now opened for our Tract Society, which indeed requires unabated labour, that we may do something for every one. Branch Societies have been formed at Memel, Grypswald, Gorlitz, Magdeburg, Coeslin, &c.; and the number of Members has, this year, much increased; but the demands have been in proportion. We shall soon be obliged to have translations of some of the Tracts made into the *Polish* and *Wendish* languages.

An apprentice, belonging to the Catholic persuasion, received six years ago, from a Lutheran Minister in Saxony, besides a gift in money, a present of a small Tract:—it was entitled, *The One Thing Needful for Salvation*. He did not care much about it at the first, but curiosity led him to look into it; he perused it frequently afterwards, and it created a desire in him after the Holy Scriptures, in which he was gratified, as he was in the employ of a religious master, who procured a Bible for him, in which he now eagerly reads. You will be glad to hear, that, with the blessing of God, a lively interest is excited both for the Bible and Tract cause, by the circulation of the Monthly Publications.

From the same. Berlin, Aug, 5th, 1817.

We received, yesterday, your very kind letter of the 7th of July—, and thank you for the effectual assistance you have given to a Society which is yet only in its infancy. Though six Auxiliaries

* Shortly after the receipt of this Letter, the Committee received the painful intelligence, that this indefatigable and eminently disinterested servant of Christ had been unexpectedly removed from the scene of his labours by death.

have already been formed, and from forty to fifty regular Correspondents acquired, this is trifling in a sphere of usefulness so very extensive and promising. Your benevolent recent donation of 20*l.* was therefore highly acceptable; and I can assure you that our whole Committee will feel in the highest degree thankful for it. Most of our Tracts are translations from yours.

Continue, dear Sir, to turn your benevolent attention toward an Institution from which, we trust in God, you will reap joy here below, and hereafter the approbation of Him who will not leave unrewarded even a cup of cold water given in his name.

—♦—

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

A Letter of the Rev. Professor Leander Van Ess to the Society.

“ To the venerable Society for promoting Christianity among the Jews.

“ From the enclosed copies of three letters from a Jewish teacher, the venerable Society will perceive, that he has a strong desire to embrace Christianity, and that with him another Jew is ready to do the same. He has often attended divine service in my church; I have also spoken with and examined him, and found hitherto that he is sincere and true in his profession. He is, for his station, a pretty well educated man, to whom the Lord has given much light and knowledge of himself. The only impediment to his openly professing Christianity is, that this step would at once deprive him of his living, and of all means of maintaining himself; for he, as well as the other Jew, has not where to lay his head. His German style is tolerable, and he understands also the Hebrew; but, not being acquainted with the Latin, he desires to be enabled to study at some university; which example the other also desires to follow. I immediately applied to the university of Freiburg, but have received answer, that the most I could expect was a yearly stipend of sixty florins, a sum by no means sufficient. I entreat, therefore, the venerable Society for promoting Christianity among the Jews, to facilitate to these two Jews the execution of their pious designs, by granting them pecuniary assistance for some years, out of Christian charity and generosity; in order that they may obtain the accomplishment of their ardent desires, and be able to continue their studies without being exposed to extreme want. I shall be a conscientious steward of your charitable donations, and take care that they receive the supply of their necessities through a third equally conscientious hand. To save immortal souls, by leading them to Jesus, the sanctifier, the glorifier, without whom there is no salvation, is the most exalted reward: for this reward's sake, I appeal to the piety and Christian charity of the venerable Society, for the kind accomplishment of my earnest request. To have saved but one soul will be a most glorious reward on the great day of the harvest, before the throne of God and of the Lamb. Solemnly to receive these two Jews by baptism into the Christian

Church, will be to me a most delightful feast, and it might, by the blessing of God, be useful in some way or other to their brethren.

"To the above earnest request, I add one more, which is, that you will have the kindness to send me some copies of the New Testament, translated by your Society into the Hebrew, entitled, *ברית חרשה על פי משיח* *The New Covenant of Messiah*, together with the Reports of your Society. Mr. Luke Howard will gladly undertake the care of remitting these books to me.

"Let us pray with fervour, both in our love and in our exertions, 'Thy kingdom come!' Yes, and it does come with power, and the light penetrates mightily, and with an increasing spread through the darkness of Gentiles and Jews, and reproaches Christians for their lukewarmness in the faith and in love. With the deepest veneration,

"Your brother, united with you in Christ,

"VAN ESS.

"*Marburg, July 28, 1817.*"

Extracts of some Letters from a Jewish Teacher to the Rev. Professor Van Ess in Marburg.

No. I.

Jan. 16, 1817.

Your learning and philanthropy, so well known throughout all Germany, but especially the excellent means by which you are promoting true illumination and genuine virtue, encourage me, an Israelite by birth, to approach you with reverential confidence, at the same time begging you to accept of this little book of mine here following, as a token of my high esteem and regard.

Permit me to acquaint you, *under the seal of the greatest secrecy*, of the little satisfaction the religion of my fathers affords to my mind. For many years past I carried about me a clear conviction, that our religion is a compound of absurdity and superstition of every kind. In this conviction, you may imagine, I could not take my rest; and, as I considered religion the most momentous concern of man, I consulted the writings of the New Testament, where I found a religion perfectly suited for the human heart, which truly ennobles man, which instructs him in what it is his truest interest to be instructed in, which furnishes him with the best motives to virtue, with the most solid consolations in adversity, with the most joyful prospects in a world to come. I found in the New Testament a religion suited for every nation, for every form of government, for every age, for every country; nor is there, I think, any doctrine that can equal that which an enlightened reason builds upon the principles of Christianity. This religion, by assuring man of immortality, arms him with fortitude in affliction, enhances his every temporal enjoyment by the certain hope of a future and better estate, enables him to look at death as his natal hour to a far more perfect life, and gives perfect satisfaction to the boundless desires of the human heart. Here, reverend Sir, is my sincere confession of faith, and my conceptions concerning the Christian religion; conceptions which could not but generate in me the

most ardent desires to be a member of the Christian church, in order to become a partaker of its great moral privileges. The change of my religion will, as you may imagine, unavoidably draw after it the loss of all my present means of subsistence among my nation, who will feel disposed to persecute me in every way they can.

No. II.

Jan. 17, 1817.

I now beg leave, Sir, to state to you briefly the views I entertain both of the Jewish and of the Christian religion. The Jewish religion* teaches her votaries a God, not as possessing the glorious attributes of love, universal compassion, but as a despot who dispenses his favours on those only who observe punctually a thousand arbitrary institutions and bodily exercises; who disregards all nations except that of the Jews, which are *exclusively* his peculiar people.

O how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy. 1 John iv. 16. "God is love; and he that dwelleth in love dwelleth in God." John xiii. 35; Rom. xiii. 10. What lights for my understanding, what comforts for my heart! This it is indeed to have the image of God impressed upon our souls; this it is to be partaker of a divine nature (2 Pet. i. 4); this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God; it shows that it consists not in any outward forms, but that those who will worship God, must do it in spirit and in truth. John iv. 21—24; John xvi. 8; Matt. v. 48; xv. 1—20; xxii. 36—40; and xxiii. 23—28.

Short as the contrast is, which I have now made between Judaism and Christianity, I assure you I could not make it without being deeply affected with the exalted character of the one, and with the errors and fallacies of the other; and my desire to forsake the one and to cleave to the other, becomes proportionably more ardent and lively. Believe these desires, dear Sir, by interceding for me with Christian friends, that I may be able not only to be baptized openly, but also to continue the study of Christ's religion: by God's help I shall endeavour to be worthy of the name which I am going to take upon me, and of the kind assistance for which I do so earnestly entreat your Christian benevolence.

I have now to inform you, dear Sir, of the case of a certain dear friend of mine. He is of like persuasion with myself, and burns to exchange superstitious Judaism for enlightened Christianity. I informed this my friend of the kindness with which you received me, and counselled him to lay his state of mind open to your participating heart. In his recommendation I can say with full conviction, that he is an intelligent and really learned man, and that he will be a valuable member and ornament of the church.

Yours, &c. &c.

* He means modern Judaism, founded upon the Talmud.

JUVENILE DEPARTMENT.

MEDITATIONS BY THE LATE S—— H——.

The following are some of the meditations of Miss S. H., of whom an obituary memoir was inserted in our last Number. The reader will recollect that they were penned by a young female only thirteen years of age. How forcibly does such a case as this illustrate the importance of the early instruction of youth in the great truths of the Christian Religion, and especially of making their tender minds familiar with the language of Holy Writ.

April, 1817.

“And they were both righteous before God, walking in all the commandments of the Lord blameless.”

O that it could be said of me that I walked in all the commandments of the Lord blameless! O Lord, grant that I may walk in the right way—that I may go in the strait and narrow way that leadeth unto life—that I may be among the few that find it; and grant that not one of this family may go the broad and crooked way that leadeth to destruction. O that it could be said of every one of this family that they walked before the Lord blameless! Thy ways are ways of pleasantness, and all thy paths are peace. May I delight myself in thy ways of peace and pleasantness; may I walk for ever with the Lord, and delight myself in his ways! I do indeed wish to walk with God,

“To have a closer walk with God,
A calm and heav’nly frame.”

May God Almighty hear my unworthy petitions, and answer them, for his dear Son’s sake. Amen.

April 11.

“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.”—John i. 47.

O, how blessed and happy must the man have been, of whom Christ said that! O that it could be said of me that I had no guile; but, alas! I am a guilty sinful creature, that must have been everlastingly lost, were it not for my ever-blessed Saviour, Jesus Christ, who died the just for the unjust, to bring sinners unto God; and if I believe in him, though I were dead, yet shall I live. O Lord God, give me thy Holy Spirit, and make me to see my vileness and guilt, that I may be more desirous of fleeing to Christ for refuge, to lay hold on him as all my salvation and all my desire; that I may see my great need of him to take away my guilt. Wash me white in the blood of the Lamb that was slain before the foundation of the world; grant that his blood may wash me clean. O grant that I may fly to thee for mercy and salvation: sinful as I am, that fountain can wash me clean, it can wash my guilt away: purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow; renew me unto repentance; wash me thoroughly from my sins, and purge

me from my iniquities. O may I be washed in the fountain opened for sin and uncleanness; may all my guilt be taken away! then shall I be without guile.

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
There sinners, plung'd beneath that flood,
Lose all their guilty stains."

O that I, a guilty sinner, may lose all my guilty stains by being plunged in that fountain! Amen.

"The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—John iv. 23.

Do I worship right? Do I indeed worship God in spirit and in truth? Do I pray for things that I may consume them on my lusts? Have I ever knelt down, and only mocked God by so doing? If I have, God, who is full of compassion and mercy, forgive me. Blot out all mine iniquities, O my God; save me for thy dear Son's sake; pardon all my sins and cast my iniquities behind thy back: my sins and my iniquities remember no more; turn me, good Lord, so shall I be turned; give me a new heart, and renew a right spirit within me; and grant from this time forth I may worship thee in spirit and in truth. Amen.

"And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation, I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."—Isaiah xii. 1, 2.

Thou hast taken away all thy wrath—thou hast turned thyself from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger towards us to cease. Surely thy salvation is nigh them that fear thee. Behold, God is my salvation, I will trust and not be afraid: God is the saviour of all that believe in him; they need not fear, for in the Lord Jehovah is their strength; he is their strong tower, where they may run for safety; they need not fear what man can do unto them; the Lord will set him in safety from him that puffeth at him; God will be their deliverer, he will be their shield, the horn of their salvation, their high tower, their refuge, their Saviour; of whom, then, need they be afraid? They need fear no evil: his rod and his staff they will comfort them; they shall joy in the God of their salvation. I will say continually, The Lord be praised. Unto the Lord will we give thanks, for he hath saved us from going down to the pit, for he hath found a ransom, even his Son, the Lamb that was slain from before the foundation of the world: he is all my salvation and all my desire. Amen.

April 6, 1817.

The text at Old St. George's on Easter Sunday.

"Then opened he their understanding to understand the Scriptures, and said unto them, It is written, And thus it behoved Christ to suffer and to rise from the dead the third day, and that re-

penitance and remission of sins should be preached in his name among all nations."—Luke xxiv. 25, 26.

May Christ open my understanding to understand the Scriptures, for they are able to make me wise unto salvation, if he give me faith to believe them. May Christ's death and resurrection save my soul from hell; for through his blood alone I can be saved; and though I am as great a sinner as any in the world, yet if I fly to him I shall be saved, if I believe he is able and willing to save to the uttermost all that come unto him by faith. O, grant that all of this family may be found of him in faith: grant that not one of them may be lost!

"O may we all be found that day,
With those that Jesus shall confess:
When heav'n and earth shall flee away,
The Lord will yield us happiness."

And grant that my dear mamma may be able to say at the last day, "Here am I, Lord, and the children which thou hast given me—here are the children which thou hast given me, and not one of them is lost." May we all be washed and made white in the blood of the Lamb that was slain from before the foundation of the world; may we all be found, not having our own righteousness, which is of the law, but that which is by the faith of Christ: also may thy word cover the earth as the waters do the sea-shore: may thy name be preached unto all people under the sun; and may the knowledge of the Lord cover the earth as the waters do the sea! May many be turned to righteousness! Hear and answer my unworthy petitions, O Lord, I beseech thee, and may I be the Lord's for ever!

April 7, 1817.

Wrote this on Easter Monday, on my having been again permitted to attend the house of God the day before.

O Lord, I most heartily thank thee for the privilege thou gavest me yesterday, of which I have been so long deprived, of going to church. Grant, I pray thee, that I may continue to do so till I am on my death-bed, and may what I hear sink deep into my heart!

SECOND ANNIVERSARY

Of the Female Union Society for the promotion of Sabbath Schools.

On Wednesday, the 8th April 1818, the *Female Union Society for the promotion of Sabbath Schools* celebrated their second anniversary in the Rev. Dr. MASON's church in Murray-street.

Upwards of three thousand scholars, from six to sixty years of age, were present, who, together with the teachers, and the numerous spectators assembled to witness the interesting scene, filled the church to overflowing at an early hour.

The Rev. Mr. MACLAY, of the Baptist church in Mulberry-street, opened the meeting with prayer; after which the Rev. Mr. MILNOR

Rector of St. George's Chapel, read the Annual Report. The Rev. Mr. BLATCHFORD, of the Presbyterian Church in Orange-street, delivered an excellent address to the audience, superintendents, and teachers. The coloured adults then sung an appropriate hymn; which was followed by a very pathetic and edifying address to the scholars from the Rev. Mr. MATHEWS, of the Reformed Dutch Church in Garden-street. The teachers and children then sung a hymn. At the close of the exercises a prayer was offered up by the Rev. Mr. MATHEWS, and the benediction pronounced by the Rev. Mr. MILNOR.

Notwithstanding the crowded state of the house, the greatest order and decorum prevailed throughout the whole; for which much credit is due to the several superintendents and teachers, who displayed great judgment in their arrangement of the different schools in classes, and were indefatigable in their attention to cause the strictest propriety of behaviour to be observed by the various groups under their respective charges.

The spectators appeared highly gratified, and some shed tears, at the view of so many fellow immortals raised from the depths of intellectual and moral degradation, and partaking of those means of instruction which are so well calculated to fit them for usefulness and respectability in life, and, with the Divine blessing, to prepare them for endless felicity in the world to come.

REPORT, &c.

In every undertaking which may be important and novel, a happy commencement is highly gratifying. The first Annual Report of the Female Union Society for the promotion of Sabbath Schools afforded matter of congratulation in this respect. All the objections urged against this beneficent system vanished before the truth of experiment, and a prospect was opened (if perseverance in the arduous undertaking could be depended upon) of great benefit to the rising generation, in moral and religious improvement. Perseverance might be doubted by many, as unlikely on the part of the teachers, and the taught.

To behold the youth of our country devoting themselves zealously to the instruction of the untaught child and ignorant adult, was delightful to the philanthropic mind; but the too ready suspicions of some might be heard, "Will these young people persevere?"

On the second anniversary of our Society, your Committee have the cheering information to communicate, that Teachers and Scholars have persevered; and improved in so great a degree as they think nothing short of a Divine blessing attending this Institution could have enabled them to do.

Since the benign system of Sabbath School teaching has been pur-

sued by the Union Societies, and others in this city, the reformation in our streets must be apparent to every one who walks out on the morning of the Lord's day. Where now are those groups of idle children who formerly met to profane the Sabbath and take God's name in vain? All is now still.—You will find them crowding round the humble unobserved Sabbath School Teacher, who is patiently labouring to teach them to read that *book* which is able to make them wise unto salvation. And when the inhabitants of our city are warned by "the church-going bell" to "go up to the house of the Lord and give thanks in the great congregation," here and there numerous trains of young immortals, headed by their teachers, may be seen hastening with cheerful feet to learn the will of God. Nor is the change less observable during the week: the feelings of the humane are now seldom wounded by the sight of shivering little wretches crying at their doors for the refuse of their tables. The female associations have "covered these naked with a garment." Their teachers have taught them to respect themselves, "that idleness covereth a man with rags;" and, in numerous instances, have placed them in situations where they may become useful members of society.

To afford you a full view of the many advantages attendant on your exertions would be impracticable within the limits of an Annual Report. The following extracts will give you a summary account of the schools connected with this Institution.

SCHOOL NO. I.

The Superintendent and Teachers of School No. 1, report, that the present number of scholars is 133, of whom 69 are white children, 29 coloured do. and 35 coloured adults. They are divided into 11 classes, 6 of which are Bible classes. During the last year one from the alphabet, five from the 2d class, and eight from the 3d class, have advanced to reading the Bible. In the Bible classes the scholars commit to memory from ten to ninety answers of catechism, and from six to thirty-one verses of Scripture every week. A coloured adult who commenced with her letters, in one lesson recited nine answers in catechism, six verses of hymns, and forty-eight verses of the 5th chapter of the Gospel of Matthew. During the last six months 121 chapters in the Bible have been committed to memory by the scholars. The greatest number learned by one individual is 17 chapters. Three girls have taken handsome leave of the school; from the parents of two of them the Superintendent received notes of thanks.

During the past year our Pastor has attended one examination of the school, and delivered three addresses. About two months since, the teachers of the male and female schools attached to Dr. Romeyn's church, and those of the middle Dutch church, united with us in establishing a prayer meeting for teachers and scholars, to which their parents and friends were invited. We have met once a fortnight; our ministers generally attend, and deliver appropriate addresses. Many were deeply affected during the solemn address delivered on the last occasion.

One coloured adult has made a profession of religion since our last report. There are many others who appear earnestly desirous to obtain an interest in Christ, and we think the prayer meeting alluded to above has been the means of deepening serious impressions on the minds of many. The mother of one of the scholars made this remark to the Superintendent—"Every mother who has children in the school ought to come with them here; and I am sure if they were to come once, they would never wish to be absent."

SCHOOL NO. 2.

Various emotions fill our breasts in presenting our Second Annual Report. She who superintended our school at its commencement is now, we trust, a glorified saint. Great has been our loss, but infinitely greater her gain: of her it may truly be said, she "fought a good fight; she has finished her course; she has rested from her labours, and her works do follow her." Long will we mourn her loss; for she has left a vacancy not easily filled. Oh, that her mantle might cover us, and the same spirit which animated her remain with us!

During the past year 103 have been admitted, of whom 4 are white adults and 45 children, 40 coloured adults and 14 children; about 65 statedly attend, and in general deserve our commendation for seriousness and good behaviour, both in school and in the house of God: the regular number of teachers is eleven. Twenty-two have advanced from the 1st card to reading in the Bible, and have committed to memory different catechisms; 99 chapters in the Bible, and 480 hymns have been recited. Four have, we humbly trust, been savingly united to Christ—one, a girl aged 14, has made a public profession of her faith. At the request of some of the children a Mite Society has been formed for the education of a heathen child, and we cannot but rejoice in this, as it opens to our view another field of glorious anticipation. The prayer meeting established last quarter for the teachers and scholars, with their parents and friends, continues to be well attended, and another has been formed, which meets on the Sabbath once a month after the services of the sanctuary; in both of which the male school attached to the same church unites with us.

SCHOOL NO. 3.

During the year, 3 white and 24 coloured adults, and 50 children have been admitted: 84 may be considered scholars, and are divided into 15 classes, 6 of which read the Bible. They are instructed by one Superintendent and 15 teachers; only 3 have advanced from the first lesson to reading.

As it regards the moral and religious state of the school, we have animating hopes. While it becomes us to say—"Lord, what is man that thou art mindful of him?" we would magnify his holy name with those into whose "mouths he has put a new song," "even praise to our God." Three teachers and one scholar, on the 2d Sabbath

March, joined the communion of Dr. Romeyn's church. Several of the adults, we confidently hope, are at the Gospel pool, and will in the Lord's good time receive strength to step in.

One hundred and thirty-two chapters of Scripture have been committed to memory. Frances B——, an African who lives at service, committed 40 of the chapters.

A Cent Society has lately been formed for the education and maintenance of a Hindoo girl, to be named after the First Directress of this Institution.

SCHOOL NO. 4.

The school at present consists of one Superintendent, 18 Teachers, and 104 scholars; of these, 26 are white children, 63 coloured adults, and 15 coloured children. Three women above the age of fifty, who commenced with the alphabet, have committed to memory the whole of Brown's catechism, 52 hymns, and the ten commandments, by spelling every word.

Another coloured adult has been received into full communion in the Reformed Dutch Church, and we add with pleasure, that those reported last year walk consistently with their profession.

We have three Bible classes: the scholars in two of them have committed to memory 280 chapters in the Old Testament with M'Dowell's questions. The third class has been formed but three months, in which time they have committed 12 chapters, with the questions, hymns, and catechism.

The remainder have committed 822 hymns, Brown's, Watts', Historical, and the Shorter Catechisms with proofs. Twenty have been brought from their letters to read in the Bible.

SCHOOL NO. 5.

Seventy-two scholars have been admitted, 34 now attend regularly, viz. 11 white adults, 10 coloured do. and 13 children. The school is under the direction of one Superintendent and 6 Teachers. Many have advanced from the first lesson to reading in the Bible, and have committed to memory various catechisms, hymns, and portions of Scripture. One coloured girl aged 15 has learned one Psalm and twelve chapters in the New Testament. Besides the books furnished by the Society, we have received 16 catechisms with Scripture proofs, from our pastor, the Rev. R. B. E. McLeod.

SCHOOL NO. 6.

The number admitted during the last year is 273; 210 are reckoned scholars, viz. 14 white adults, 102 do. children, 40 coloured adults, 54 do. children: 88 have advanced from letters to reading, some to the Bible and Testament, and others to the collective lessons. The progress of the white adults is in general slow; one is worthy of notice: C. M. whose anxiety to acquire knowledge is so great, that since the 15th of February she has lived at service with no other remuneration than the privilege of attending Sunday School. She has

attended three months, and now begins to read. 9462 texts of Scripture, and 8451 answers in catechism, have been committed to memory; also Watts' Divine Songs, Hymns, and Scripture cards; 16 of our pupils have subscribed for Bibles, 13 for Prayer-Books, and 6 for Hymn Books. Two have apparently received spiritual benefit, and after conversation with our beloved Pastor and Spiritual Guide, have been admitted to the communion of the church. Great reason indeed have we, who are attached to this part of the Lord's vineyard, to rejoice for what he has done for us, in inclining the hearts of so many of those, who are engaged in this profitable work, to seek Jesus as their only hope, and rely on his gracious promises for mercy and forgiveness.

Seventeen of our teachers, since the commencement of the school, have made a public profession of their faith, and have joined the communion of St. George's church.

(To be concluded in our next.)

ADDRESS TO YOUTH.

I may be addressing some young person, or even some farther advanced in life, who can bring to recollection some interesting transactions, perhaps

"The son of parents pass'd into the skies."

Recal this morning to your remembrance the scene to which your memory never adverts without exciting peculiar emotions. In that room well known to you—in that spot never to be forgotten by you, there a father sat, and held the word of God. The group was assembled around, and you were one. It was the still and sacred evening of a Sabbath. The truths of Scripture were brought to your remembrance—their importance urged upon your conscience. Then you knelt to pray. What blessings were entreated for you!—how fervently prayed the pious spirit that God would dwell in this house, and, when he was no more, would be the God of his seed after him; do you remember the last time when you so met? do you remember the last family prayer? Perhaps you do, and did not anticipate that it would be so soon succeeded by the long farewell; but you were soon after summoned to attend him on his dying bed:—you received the dying charge, and closed the eyes to which the spirit ceased to give animation. My dear friend, whosoever you are, you must meet that affectionate parent again—you will meet him before the throne of the Judge. What account will you have to give? What improvement have you made of privileges such as but few have possessed?

Perhaps, my young friends, some of you are adverting to those domestic duties, not as the scenes of former, but of present days. Happy is your lot!—the "lines have fallen to you in pleasant places." You have parents, like Zacharias and Elizabeth, "walking in all the ordinances of the Lord blameless." Together you come "to the house of God, with the voice of joy and praise;" and together you

return to make the truths you have heard the topics of conversation; and the occasions of prayer. Happy family! far more dignified and blessed than if you resided in a palace whence God was excluded. But have you ever adverted to the consequences which these privileges involve? How will you stand in the day of account? Will you then be a family united or separated? Will you then see your parent near or afar off? Will you reside for ever together, or for ever apart—wide as the extremes of heaven and hell? [Youth's Mag.]

DEATH OF OBOOKIAH.

Extract of a letter from a lady in Connecticut to her friend in Boston, dated Feb. 21st.

I have just been to Cornwall, to attend the funeral of the lamented Obookiah. He is not to return to Owyhee; but God has taken him to heaven. He was ripening for the latter, while we thought it was for a mission to the heathen. But we trust his death is to be made a mean of as great a sum of good as a long life of usefulness might have been. His deportment in sickness and death has been of the most marked kind. Perhaps he came here to teach Christians how to die.—His heart, however, has constantly burned with an ardent desire to return to Owyhee, and on the day of his death, (though through the whole of it heaven seemed open to his view,) he several times burst into tears, remembering his native island and perishing brethren, to whom he had hoped to carry the news of the Gospel. Still he continually thought that God will do right, and that it was better for him to depart and be with Christ. He sent a note the Sabbath previous to his death, "beseeching that he might be spared to carry the Gospel to Owyhee, but that whether he lived or died God might be glorified." He addressed a great deal of conversation to his brethren, and took leave of them all with the greatest affection and composure. Thomas was his bosom companion; they expected to go home together; they were continually praying and weeping together, and felt as though they could not be separated. "You will not go with me to Owyhee now," said Thomas to him, "and I cannot go alone." Henry put his hand before his eyes, and appeared in prayer; he then looked at Thomas, and both burst into tears. When he was dying, the other youths hung upon each other's necks, being overwhelmed with grief; but at that moment Thomas was raised above it, and did not shed a tear; he seemed transported with heavenly views. Henry departed in perfect peace; he had no struggles; and the attendants said the smile on his countenance surpassed any thing they had seen. I saw the heathen youths stand around to take leave of the remains of their beloved companion; I was struck with the dignity and affliction they manifested. I told Thomas he must not be discouraged, for perhaps God meant to do all that by him which we expected of Henry. "Yes, (said he,) I wish to stay and do God's work; but I shall not see Henry in these streets again; there he walks in the streets of the New Jerusalem!" On entering the burying-ground the anthem was sung, 'Blessed are the dead who

die in the Lord.' Some of the people said it seemed almost as though the earth shook with the presence of God. Mr. Dwight made a short address at the grave. Mr. Beecher's sermon upon the occasion was upon the Providence of God, "Clouds and darkness are round about him, but justice and judgment are the habitation of his throne." Some memorandums of Henry's conversation were read, and the whole scene was one of the most interesting a people are ever called to witness. Mr. Beecher remarked, that if the churches of New-England had chartered a ship to go to Owyhee and bring Obookiah that he might be converted and die as he has, they would be amply recompensed.—"Who will say he has done *too much for him*?—who would wish to take back the prayers he has offered for him, the alms he has given, or rob heaven of its joy at his conversion and triumphant entry, or Henry of his crown?" [Bost. Recorder.

On last Saturday afternoon, (28th March,) we had the pleasure of witnessing about *eighty* children assembled in Mr. Crowell's school-room in Southwark, for the purpose of forming themselves into a "*Male*" and a "*Female Juvenile Society auxiliary to the Female Domestic Missionary Society of Philadelphia.*" The Rev. Dr. Ely being present by invitation, the meeting was opened by him with prayer and a short and appropriate address; after which, agreeably to constitutions which had been previously subscribed to by those present, each association proceeded to elect their officers.

The constitutions of these Societies require that each member contribute 50 cents a year in quarterly payments of 12 1-2 cents; and the money when collected be paid to the Treasurer of the Society to which these are auxiliary. Their annual meetings, when their report will be read and their officers chosen, is statedly on the last Saturday in March; and their meetings for worship, at which it is expected the parent Society's Missionary will attend, are to be held (unitedly) on the last Saturdays in April, June, August, October, December, and February. [Rel. Rem.

A society composed of about 12 young ladies, in Connecticut, have met for two years on Saturday afternoons in summer, and one evening in a week in winter, to work in aid of missionary purposes. They have been able to sell their work, and have received for the various articles the sum of seventy dollars, exclusive of the commissions which they paid to a shopkeeper for transacting their business. This industry is worthy at least of imitation. [Bost. Recorder.

It appears by statements with regard to a revival of religion which a few months past took place in Brandon, Vt. that about two hundred persons are believed to have been subjects of the renovating power of the Holy Spirit, 94 of whom were added to the Congregational, and the remainder principally to the Methodist, and Baptist churches in that place. [Rel. Rem.

FOR THE CHRISTIAN HERALD.

A general revival in my congregations of Hackensack and Schraalenburgh, New-Jersey, which, under the smiles of the great Bishop of Souls, progressed for several years, and afterwards became stationary, had finally suffered considerable declension. Our churches on the Lord's day and private lectures continued, indeed, to be well attended; and we still enjoyed the droppings of the sanctuary in a few solitary cases of hopeful conversion; but that life and fervour of religion which had for such a length of time gladdened the hearts of the pious, had abated; professors became relaxed in their wonted zeal, and in a measure conformable to the world; praying societies, though continued, yet apparently languished. But in the beginning of last autumn things began to put on a more encouraging appearance. We witnessed an increasing attention, and the people often deeply affected under sermons and lectures. Several instances of serious conviction and earnest inquiry have occurred during the winter. The work has not been rapid. At present, however, it seems to spread. Towards the latter part of March, and a few days previous to our communion, twenty-three were admitted—a much larger number than usual. All gave evidences of a saving change. Since that period several more have become seriously impressed. Thus we hope the day-spring from on high is again about to visit us.—Blessed be the name of the Lord.

The above statement appears in the Herald at the request of brethren in the city of New-York, whose names could not be mentioned by my informant, said to be members of Dr. Romeyn's congregation; doubtless friends to experimental godliness, who, I trust, will unite their prayers with those of their humble servant,

SOLOMON FRÆLIGH.

Schraalenburgh, April 7, 1818.

SERMON OF THE REV. DR. THOMAS CHALMERS,
Delivered in Glasgów, Scotland, on the day of the funeral of H. R. H.

THE PRINCESS CHARLOTTE OF WALES.

An event which blighted the fondest, the proudest hopes of a nation, by suddenly crumbling into dust the fairest idol of its desires, respecting the succession to its throne, afforded too important a lesson on the uncertain tenure of earthly possessions, and of the vanity of human expectations, not to be improved by those whose duty it is to apply such signal visitations of Divine Providence to the consciences of the people by whom they are experienced.

Among the numerous discourses delivered on that affecting occasion, which have been published, that of the learned, eloquent, and pious Pastor of the Tron Church in Glasgow appears to hold a dis-

tinguished place. It was composed on a short notice received by the author at a distance from home. Though it does not display all that originality of thought and expression with which the maturer productions of this great pulpit orator abound, yet it has some of the touches of his masterly genius, much of that glowing and impressive eloquence which characterizes his popular discourses, and much of it is of so general an application as to make it not less useful and interesting on this side of the Atlantic, than to the people for whose immediate benefit it was intended.

In his exordium, after some prefatory remarks, the eloquent author thus introduces the subject which furnished the occasion of his address.

Oh! how it tends to quiet the agitations of every earthly interest and earthly passion, when Death steps forward and demonstrates the littleness of them all—when he stamps a character of such affecting insignificance on all that we are contending for—when, as if to make known the greatness of his power in the sight of a whole country, he stalks in ghastly triumph over the might and the grandeur of its most august family, and singling out that member of it on whom the dearest hopes and the gayest visions of the people were suspended, he, by one fatal and resistless blow, sends abroad the fame of his victory and his strength, throughout the wide extent of an afflicted nation. He has indeed put a cruel and impressive mockery on all the glories of mortality. A few days ago, all looked so full of life, and promise, and security—when we read of the bustle of the great preparation—and were told of the skill and the talent that were pressed into the service—and heard of the goodly attendance of the most eminent in the nation—and how officers of state, and the titled dignitaries of the land, were charioted in splendour to the scene of expectation, as to the joys of an approaching holiday—yes, and we were told too, that the bells of the surrounding villages were all in readiness for the merry peal of gratulation, and that the expectant metropolis of our empire, on tiptoe for the announcement of her future monarch, had her winged couriers of dispatch to speed the welcome message to the ears of her citizens, and that from her an embassy of gladness was to travel over all the provinces of the land; and the country, forgetful of all that she had suffered, was at length to offer the spectacle of one wide and rejoicing jubilee. O Death! thou hast indeed chosen the time and the victim, for demonstrating the grim ascendancy of thy power over all the hopes and fortunes of our species!—Our blooming Princess, whom fancy had decked with the coronet of these realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has he placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side that babe, who, but for him, might have been the monarch of a future ge-

neration; and he has done that which by no single achievement he could otherwise have accomplished—he has sent forth over the whole of our land, the gloom of such a bereavement as cannot be replaced by any living descendant of royalty—he has broken the direct succession of the monarchy of England—by one and the same disaster, has he wakened up the public anxieties of the country, and sent a pang as acute as that of the most woful domestic visitation, into the heart of each of its families.

The author, in the first branch of his discourse, treats of “the duty that subjects owe to their governors;” which he illustrates with his usual ingenuity, and applies to the most salutary purposes.

He then inculcates the lesson, “that under every fear and every difficulty, it is the righteousness of the people alone which will exalt and perpetuate a nation.” Hence the importance of attending to the moral and religious education of the great mass of the people.

Under this head the author exhibits a most deplorable picture of the profligacy and general depravity abounding in the city where he delivered his discourse. Would to God that such a picture had no resemblance to the state of the large towns and cities in this western world!—He then indicates the principal means which ought to be used to produce the remedy—the support and extension of the Gospel ministry. The concluding part of this sermon, especially that which so aptly and so truly exhibits the importance of the various ministrations of a faithful pastor, is so excellent, and of so useful a tendency, that we have considered it proper to insert it entire.

And when the seventh day comes, where, I would ask, are the efficient securities that ought to be provided against all those inundations of profligacy which rage without control through the week, and spread such a desolating influence among the morals of the existing generation?—Oh! tell it not in Gath, publish it not in the streets of Askelon—this seventh day, on which it would require a whole army of labourers to give every energy which belongs to them, to the plentiful harvest of so mighty a population, witnesses more than one-half of the people precluded from attending the house of God, and wandering every man after the counsel of his own heart, and in the sight of his own eyes—on this day, the ear of heaven is assailed with a more audacious cry of rebellion than on any other, and the open door of invitation plies with its welcome, the hundreds and the thousands who have found their habitual way to the haunts of depravity.—And is there no room, then, to wish for twenty more churches and twenty more ministers—for men of zeal and of strength, who might go forth among these wanderers, and compel them to come in—for men of holy fervour, who might set the terrors of hell and the

free offer of salvation before them—for men of affection, who might visit the sick, the dying, and the afflicted, and cause the irresistible influence of kindness to circulate at large among their families—for men, who, while they fastened their most intense aim on the great object of preparing sinners for eternity, would scatter along the path of their exertions all the blessings of order, and contentment, and sobriety, and at length make it manifest as day, that the righteousness of the people is the only effectual antidote to a country's ruin—the only path to a country's glory!

My next remark shall be founded on a principle to which I have already alluded—the desirableness of a more frequent intercourse between the higher and the lower orders of society; and what more likely to accomplish this than a larger ecclesiastical accommodation?—not the scanty provision of the present day, by which the poor are excluded from the church altogether, but such a wide and generous system of accommodation, as that the rich and the poor might sit in company together in the house of God. It is this Christian fellowship which, more than any other tie, lies so intimately together the high and the low in country parishes. There is, however, another particular to which I would advert, and though I cannot do so without magnifying my office, yet I know not a single circumstance which so upholds the golden line of life amongst our agricultural population, as the manner in which the gap between the pinnacle of the community and its base is filled up by the week-day duties of the clergyman—by that man, of whom it has been well said, that he belongs to no rank, because he associates with all ranks—by that man, whose presence may dignify the palace, but whose peculiar glory it is to carry the influences of friendship and piety into cottages.

This is the age of moral experiment, and much has been devised in our day for promoting the virtue, and the improvement, and the economical habits of the lower orders of society. But in all these attempts to raise a barrier against the growing profligacy of our towns, one important element seems to have passed unheeded, and to have been altogether omitted in the calculation. In all the comparative estimates of the character of a town, and the character of a country population, it has been little attended to, that the former are distinguished from the latter by the dreary, hopeless, and almost impassable distance at which they stand from their parish minister. Now, though it be at the hazard of again magnifying my office, I must avow, in the hearing of you all, that there is a moral charm in his personal attentions and his affectionate civilities, and the ever-recurring influence of his visits and his prayers, which, if restored to the people, would impart a new moral aspect, and eradicate much of the licentiousness and the dishonesty that abound in our cities. On this day of national calamity, if ever the subject should be adverted to from the pulpit, we may be allowed to express our riveted convictions of the close alliance that obtains between the political interests and the religious character of a country. And I am surely not out of place, when, on looking at the mighty mass of a city population,

I state my apprehension, that if something be not done to bring this enormous physical strength under the control of Christian and humanized principle, the day may yet come when it may lift against the authorities of the land its brawny vigour, and discharge upon them all the turbulence of its rude and volcanic energy.

Apart altogether from the essential character of the Gospel, and keeping out of view the solemn representations of Christianity, by which we are told that each individual of these countless myriads carries an undying principle in his bosom, and that it is the duty of the minister to cherish it, and to watch over it, as one who must render at the judgment-seat, an account of the charge which has been committed to him—apart from this consideration entirely, which I do not now insist upon, though I blush not to avow its paramount importance over all that can be alleged on the inferior ground of political expediency, yet, on that ground alone, I can gather argument enough for the mighty importance of such men, devoted to the labours of their own separate and peculiar employments—giving an unbewildered attention to the office of dealing with the hearts and the principles of the thousands who are around them—coming forth from the preparations of an unbroken solitude, armed with all the omnipotence of Truth among their fellow-citizens—and who, rich in the resources of a mind which meditates upon these things and gives itself wholly to them, are able to suit their admonitions to all the varieties of human character, and to draw their copious and persuasive illustrations from every quarter of human experience. But I speak not merely of their Sabbath ministrations. Give to each a manageable extent of town, within the compass of his personal exertions, and where he might be able to cultivate a ministerial influence among all its families—put it into his power to dignify the very humblest of its tenements by the courteousness of his soothing and benevolent attentions—let it be such a district of population as may not bear him down by the multiplicity of its demands; but where, without any feverish or distracting variety of labour, he may be able to familiarize himself to every house, and to know every individual, and to visit every spiritual patient, and to watch every death-bed, and to pour out the sympathies of a pious and affectionate bosom over every mourning and bereaved family. Bring every city of the land under such moral regimen as this, and another generation would not pass away, ere righteousness ran down all their streets like a mighty river. That sullen depravity of character, which the gibbet cannot scare away, and which sits so immovable in the face of the most menacing severities and in despite of the yearly recurrence of the most terrifying examples,—could not keep its ground against the mild but resistless application of the Christian ministry. The very worst of men would be constrained to feel the power of such an application. Sunk as they are in ignorance, and inured as they have been from the first years of their neglected boyhood, to scenes of week-day prodigality and Sabbath profanation

—these men, of whom it may be said that all their moralities are extinct, and all their tenderness blunted—even they would feel the power of that reviving touch, which the mingled influence of kindness and piety can often impress on the souls of the most abandoned—even they would open the flood-gates of their hearts, and pour forth the tide of an honest welcome on the men who had come in all the cordiality of good-will to themselves and to their families. And thus might a humanizing and an exalting influence be made to circulate through all their dwelling-places: and such a system as this, labouring as it must do at first, under all the discouragements of a heavy and unpromising outset, would gather, during every year of its perseverance, new triumphs and new testimonies to its power. All that is ruthless and irreclaimable, in the character of the present day, would in time be replaced by the softening virtues of a purer and a better generation. This I know to be the dream of many a philanthropist: and a dream as visionary as the very wildest among the fancies of Utopianism it ever will be, under any other expedient than the one I am now pointing to: and nothing, nothing within the whole compass of nature, or of experience, will ever bring it to its consummation, but the multiplied exertions of the men who carry in their hearts the doctrine, and who bear upon their persons the seal and commission of the New-Testament. And, if it be true that towns are the great instruments of political revolution—if it be there that all the elements of disturbance are ever found in busiest fermentation—if we learn, from the history of the past, that they are the favourite and the frequented rallying-places for all the brooding violence of the land—who does not see that the pleading earnestness of the Christian minister is at one with the soundest maxims of political wisdom, when he urges upon the rulers and magistrates of the land, that this is indeed the cheap defence of a nation—this the vitality of all its strength and of all its greatness?

And it is with the most undissembled satisfaction that I advert to the first step of such a process, within the city of our habitation, as I have been now recommending. It may still be the day of small things; but it is such a day as ought not to be despised. The prospect of another church and another labourer in this interesting field, demands the most respectful acknowledgment of the Christian public, to the men who preside over the administration of our affairs; and they, I am sure, will not feel it to be oppressive, if, met by the willing cordialities of a responding population, the demand should ring in their ears for another, and another, till, like the moving of the spirit on the face of the waters, which made beauty and order to emerge out of the rude materials of creation, the germ of moral renovation shall at length burst into all the efflorescence of moral accomplishment—and the voice of psalms shall again be heard in our families—and impurity and violence shall be banished from our streets—and then the erasure made, in these degenerate days, on the escutcheons of our city, again replaced in characters of gold, shall tell to every stranger, that Glasgow flourisheth through the preaching of the Word.

And though, under the mournful remembrance of our departed Princess, we cannot but feel, on this day of many tears, as if a volley of lightning from heaven had been shot at the pillar of our State, and struck away the loveliest ornament from its pinnacle, and shook the noble fabric to its base; yet still, if we strengthen its foundation in the principle and character of our people, it will stand secure on the deep and steady basis of a country's worth, which can never be overthrown. And thus an enduring memorial of our Princess will be embalmed in the hearts of the people, and good will emerge out of this dark and bitter dispensation, if, when the judgments of God are in the earth, the inhabitants of the world shall learn righteousness.

FEMALE EXERTIONS IN THE BIBLE CAUSE.

By recent communications from Liverpool, (England) it appears, that Mr. Charles S. Dudley, a distinguished member of the society of Friends, had lately been there on a mission from the British and Foreign Bible Society, for the purpose of exciting attention to its interests, and organizing plans for a more extended co-operation in advancing its objects. By animated and eloquent addresses, delivered frequently to crowded audiences, he has roused, especially among the females, a zeal and activity in that cause far surpassing any thing of the kind before known among them. The city has been divided into eight districts, in each of which a Female Bible Association has been formed, connected with the Female Branch Society of that place. In February last, nearly five hundred ladies were constantly engaged in going about the city, for the purpose of ascertaining who among the needy were in want of the precious volume, obtaining penny-a-week subscriptions, and other contributions, and distributing the Scriptures among the destitute. One lady, a Cash Secretary, is mentioned, who visits regularly *ninety* families a week in her district, and does all the writing necessarily connected with that office.

When we recollect that it was the example of the *females in this country* which contributed in a great degree to enkindle the emulous ardour for the promotion of the Bible cause, which resulted in the formation of the *Liverpool Female Bible Society**, and which is now become so conspicuously active in advancing its beneficent designs, we cannot but hope that the benevolent females here will derive new encouragement to persevere in their useful labours, and be stimulated by the zeal of their Christian sisters on the other side of the water, to redouble their diligence in the important work in which they are embarked.

* For an account of the formation of the Liverpool Female B. S. see vol. 3, p. 81, of the Christian Herald, and for a Speech of C. S. Dudley, at a meeting of the Southampton B. S. see same vol. p. 181.

ANNUAL REPORT OF THE ORPHAN ASYLUM SOCIETY OF N. Y.

The season has again arrived at which the subscribers and patrons of the "Orphan Asylum Society" require from its board of direction an account of their proceedings since the last anniversary meeting.

In reviewing the past year, they find liberality and kindness have so rapidly succeeded every occasion of anxiety, that gratitude prompts them to express their sense of obligation to those friends who have strengthened their hands in the arduous and interesting duties allotted them, before they can enter on the usual business of their Report.

During the last winter, when prejudice seemed to operate against most other charitable associations, this Institution was exempt from the general suffering: for in this community no adventitious influence can subdue the spirit of benevolence which the cries of the orphan will always awaken. The friends of the fatherless are ever watchful of their distresses; nor do they wait to ascertain the expediency of feeding and comforting those whom Providence has thrown dependent on their bounty.

In the month of February the Board found it necessary to remove from the New-York Alms House eleven children, whose claims on their care could not be rejected; although at this time they had not one dollar in the treasury to provide for the numerous wants of 122 children. The remembrance of former mercies excited further hopes of aid; and with unshaken confidence in the promise of HIM "without whom nothing is strong," they have been supported until this time without greater difficulties than are incident to all associations of this kind. And here it may not be improper to lament, that the honourable the Corporation have never been prevailed on to extend even a small share of that patronage to this Society which it might seem to claim from them, and for which they have been repeatedly solicited. Let it be remembered, that a vast number of the children have been actually removed from their care to the Asylum; and all must eventually have been a charge on them, without the refuge here afforded. It is not, however, the object of the Trustees to complain of not having the sanction of that honourable body, which would be so flattering, but to be thankful for benefits received from their friends.

There are now 123 children at the Asylum, besides one infant at nurse out of the house: 36 have been admitted since the last report; 25 placed in respectable families, with mechanics, &c. and two have died.

The expenditures of the last year have been unusually great, from the necessity of finishing a large room in the garret, for the further accommodation of the children; paving the yard, rebuilding the fences, porch, &c.

The public will recollect that this Institution is to live by their means; that it is a monument which will bear the record of their "love of the brethren" to future ages. To rescue these little immortals from the danger of ruin, and to rear them for a brighter inheritance

is of itself a sufficient incitement to those who have entered on its duties, to go on with confidence. But when to this is added the comfort which more matured virtue derives from this source, every parent, it is hoped, will feel the obligation of furthering this work.

The spirit of many a pious, widowed mother, has been comforted with the hope of this Asylum for her children, while impatient to join the company of the faithful, it still lingered, to find some assurance of protection to those innocents, for whom the dying agonies seem protracted.

The death bed of old age too, has been spoiled of half its anguish, by the kindness of this society; when the children of the third and fourth generation have no more to fear from the removal of their last relative, and the devout aspirations of the dying have been breathed for their benefactors.

The Board feel assured, it is only necessary to read the Treasurer's account, which will express their wants, and to say they wait for the relief, which it will be found is necessary to the support of these children, now pleading in their own behalf. They need no other advocate—so large a number of helpless orphan children—members of the same family, heirs of the same promises—never yet were disregarded by a Christian people; nor do we fear for this groupe. We know that these infants will find in every humane breast the friends we seek for, and we will, therefore, only urge the precept of the apostle, "God loveth a cheerful giver."

By order of the Board,

I. W. OGDEN, Secretary.

By the Treasurer's Account it appears, that the expenses of the Asylum, ordinary and extraordinary, from April 1817, to April 1818, amounted to \$5433.57; and that the receipts during the same period, were as follows:

Amount of subscriptions	- - - - -	\$1977 25
do of private donations	- - - - -	1198 22
Annual grant of the Legislature	- - - - -	500 00
Proportion of School Fund	- - - - -	369 51
Box at the Asylum	- - - - -	5 33
Interest on six per cent. stock	- - - - -	110 47
do on Mrs. Loftus' Legacy	- - - - -	98 00
Cow and Calf sold at the Asylum	- - - - -	35 00
Collection in Presbyterian Church, in Cedar-street	- - - - -	423 00
Gentlemen of the New-York Forum	- - - - -	75 00
Young Ladies of Mrs. Byron's School	- - - - -	43 00
Arbitration Fees	- - - - -	82 00
Mr. George Riker, money recovered in Law Suit	- - - - -	500 00
Leaving a balance in the hands of the Treasurer, of	- - - - -	4 83
Out-standing debts	- - - - -	300 00

N. B. Mrs. Mary M'Crea left the Orphan Asylum a Legacy of \$250, which has been invested in six per cent. stock of the United States; also, Mr. John Van Blarcom left the Asylum a Legacy of \$500, and Mrs. Judith Bruce a Legacy of \$100, which have been invested in New-York city stock.

COMMUNICATED FOR THE CHRISTIAN HERALD.

On the 11th March, 1818, was ordained by the Presbytery of Champlain, the Rev. SAMUEL W. WHELPLEY, to the pastoral charge of the First Presbyterian Congregation in the town of Plattsburgh: and at the same time, the Rev. STEPHEN KINSLEY was installed Pastor of the Second Congregation in said town.

The whole of the exercises were performed in a very solemn and impressive manner. It is said by some aged and experienced Christians to have been one of the most interesting scenes they had ever witnessed.

OBITUARY.

Died, in North-Carolina, on the 15th ult. the Rev. FRANCIS PRINGEE, Jr. Pastor of the Associate Church in Xenia, Ohio; and Secretary of the Bible Society there.

His declining health had obliged him to suspend his official duties last fall, and induced him to pass the winter months in the Southern States. There, the attentions of a brother, attached to him by more than common ties, ministered to his comfort, and soothed the last hours of his languishment. Nor was he a stranger, during his illness, to the succour and the solace of "a Friend that sticketh closer than a brother."

The people of his charge had proposed to him a voyage to Europe, as soon as his strength would permit, and generously offered to bear his expenses: but he has been called to go upon another journey, and to visit another land, where "the inhabitant shall not say I am sick;" where the weary heart finds its sweetest repose, the released spirit its noblest exercise. He was not unprepared for the summons. "Knowing in whom he had believed," he was entirely resigned to the divine will, and his latter end was peace. He had no rapturous anticipations, yet there was not a cloud to obscure his prospects.

The Managers of the American Bible Society, at their meeting on the 19th day of March, 1818, adopted the following resolution, viz.

"That in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible *gratuitously*, except through the medium of Auxiliary Societies."

The Managers embrace the opportunity which this notice affords them, of recommending the formation of auxiliary societies in all those places where the inhabitants are destitute of the Bible.

However small these auxiliaries may be in the number of members, and unable to contribute, for the present, to the funds of the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously. By order of the Board,

JOHN B. ROMEYN,
Secretary for Domestic Correspondence.

THE CHRISTIAN HERALD.

Vol. V.]

Saturday, May 2, 1818.

[No. 3.]

The smallest occurrences in the labours of a Missionary derive more than ordinary importance and interest from the very nature of his work, and the sublime motives which prompt him to the performance of it. To exchange one's country and connexions for a residence in a distant and strange land ; to part with the endearments of long established friendships, and to give up the comforts and gratifications of a long cherished home and fire-side, is of itself a trial which our social nature cannot easily submit to : but, for one to bid adieu for life to all the enjoyments above mentioned ; to take his life in his hand ; traverse the boisterous ocean, and penetrate into unknown wilds ; often exposed to the ferocity of beasts of prey, and to the rapacity of barbarous nations ; perhaps ignorant of their language or customs ; for the sole purpose of promoting the good of his fellow-creatures, without the most distant view of any personal advantage of a temporal nature, manifests a self-denial, a courage, and a devotedness of soul, which nothing but Christianity can impart. Such fruits of its blessed spirit entitle those who exhibit them to the most affectionate sympathy of all who love the noble cause to which they are devoted ; and we cannot but feel an interest in the minutest incidents of their lives and labours. The following account of part of a *Journey in Caffraria*, from the pen of a female Missionary, breathes throughout so much resignation, faith, and piety, that we trust it will be read with pleasure and edification.

CAFFRARIA.

Extract of a Letter from Mrs. E. Williams, wife of Rev. J. Williams, Missionary to the Caffres, written to her Sister in London, dated at Kat River, Aug. 7, 1817.

MY DEAR SISTER—Your very welcome, but long expected letter, dated March 30, 1816, I received Jan. 9, 1817, with great joy ; for a packet of letters to us is as if we received a little fortune.

On the 15th of June we left Bethelsdorp ; and on the morning of our departure we held a meeting for prayer ; affectionately recommending each other to the care of God. My tongue cannot express the feelings of our hearts ; but it was evident that there was a bond of union which could not easily be broken. While on our way, many spectators expressed their surprise that we ventured to go among such savages, thieves, and murderers, as the Caffres ; and so far were the Boors from helping us, that we could not even purchase necessities of them for our journey. We left the colony on the 9th of July ; and I think that if ever I entreated the presence of Christ with my whole heart, it was then : and, not only that we might safely cross the Great Fish River, but that he would go with us and bring us in safety to the destined spot.

The first night that we spanned out, we were not a little alarmed by the roaring of a lion and a wolf very near our waggon. This was the only time that I have heard the former, but the latter we hear almost every night. While I was writing these words I have heard him. I have seen the tracks of the elephants frequently, yet have not seen one of these animals ; but I have seen the work which they

had just done, for they tear up great trees by the roots, and turn them upside down.

We travelled in Caffre land three days before we saw a single creature, and then we met four Caffres who were hunting: till then we travelled at an uncertainty, as we had no guide. These men promised to conduct us to our journey's end; but rain came on, and they deserted us. The next day, for the trial of our faith and patience, one of our waggons broke down; and, being unable to repair it, we were under the necessity of leaving it, with part of our people and our few sheep. We were nine in number, with my little boy, who proceeded. We took with us a part of a sheep, which is all the meat we had. But in the evening Mr. W. shot a hart-beast. The flesh of this animal resembles young beef. This supported us all until the arrival of our sheep. Thus our heavenly Father supplied our temporal need. This appeared to me as clearly to be a gift from his compassionate hand, as if he had sent one of his ministering spirits and presented it to us.

Sometimes the only water we could procure was like soap-suds; but I can assure you, that this has gone down as sweetly as the best water in London.

July 13. This morning we journied again through a desert to us unknown. In the evening we were obliged to cross a ditch, where there was a most beautiful fountain (*spring*) which we called Gika's fountain. Here our oxen wanted to drink, and here we were set fast; the waggon lay on one side, and we were obliged to remain here two nights in consequence of the following day being the Lord's. This place appeared to me very dangerous on account of the elephants. In the first night Mr. W. got up, and looking out of the waggon, thought he saw an elephant about 40 yards from us. You will judge how great our alarm must have been; my chief concern was what would become of my child. Mr. W. rose, made a fire, and burned the grass, to keep it off; but whether there was an elephant or not, He who promises to be as a wall of fire round about those who fear him, preserved us.

On the 15th Mr. W. and the people removed the great stones which stopt us; after which our oxen went forward without difficulty, and a little before sunset we arrived at the appointed spot—the KAT RIVER. As soon as we arrived, we bowed our knees, and I trust our hearts also, to thank our God for his kindness in bringing us hither. We were accompanied by a few Caffres, who met with us the last day on the road, whose chief object was to get food and tobacco. After evening service to-day the Caffres went in every direction to pray. The valley echoed by their voices. This appeared very singular to me.—What induced them, I know not.

21st. Sabbath. We had a prayer-meeting soon after sunrise; I think God was with us of a truth. It was such a meeting as I had not known for a long time; nor did I expect to witness such an one in Caffre land, especially so soon. Mr. W. and myself were so overcome that we could not proceed with the service. We seldom

have divine service without one or another crying out under the word.

The first thing Mr. W. did was to build a house with rushes. It was begun July 24, and on the 2d of August we first slept in it. I cannot help observing here, that it was with much pleasure and thankfulness we reflected on God's goodness towards us. We had now got a roof over our heads, and we observed that if our old friends in M—— street could see us, it would do their hearts good. The house is 16 feet long, 14 wide, and 13 high. The front is brick; and we have a fire place, but I make little use of it, as the climate is so warm, that I am obliged to have my fire out of doors. We are here as much at home, and as happy as if we were in London, and had the best house in E. Place. This is of God, and glory be to his name!

The second thing Mr. W. did was to root up the thorns, and make a fence, that he might sow corn: but for want of rain it is yet unsown. The third operation was to make a garden; but in consequence of excessive heat and drought, all was burnt up, except a few beans and some Indian corn: these have been a great treasure to us, as we have little appetite for meat. Our live stock is, 4 cows, 4 calves, 30 breeding sheep, 3 hens, 5 chickens. The 4 cows give about as much milk as one English cow. I have a little churn, and make as much butter as we need.

You will probably have heard of the accident Mr. W. met with; but lest you should not I will state the particulars. On the 13th of December, he began a dam in the river; in the evening he had the misfortune to cut off about an inch of the fore-finger of his left hand, between two stones, except a small piece of the flesh, which he was obliged to cut off himself, as none of the people would do it for him. He was about a mile from the house when this happened, but he was enabled to walk home, and appeared cheerful. I perceived that he had hurt his finger, but had not the slightest idea that he had been so much injured. A few days after one of the natives brought the end of the finger and laid it on a chest before my eyes. I leave you to judge of my feelings. In a few days after Mr. W. wrote to Captain Andrews, who has some medical knowledge, to ask his advice. He told him it must come off, or mortification would ensue. We soon set off, and arrived at his post on the 28th. On the 30th, he went through the painful operation, which was performed by Dr. Mahary. For about five days the pain was extreme: but thanks be to God who giveth strength according to our day. We left the Colony on the 11th of January, and arrived here on the 13th, finding all safe, to our great comfort. This far exceeded our expectation; but He who has the hearts and hands of all wicked men under his control, preserved us and our property in the midst of thieves and murderers, who are under no restraint but that which is from above. Great praise belongeth unto God.

My dear partner's finger is now quite healed, and he has recommenced the dam. It is a great work; and I think it will not be completed under twelve months. Mr. W. has worked like a slave.

I feel persuaded, that you have the cause of God at heart; and to encourage you in your prayers, I shall briefly state the pleasing prospect we have at this place among the poor Caffres, with regard to number, attention, and perseverance.

The number residing here, including men, women and children, is 138. The general attendance on the Sabbath above 100, and on the week days 70. As to their attention, it is surprising. Mr. W. commenced teaching the alphabet to both children and adults on the 21st of July; the number then present being between 50 and 60. Since that time about 150 have learnt the alphabet; 12 can spell words of two syllables decently; and nearly all have learnt a most excellent little Dutch hymn. During divine service not a word is heard, nor a smile seen. As to their perseverance, they are not yet weary; but on the contrary are always ready whenever called upon to assemble. This makes it pleasant to be among them. We have great hope of one or two, that they are the subjects of divine grace, but time will prove the truth of this. There are many others who cry out under the word, but whether this proceeds from natural or divine influence, I cannot say. If it be of God it will continue. O! pray for us that God may give us a discerning spirit.

Among others there are two brothers of Jan Tzatsoo (the converted Caffre, sons of the chief, who accompanied them from Bethelsdorp.) They came here on a visit, and staid about a month. They threw their beads, rings and paint into the river, and confessed their sins; then returned home, and declared what they had seen and heard, and began to intreat all to pray and seek the Lord. They have paid us a second visit, and appeared to be very humble, and to pray constantly.

The female natives are in general clever. I have two gowns made by the Caffre girls. Two of them have learnt to sew very neatly. I have also a cottage-bonnet, made from rush-peel, and very neat it is, considering that it is the first. My little boy walked before he was twelve months old, and he begins to speak the Caffre language. He is a great charge to me, as I have no one I can intrust him with. He has many admirers; he is no sooner out of the house than he has a great train of women and children after him. If he goes out clean, he always comes back as black as a sweep.

On the 22d of March, I was at home alone; I heard an unusual noise advancing towards the house, and upon looking out, I was immediately surrounded by 15 or 20 Caffres on horseback, all armed with their weapons of war; others were following on foot in the same manner. They had an alarming appearance. They dismounted: and I expected every moment to be seized. But the Lord was then to me a strong hold; he appeared to be my all. I was strongly impressed with the necessity of appearing composed. Our people were all with Mr. W., at work at the dam. I could not get a single creature to come and speak for me. This alarmed me the more. They learned, however from some person where Mr. W. was: they then mounted their horses, and rode off violently towards the place. -I

took up my little boy in my arms, and went after them with trembling heart and limbs, fearing that my dear husband would be murdered before I got there. But when I arrived, I beheld him in the river, up to his knees, at work. I then learned, that these were Gika's Caffres, who had been hunting, and were returning home. This afforded great relief to my terrified mind.

We have been here nearly 10 months, and had nothing stolen till lately, when a man stole a few articles; but being alarmed, he ran away, leaving some of them behind him. This brought to my mind the depredations made upon our poor brethren and sisters at Otaheite, at the commencement of their mission.

Be constant in your prayers for us, for we know not what the end may be. Mr. Williams unites in Christian love to you and yours. May every blessing attend you through life—may you be happy even in death—and, may we meet before the throne, having washed our robes and made them white in the blood of the Lamb! E. W.

MISSIONS IN AFRICA.

Extract of a Letter from a Missionary at Makoon's Kraal, near Lattakoo, dated May 23, 1817, to Rev. J. Campbell.

The daughter of *Mateebe* (the king) is very attentive, and I sometimes hope she will be the first brought to Christ. *Mahootoo* (*Mateebe's* wife) is become very friendly, and attends the word now and then, as does *Munamets* (the king's uncle) and their children. *Gedult*, our guide to Malapectzee, is a constant attendant, as likewise *Shampan*, one who spoke Dutch when we were there; but *Mateebe's* eldest brother, *Malaba*, and *Teiso*, the third in power, are the most attentive. The Lord has made use of the late expeditions to help us. When we first came they were very noisy and quarrelsome; but now, under the word, not a syllable is spoken, nor does any one attempt to contradict.

In a conversation after sermon, a few nights ago, I was rejoiced to hear, *Teiso* address *Makweesie* (a chief who was saying he should never understand the word) thus: 'Makweesie, go behind a bush, bend your knees, and say, Lord Jesus, open my heart to understand and love thy word, and he will do it.' This sentence touched every string of my heart, and brought me, soon after, on my knees, to thank our Lord for this little encouragement.

I have received a most pleasing letter from Mr. Williams, in Caffraria: he seems pleased with his situation. A verbal message was also sent to one of the missionaries from Gika, to this effect:—'The seed you sowed in my country when you was here, is ripe, and you must come to gather it in.'

The printing press sent to Griqua Town is come to hand, and they have begun to print a Hymn Book. One of the missionaries has begun to compose a Dictionary and Catechism in the *Bootsuana* language.

GREAT NAMAQUALAND.

We have just received a letter from Mr. Ebner, missionary to the Kraal of Africaner, in Great Namaqualand, dated Oct. 8, 1817, at Capedown, where he had come on business; in which he states, that he has introduced the sowing of potatoes and various vegetables, which have prospered beyond expectation: he speaks also favourably of their crops of corn, and hopes the natives will soon experience great relief from the introduction of these comforts amongst them. He informs us also, that the converts continue to be attached to the Gospel, and to him as their teacher.

In his examination of some who were applying for baptism, he relates some of their expressions: one said, 'If we will become children of God, we must believe in God's Son, though we cannot see him.' Another said, 'Because Jesus has delivered us, by suffering death in our place, it is our duty to give ourselves to him, soul and body, to live for him and serve him.' 'We should not deliver (said another) our only son to our enemies to be persecuted and crucified by them—but God did so with his Son for our sake.' Another said, 'My sin that I committed in my youth makes me to weep bitterly, to be sorrowful, and also the sins I daily commit; but I feel joy along with my sorrow. Till now I have only prayed with my mouth and lips, but now I pray to Him with all my heart.'

About 400 persons attend worship, so that the place of meeting first erected cannot contain those who are willing to attend. The baptized brethren and sisters, while conversing together, in their private meetings, of the word of God, and their experience, speak with such warmth and liveliness as would surprise you.

Since I came to Africaner's Kraal, (which I have named Jerusalem) I have baptized 40 persons, converts and their children: married about 40 couple: 16 have been born—8 died.

100 Bibles and 100 New Testaments have been received from the Bible Society, for those who can read the Dutch language.

The females are fond of learning to knit. Mrs. Ebner instructs them in knitting.

MISSIONARY SOCIETY IN INDIA.

The Auxiliary Missionary Society of *Madras* held their meeting on Wednesday evening, the 14th of May, 1817, (the time of the Missionary Anniversary in London,) when the Rev. Mr. Rhenius, of the Church Missionary Society, preached an excellent sermon from Isa. lxii. 1. After sermon, the business of the society was transacted. On Thursday evening Mr. Gordon preached from Isa. xlv. 3, 4. Mr. Loveless prayed on Wednesday evening; and Mr. Lynch, the Methodist Missionary, on Thursday.

'Thus,' says Mr. Knill, 'we all united in one glorious cause. Our congregations were composed of all nations and colours: one Chinese, two Brahmins, and several native Christians! O! it was beyond description delightful! The spirit of the Lord was evidently among us. Never was such a meeting in India.'

‘Collections amounted to 125 pagodas, a pair of ear-rings, a gold brooch, sleeve-buttons, balance of accounts, &c. Thus since the arrival of the Moira, we have remitted 320 pagodas, or 120*l.* sterling. Mr. Loveless presided as chairman, Mr. Knill was the Secretary.’

MISSION AT BOMBAY.

Extract from the Journal of the Rev. Gordon Hall.

Oct. 12, 1816.—This afternoon, while on my tour among the natives, I found a young man and his wife’s mother engaged in a furious quarrel. The occasion of the quarrel was this. The young man had requested that his wife might be sent to his house: I asked him the age of his wife, but this he could not tell me until he had asked another person, who told him that her age was seven years. But the mother of the girl refused to send the man his wife, unless he would first expend an hundred *rupees* in a family entertainment. To this the husband objected, and about this they were contending. But after I came up they soon desisted, apparently ashamed of such a shameful contention. The Hindoos among themselves are extremely quarrelsome and abusive, especially in their language; tho’ they do not so frequently come to blows. I have repeatedly come up to a company of ten, twenty, or thirty, who were engaged in violent contests, and even in assaults upon each other. In such cases, I have repeatedly desired them to listen to a few words. I then reminded them that the great God was looking upon them, that his command was, that they should love one another, that they should love and forgive their enemies, and render them good for evil; that if they would do this, God would forgive and love them; but if they would not do this, God would never forgive their sins, but punish them for ever, &c. I have been astonished to see the effect of such an address. The bare rehearsal of some of the divine commands and precepts seemed to have an irresistibly appeasing power on their minds. In this way I have repeatedly seen a fierce contention apparently quite subside in five minutes. I never found cause to regret my interference on any such occasion, but rather the reverse.

13. *Lord’s day.*—Soon after sunrise went to the *Sonapoore*, that is, the place where the natives either bury or burn their dead. At that early hour one human body had been brought for burning, and the carcass of a cow for burial. This is the second time I have been present at the interment of this deified animal. The carcass is slung on poles by ropes and carefully carried on men’s shoulders. A hole not very deep is dug in the sand by the sea shore. A large quantity of salt is then spread over the bottom of the grave, upon which the body of the cow is deposited. The grave is then filled up with the sand, and the whole ceremony is conducted with at least as much solemnity and respect, as when a fellow-man is consigned to the grave. I improved the occasion as well as I could in endeavouring to convince the people, that they ought to worship the great and eternal God, instead of such a dying brute, which to call God, and worship as God, was the highest degree of sin and provocation. In the

afternoon spoke to a considerable number of people in different places, about the momentous concerns of their souls.

14.—This evening came to a place where I found an aged Musulman lecturing some Hindoos on the unity of God. I asked him how this one God must be worshipped, and how he could be reconciled to sinners? He was not inclined to say much, and I proceeded to address a large number of people who were soon assembled. I have spoken to the heathen in several other places.

16.—In my route this evening, I fell in with a company of *Gosaweas*, a class of religious mendicants, highly venerated by the Hindoos, but a most ignorant, arrogant, self-righteous, and in general, it is believed, a vicious set of people. The conversation of these people, like that of the Hindoos generally, turns naturally and almost exclusively, either upon religion or upon filling their bellies, as their expression is. Though all the moral notions, and sentiments of these heathens are so gross and monstrous, yet their conversation habitually manifests such a remembrance and recognition of some superior power appointing and controlling all the allotments and vicissitudes of human life, as does most severely reprove, and ought deeply to shame, that multitude of atheistic Christians, who will talk for hours, if not for weeks, about even more than the ordinary events of life, without the slightest acknowledgments of a divine Providence. Hence, it is usually very easy to enter upon religious conversation with the Hindoos. In the little company of *Gosaweas*, just mentioned, was one of a distinguished demeanor. Perceiving him to be a stranger, I asked him whence he came? for there is no danger of giving offence to the Hindoos by this kind of inquisitiveness, to which they are themselves much habituated. He replied, apparently with a consciousness of no small degree of superiority, that he was from Nushee, a place twenty or thirty miles distant on the continent, and that he was a *Jotesh*, that is, an astronomer. I replied, that I felt gratified, and that I wished to ask him some questions about the *Jotesh shasters*. "Will you tell me whether, according to these *shasters*, the earth is a plane or a sphere?" After fully comprehending the question, he confessed that he knew nothing about it, thus proving himself to be as much a novice and imposter, as nine tenths of those who prefer their claims to superior science, and as such do actually command respect among the ignorant multitude. It is a remarkable fact, and one which may ultimately be highly serviceable in pulling down the fabric of Hindoo superstition, that their religious books, held equally sacred, are directly at issue on several points in geography and astronomy. For instance, one class of their books declare the earth to be a plane, while their other books, with the same pretended supreme authority, as positively declare it to be a sphere. Thus obviously do they destroy the authority of each other. The conversation soon turned on their mythology, and one began to boast that he allowed of but one god, the god Mahadave, and that he worshipped no other. I asked him if Mahadave did not in a rage cut off one of Brumha's five heads, and was he not conse-

quently a sinner.—“No,” was his reply, “for Brumha had perjured himself, and his head was cut off as his punishment.” “Then you allow that Brumha, one of your greatest gods, was a sinner?” “Yes,” he replied, and manifestly with shame. But was not Mahadave severely cursed and punished for what he did? “Yes.” But can those who commit sin, and are cursed and punished for it, be the great, the sinless, the everlasting God? I enlarged, and finally told him that God had declared, that the wicked should be turned into hell, and that all, who did not in this life repent and obtain pardon from God, would certainly suffer in that lake of fire for ever.

The poor creature, though apparently convinced, would make no acknowledgment, but declared, that he would never worship any but Mahadave, and that if Mahadave went to hell, he would go there with him. After a word more of exhortation, I left them and proceeded to another place.

17. As I was walking in a populous part of the town, but a part where an European is scarcely ever seen, a money changer, a Hindoo, sitting upon his stall in the angle of two public roads, politely made me a *salam*, (obeisance) and invited me to take a seat near him. As he had seen me before, and knew what things I was in the habit of saying to the people, the conversation of course began on religious subjects. In the course of the conversation I repeated some of the commands against idolatry. He asked where such commands were. Are they written? I took a little book from my pocket, and read to him the commands in his own language. By this time there were about twenty persons collected. But, “How,” he asked, “and to whom were these given?” I then told him of the awful manner in which God gave the law from Mount Sinai. “But if God is an invisible and immaterial being, how could he write the commands on tables of stone?” When I remarked that nothing could be impossible or hard to him who created all things, he was not, or at least he pretended not to be, satisfied.

The Hindoos seem universally to possess some dark, indescribable, and unintelligible notion of a supreme, invisible, immaterial, abstract existence, or being, who is no more than a negation of all qualities. Hence, the people of all ranks are perpetually objecting to the doctrine that God is a spirit, and saying that it is impossible for an immaterial being to create material objects, or to have any immediate control over them. Here they found their system of polytheism, and their god Brumha is installed as the creator of all things, Vishnu the preserver, and Shev, or Mahadave, the destroyer; all gods in human form. And on the same principle, as new emergencies arose in the imaginations of the bewildered idolaters, and larger claims for a greater variety of gods, they went on multiplying them, and assigning to them their respective functions, until they swelled the catalogue of their deities to the monstrous number of thirty-three millions.

But to return to the stall of the money changer. As I was speaking of the great blessedness of those who love and serve the true

God, one of the company replied, "But if you worship God, and if he so blesses his servants, how comes it to pass that you are travelling about through the mud on foot, and not riding in a chariot? Give me a plenty of money and a carriage to ride in, that is what I want." I told him that God gave to his servants something better than money and chariots, peace of soul in this life, and afterwards an everlasting inheritance in heaven. In this life they are sometimes poor and afflicted, and sometimes they are rich and prosperous, as God pleases to appoint them, but hereafter they will all be alike, and completely happy in heaven for ever. But that the wicked, though they might have abundance of worldly riches and comforts, if they died in their sins, must go away into everlasting burnings.

18. Took a walk before breakfast, and came up to a large collection of people.—A man's wife had left him, and ran home to live with her mother. He had seized her by the hair of her head, and was dragging her back. Three or four other females were striving against him in behalf of his wife.

Quarrels of this kind are so frequent, that they excite no surprise, the people assemble and laugh at it, as they do at any other piece of sport; and the parties, instead of making any secret of their shame, rather seek its publicity, and openly abuse each other with the most disgraceful language. I very seldom go among the people in the morning, and still more seldom do I find people at that hour of the day disengaged, and in a favourable situation for instruction.

Nov. 21. The following is a literal translation of a passage in the sacred books of the Hindoos.

"The sin of killing one ram is equivalent to the sin of killing a cart load of insects; that of killing one bullock equals the slaughter of a hundred rams. The guilt of slaying a hundred bullocks equals the slaying of one cow. The sin of killing a hundred cows is equal to that of killing one brahmin; and know thou, that the great guilt of killing one woman equals the sin of killing a full hundred brahmins." *Herreeweeja, 2 chap.*

To attach guilt to the killing of animals, is, perhaps, inseparably connected with the doctrine of transmigration. As the Hindoo believes in this doctrine, he knows not but that the beasts, birds, and the reptiles, which he sees, are animated by the souls of his deceased ancestors; for he supposes that every man, according as his sins may be, is liable as a punishment, to be doomed to pass, by a series of births, through more or less of the grades of animal beings, 8,400,000, which number embraces all the varieties of living creatures in the world. Hence, in the opinion of the Hindoo, every living creature becomes inviolable, and cannot be innocently destroyed.

But the degree of guilt attached to the killing of a woman, as stated in the passage above quoted, is very extraordinary, it being made equal to that of killing a hundred brahmins; for among the Hindoos the females are in great degradation, and treated as incomparably inferior to men. I asked our *pundit*, how the guilt of killing a woman could be a hundred fold greater than that of killing a brah-

min, since they considered the former as so much inferior to the latter? He confessed himself unable to give an explanation, but said he would think of it, and make inquiry. After a month's delay he could give no better answer than this. "A certain god committed a great crime, and his guilt was imputed to women, trees, mountains, fire, and water. Hence, guilt and curses attach to females which do not attach to males. Therefore, whosoever, without cause, kills a female, the superior guilt of the female is imputed to the murderer." He seemed evidently ashamed of his explanation, and unable to offer any better one.

MISSIONS IN RUSSIA.

The Annual Report of the Edinburgh Missionary Society, for 1817, has been published, with an Appendix, containing a geographical and historical account of the Society's missionary stations Asiatic Russia, &c.; illustrated by a map.

The report commences with an account of KARASS, where Mr. Paterson and Mr. Galloway remained for some time together to superintend the affairs of the settlement; arranging matters for the separation of the German colonists from their secular connexion with the Mission; attending to the education of their own children, and of the ransomed and other youth in the colony; and visiting the adjacent villages, to converse with the natives on the subject of religion. Several of the native children have made some progress in religious knowledge.

Three or four hundred Tartar families have come to settle in the vicinity, and are thus brought within the sound of the gospel.

Mr. Galloway visited in the month of Oct. a pastoral tribe of Tartars, called TURKOMANS, and he was greatly delighted with the readiness they showed to receive copies of the New-Testament and Tracts, and to learn the way of salvation.

The Missionaries at Astracan, about the same time, delivered to the Bible Committee of that city, 50 copies of the New-Testament, 50 of Luke's Gospel, and 50 of the Psalms, in Tartar, to be sent to others of these people in the neighbourhood of Kitzliar, some of whom had remitted money to that society for the purpose of procuring books.

ASTRACAN.—The labours of Mr. Mitchell, and his coadjutor James Peddie, at the missionary press, and of Mr. Dickson, in correcting and translating, merit the highest commendation. They have distributed in the course of one year 5000 of Luke's Gospel, of the Karrass translation, and many thousands of Arabic and Tartar Tracts. They have also circulated gratis, sent to Karass, Orenburgh, to the government of Cherson, to Theodosia, and Symphoropol, in the Crimea, or given to the Bible Committee, in Astracan, no fewer than 2566 copies of the New Testament, in whole or in part, or parts out of the Old Testament, with 6548 Catechisms or Tracts; in all 9114 copies. Thus a door is set open for the circulation of the Scriptures throughout the widely extended region of which Astracan is the centre.

The Directors express great satisfaction in Mr. Glen, a respectable minister of Scotland, who has devoted himself to this mission.

ORENBURGH.—Among those ignorant and degraded rovers, the Kirghisians, Mr. Macalpine, with his zealous attendant, Walter Buchanan, (the converted Cabardian) have unremittingly continued their labours; and the progress which several of them, notwithstanding all their disadvantages, have made, is gratifying. For the permanent instruction of the Tartars in this country, a translation of the New Testament is in preparation, with Tracts, &c. Slavonic and other Testaments have been sent as far as Troitska.

THE CRIMEA.

Mr. Paterson, leaving Karass, May 10, with Andrew Skirvine Hay, and carrying along with them 300 copies of the Tartar New Testament, and a great number of Tracts, proceeded through the Steppe, visited Rostof and Mariopol on the Sea of Asoph, entered the Crimea at Perecop, traversed it in various directions, and returned homeward by the Kuban, reaching Karass in safety July 18: though Mr. P.'s health was considerably injured by the fatigue of travelling and the state of the weather; his spirits, however, were continually revived, and his thanksgivings to God called forth, by the reception he met with.

Wherever he halted, he was almost instantly surrounded by multitudes of various orders and religions pressing with eagerness to receive copies of the New Testament and Tracts. Sometimes, from the top of the cart in which he rode, in the market places of the towns, or in the midst of the open plains, he would stand for hours together talking to the wondering and listening people, on the great truths contained in that sacred volume which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them passages from these lively oracles of truth explain their meaning as he went along, address them with earnest exhortations to believe what they heard, or reply to the questions and objections which they brought forward in consequence of his statements.

The interest excited by his conversation was almost universal, and by no means confined to the professors of any one religion in particular. Mollas, and Effendis, and Imans, in every district, welcomed the precious gift; several natives of Turkey carried it with them to the places of their residence; and not only Greeks, but Jews, and Mahomedans, and Pagans, seem prepared to receive the Gospel.

'Here truly,' says Mr. P. 'is a field for Bible and Missionary Societies; the first, in putting the Holy Scriptures into the hands of the people; and the last, for explaining them and preaching the Gospel of Christ in simplicity and truth. These ought always to go hand in hand. In Christian countries, where the Gospel is purely preached, and many of the people can read, this is not so necessary; but in countries where the majority of the inhabitants cannot read, and are bigoted and superstitious to an amazing degree, the

labour of missionaries is of the greatest consequence. Nay, it is indispensable ; and when I at any time hear a call for Bibles among such a people, I consider it likewise a call for living interpreters to accompany them.

The Tartar New Testament, accordingly, is already circulated among them, and is not only generally but well understood by all who speak that language. Means also will no doubt be employed, for giving them the whole Scriptures in such a form as is likely to be most universally intelligible to those who do not read the Turkish character. And should not this preparation be followed up by the oral instructions of Missionaries, who shall not cease to declare to them the whole counsel of God, till, through his grace, one and another, and multitudes, being led to inquire for themselves what they must do to be saved, shall be brought from the bondage of corruption into the glorious liberty of the sons of God.

The call which was made at the last Anniversary, and the appeals which were then addressed to the Christians of Scotland, have not been in vain. The confidence which the Directors then expressed, of the support they would receive when the operations and necessities of the Society were sufficiently known, have not been disappointed. Missionary candidates and funds have been obtained, if not to the full extent of what is requisite, (for this must be the work of time, and could not reasonably be expected at once,) yet certainly to a degree peculiarly encouraging, and in a manner that is justly calculated to inspire them with equal confidence, that in the future their wants shall, under the direction of infinite wisdom and beneficence, continue to be no less readily, and still more abundantly, supplied.

JEW IN RUSSIA.

Extract from the last Report of the Edinburgh Missionary Society.

It is stated in Mr. Paterson's journal while at Koslov, "Sitting and musing in my lodgings on the obstinacy of the Mahomedans, and revolving in my mind the best means to employ in order to induce them to receive the truth, in came a company of Jews and sat down at my side, and entered into conversation with me on religion. I spoke to them, and read portions of the New Testament to them. One of them opened a copy, and read to his countrymen two or three chapters. He read it with ease, and earnestly requested that I should give it to him. I told him that it was the New Testament ; that I had brought copies of it to give away to Mahomedans ; and that I was afraid, though I should give it him, that he would not read it, as it contained the history of that Jesus whom their forefathers crucified, but whom we believed to be the promised Messiah, and the Saviour of the world. He said, that if I would only give it to him, he would read it, and stood as much in need of it as the Mahomedans did. His brethren made intercession for him, and said, "*We wish ourselves to learn what is contained in the New Testament.*" After some hesitation on my part, but anxiety on theirs, I thought it

might be of advantage to the young man, and, therefore gave it to him, and exhorted him to read it. No sooner had he received it, than another Jew sat down beside me, and read the New Testament fluently, and insisted that I should give him a copy also. This Jew was from Bakcheserai, and informed me that he had sold Mr. Pinkerton a Tartar Bible in Hebrew characters for two hundred rubles. After a considerable deal of conversation, I gave him likewise a New Testament. He not only read it with the greatest ease, but evidently understood what he read. He offered to sell me another Tartar Bible; but as Mr. Pinkerton had already purchased a copy, I did not think it advisable to buy another. Several more Jews came forward who could read Turkish, and requested New Testaments, but I was obliged to refuse them. One, however who was peculiarly urgent, would not go away, and used many arguments to induce me to give him one; but for a long while without effect, my whole stock being now reduced to eight copies. He at last said; *Give me this book: it had been good for me that I had never seen it, unless you give it me: it may be of eternal advantage to me.* After such expressions, I could not withhold it from him any longer, but gave it to him as the word of God, and exhorted him to read it. There were more than twenty Jews in this company, and I conversed with them more than an hour. In the evening, several other Jews made application for books; but my stock being so low I could not gratify their desire, but promised to get copies sent to them from Theodosia. I could have given away many copies of the Scripture to day, and was sorry that I had sent the whole commission to Theodosia. The circulation of the Tartar Testament among the Jews, did not indeed occur to me till I was actually among them, and saw their anxiety to possess the sacred volume.

Next morning, a few more Jews came, and made inquiry about the coming of the Messiah. I pointed out to them the predictions of the prophets with regard to Christ, and particularly insisted on the fifty-third chapter of Isaiah, and the passage in Daniel which says, *the Messiah shall be cut off.* Mr. Paterson then gave them a summary account of the history of Christ, and dwelt particularly on the cessation of sacrifices among the Jews, concluding with stating the resurrection of Christ, his ascension, and the certainty of his coming to judgment. When I had proceeded thus far, says he, the man from Bakcheserai, and a few more joined the company, and I desired him to read to his countrymen the translation of the fifty-third chapter of Isaiah, contained in one of our tracts, which he immediately did. One or two of them appeared to be impressed with what was said, and expressed themselves that the Messiah was come, and that it was in vain to look for any other.

Extract from the Report of the London Society for promoting Christianity among the Jews.

JOURNEY OF MESSRS. WAY, SOLOMON, &c.

We have the satisfaction to state, that the intelligence which we

have hitherto had from our inquiring travellers, has been of an encouraging nature. In passing through the considerable towns of Holland, they visited the synagogues, and had personal interviews with the chief rabbies. The reception which they have met with from them, has been kind and civil beyond their expectation, and in many cases the Hebrew Testament has been left for their perusal. The following letter from the Rev. R. Cox, gives an account of the reason of the unexpected delay of our friends at Berlin, and we trust will call forth the prayers of Christians in behalf of all to whom it refers.

We must necessarily expect to see a recurrence in our day of many of the trials of the primitive Christians, and we ought fervently to pray, that those who are called to them may be endued with their faith and patience. It is proper to premise, that Mr. Solomon's wife and children had been earnestly invited to join him in England some time before the present journey was contemplated. A promise had been given that she should not want for temporal support, and that no constraint whatever should be put upon her conscience on the subject of religion; and from the manner in which the proposal had been received both by his father-in-law and his wife, he had reason to suppose they were satisfied with it. His surprise and regret therefore at the occurrence which is related in the following letter, have been the greater.

"MY DEAR SIR,

"You will probably be anxious to know what has occasioned our remaining so much longer in this city than we originally intended; I will therefore state to you, in as brief a manner as possible, the reason of our delay.

"A short time after we had been in Berlin, Mr. Solomon's father-in-law called upon us; and, after some days, informed us that the grand object of his journey was, to request that if Mr. Solomon persisted in his determination not to return to the Jewish religion, he would consent to be divorced from his wife, as she had authorized him to say that she would not live with him unless he abjured Christianity.

"Mr. Solomon, you may suppose, was not a little surprised at the information, especially as a correspondence had always been carried on in the most amicable manner between them. We all, however, hoped that if he had an opportunity of seeing and freely conversing with his wife, she would be completely reconciled to the idea of living with him; and that, at all events, it was indispensably his duty to see her before he could consent to the divorce. As a companion was desirable for him, I gladly accompanied him to Hamburg, where his wife then resided. We remained eight or ten days in that city; during which time Mr. Solomon conversed daily with her, and repeatedly assured her that though he was fully convinced of the intrinsic excellency and divine authority of the Christian religion, he should consider it as his bounden duty to permit her, without any

restraint, to worship God according to the various rites of the Jewish religion. All, however, was in vain. From the first moment of their meeting to that of their final separation, she remained inflexible in her determination never again to live with him, unless he consented to return to the Jewish religion. That a godly Jewess should consent to cohabit with a Christian, and especially a Meshumad (an apostate Jew,) was a thing not to be heard of in Israel.

"Solomon's conduct during the whole of this most trying business has been truly satisfactory; it has been alike honourable to his character as a man and a Christian. Great indeed was his sorrow at the thought of leaving the wife of his youth and two interesting children: their inflexible determination, however, never to live with him whilst he continued a Christian; their reiterated entreaties that if he still persisted in his *obstinacy*, as they called it, he would at least consent to a divorce, the Apostle's declaration respecting the conduct to be adopted by the believing partner (1 Cor. vii. 12—15,) and the necessity of some final arrangement taking place before we proceeded on our journey to Russia, determined him to consent to the divorce. The ceremony was accordingly regularly performed at Altona, on Tuesday, in the presence of three rabbies and other suitable Jewish witnesses.

"And now, my dear Sir, it merely remains that we earnestly pray in behalf of the poor wife and children, that they who are 'far off may be made nigh by the blood of Christ;' and as it respects our brother in Christ, that he may experience all the comfort and support which can be derived from our Lord's gracious declaration; 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.'

Berlin,
November 4, 1817.
To the Rev. C. S. Hawtrey.

"I am, &c.
"ROBERT COX."

CEYLON.

Extract of a Letter from Ceylon, dated June 18.

"The Native Schools have now become very numerous, and for a few cents per month, without the expense of books or stationary, the boys can learn to read most fluently on the Ola leaf; and with astonishing rapidity they learn a kind of short-hand, so that they will take down a whole sermon without missing scarcely a word. Little boys, about 10 years old, write as fast as they can move their pen. So far we can assert, that one Spanish dollar will support a boy of 10 years of age with food and clothing one month. Females never learn even to write, as it would be thought a disgrace for them to learn to read.'

LONDON.

Execution of JOHN VARTIE, on Thursday, Dec. 11, 1817.

A few minutes after 8 o'clock, *John Vartie*, for forging a check for 400*l.* with an intent to defraud Messrs. Brenchly and Co. Bankers, at Gravesend, to whom he was clerk; *George Pearson*, for forging a warrant for the payment of 225*l.* with an intent to defraud Messrs. Williams and Co. Bankers, Birchin Lane; and *Thomas Dealtry*, for highway robbery, were executed before Newgate.

The case of *John Vartie*, who was only 19 years of age, excited unusual interest and commiseration. He was the son of respectable parents, who are now living near Kirby Steven, in Westmoreland. He procured gratuitous education at a grammar school in that county, and is said to have made such a proficiency in languages, &c. that he became the usher of that school at 10 years of age, and tutor in a gentleman's family at 13. At 15 he engaged with an Attorney; when he began the fatal course of Novel reading, and the perusal of infidel writings. He then removed to London, and soon after became a teacher at a respectable school at Gravesend; when his good conduct recommended him to the notice of the gentlemen who keep a bank in that town, by whom he was accepted as a clerk.

This change of situation, and its consequences, will be best described in his own words, taken from a paper which he left in the hands of the Rev. Mr. Rudge:

'In this innocent and amusing manner (alluding to his literary pursuits,) nearly two years passed sweetly over, when a vacancy occurring in the Gravesend Bank, I was engaged as a clerk by the firm, who considering my general good character as a sufficient security, required no other. Now becoming more public, the sphere of my acquaintance was extended; and, as a consequence, my former habits of retirement began gradually to wear off. The pleasure that I had hitherto found in the closet, was now sought in the gay circle of my companions. The seeds of infidelity which had been sown, began now to make their appearance. Christianity I considered a grand political scheme, invented to preserve order and subordination among the people; but, thanks to its Author, I now view it in another light. Is it to be wondered at, that one standing on such fallacious ground could not withstand the temptation by which I fell?'

The transaction which occasioned the forfeiture of his life, is said to have been as follows:—

Having written a letter on business from the firm at Gravesend, to the house of Williams and Co. Birchin Lane, he took it to the principals for signature. Before the letter was sent off, he added a postscript, requesting the house in London to pay to Lieut. —, (a fictitious person) 400*l.* on their account; and informing them, that the gentleman would call for it in a few days. Vartie then slipped away to town, and personating the supposed Lieutenant, received the money and gave a receipt; by which last act it was rendered a

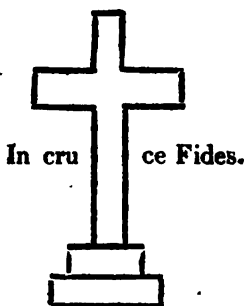
forgery : but which Vartie vainly considered, to the very day of his trial, could be regarded only as a fraud.

Having obtained the cash, he proceeded to France and entered as a student at a College in Abbeville, intending, it is said, to study the Hebrew language. Here he might have remained in privacy, had he not inadvertently written to a friend in Gravesend, informing him of the whole affair. This came abroad, and led to his apprehension, trial, and death.

Now a prisoner, with the prospect of eternity before his eyes, he readily listened to the instructions of the Ordinary, and of several clergymen and dissenting ministers, who visited him. Paley and Chalmers on the Evidences of Christianity, were put into his hands, which in concurrence with the Village Sermons, and other religious treatises, appear to have been rendered useful to him. His behaviour was sedate and becoming ; and he frequently declared his having removed his infidel principles, looking upon his awful situation as the means which God in his mysterious Providence had permitted to bring him to proper views of himself and of salvation.

During his confinement in the cell he wrote the following lines on the wall, a translation of which he gave to a person who asked him for the meaning of them :

*'Tu, fata quem dura huc trahunt, infelix. audi
Coeli, hades ve vestibulum hic locus est ipse.'*



*Thou, hapless wretch, whom Justice calls
To breathe within these dreary walls ;
Know, guilty man, this very cell
May be to thee the porch of hell.
Thy guilt confess'd, thro' Him forgiv'n,
Mysterious change ! it leads to heaven.*

The change which, it is charitably hoped, took place in his mind, is fully expressed in the following letter to the Rev. Mr. Chapman, of Greenwich :

REV. AND DEAR SIR,

In compliance to your request, and the desire of my unknown friend, to whose Christian benevolence I am indebted, I shall in this letter expatiate on the subject of our interview. But before I describe the present state of my mind, I will advert to its state previous to my

imprisonment—before it was roused by the sudden view of approaching death. From a course of novel-reading, which I pursued three or four years ago, I had contracted principles of infidelity, which I never rejected till within these few weeks past; when naturally examining the grounds on which I stood, relative to a future state, I found them defective in an alarming degree; and therefore had recourse to that Gospel which alone was able to impart the consolation my circumstances required. Here I soon found a basis on which I could safely rest—a basis which the refined subtlety of false philosophy could not afford. Blessed be that God who has thus graciously opened my eyes, and decided me in the right, the only way to salvation! Have I not ample reason then, Sir, to view my calamity in the light of a mercy? Providence is mysterious, whose secret operations we are too apt to misconstrue, till their effects are manifest—Here is a striking instance. Had I been suffered to proceed in error, who knows but that, like Voltaire and some other infamous names, an aspiring genius might have rendered me an embittered foe to the Christian religion, and have plunged me at last, as they were, into inextricable ruin and woe? Such are the effects of that Gospel which now beams comfort and consolation on my few remaining days, and will light me to the regions of bliss as their end. Supported by this lively hope, death, even in his most hideous form, will be met with composure and resignation by,

Rev. and dear Sir.

With due acknowledgement to
yourself and friend,

The unfortunate JOHN VARTIE

Cells, Newgate, 6th Nov. 1817.

He preserved his composure to the last, and slept a good part of the night before his execution. He declared to the Ordinary just before he left the prison, that he died depending solely on the atonement of Jesus Christ.

We consider the ruin of this amiable young man as holding forth an admonition of most solemn import to the rising generation. Let them beware of those infidel writings which seduce the mind and destroy the principles of moral obligation. But for those abominable books which poisoned his mind, Vartie might have lived to prove a blessing and an ornament to society. But let his retraction of these sentiments teach our youth that they cannot but fail their possessor in the time of trial and in the prospect of eternity; and that the mind of a sinful mortal can find no solid rest but on Jesus Christ, the rock of ages.

SUDDEN DEATH OF A GENTLEMAN.

AT A BIBLE MEETING.

THE Greasley and Eastwood Branch Bible Society held their Fourth Anniversary in Greasley Church, Sept. 23, 1817. The same spirit of harmony that had characterized the preceding meetings was again manifested. Persons of various religious denominations took

a lively interest in conducting the proceedings of the meeting. All seemed anxious to express their Christian affection towards each other, and discovered their readiness to unite and co-operate in the glorious work of giving universal circulation to the Divine volume.

But a very affecting event took place, just before the meeting commenced; which, while it occasioned a solemn gloom, and was very distressing to many friends, rendered the meeting particularly interesting. It was the sudden and unexpected death of Richard Leaver, Esq. of Mansfield (one of the Society of Friends,) who came, accompanied by several persons of his own connexion, to witness the transactions of the day: one of the party was expected to address the meeting. This interesting company came to the place with high expectations of enjoying a mental repast. But Mr. Leaver had no sooner entered the church, and taken a seat, than he became extremely ill, so that he appeared to be dying. Though many friends, and a medical gentleman, readily tendered their assistance, in less than a quarter of an hour he was a corpse. How soon was the anticipated joy turned into mourning and lamentation! How thin is the partition between life and death!

The deceased was a warm advocate for the Bible Society, and we trust he enjoyed the consolations of that blessed Book he was so anxious to circulate. He was a generous friend to the poor, and distinguished for his Christian candour towards the lovers of Jesus, of all religious communities. His house was always open to admit them, and there they met with a kind and Christian reception. This event is a loud call to serious reflection, and a striking illustration of several appropriate passages of scripture. 'What is your life? It is even a vapour that appeareth for a little time, and then vanishes away! Boast not thyself of to-morrow, for thou knowest not what a day may bring forth! Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh!'

ON KNOWING EACH OTHER IN HEAVEN.

Of all the afflictions to which we are liable, there is none so painful as the death of our friends; for which the Gospel affords us the only consolation that deserves the name—the prospect of being reunited, at no distant period, to those of them who die in the Lord. I believe, however, that many pious persons have feared lest they should not recognize their friends in the other world; and that apprehension has rendered the parting pang more exquisitely painful; and prevented the wound inflicted on their hearts from being healed. I shall endeavour, in this Essay, to demonstrate that we shall know our friends in heaven, and that their society will form an important feature in our happiness. I shall draw my proofs from Scripture:

I. 2 Samuel xii. 23. When the child of David died in its infancy, the Psalmist consoled himself with this reflection, 'I shall go to him, but he shall not return to me.' This passage of Scripture proves, 1st. The salvation of those who die in their infancy. 2dly. There-

newal in heaven of the delightful intercourse of friendships and affections which had been suspended by death.

II. 1 Thessalonians ii. 19. 'For what is our hope, joy, or crown of rejoicing? are not ye even in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy.' The knowledge that Christ was awarding glory to a number of persons converted by his instrumentality, could not be so gratifying to St. Paul; as seeing him confer it on those whom he recognized as his former friends and converts. If he knew them not, his success in preaching, abstracted from the persons of his converts, would be his joy and crown of rejoicing: but he speaks of his converts themselves as composing his crown and joy.

III. 1 Thess. iv. 13. 'Concerning them which are asleep, sorrow not even as others which have no hope.' The belief that our friends exist and are happy, is gratifying, as far as it goes: but the thought of being separated from them for ever is exquisitely painful; and pleasure, strongly tinctured with pain, is inconsistent with the happiness of heaven.

IV. The Parable of the Rich Man and Lazarus. A parable is truth arrayed in a fictitious dress to render it more striking, pleasing, luminous, instructive, and impressive. The parable in question teaches (among other things) that the inhabitants of heaven and of hell know each other. Is it possible that the inhabitants of heaven should fail of recognizing one another?

V. The sacred writers compare death to sleep. Our recollection of past events, our friendships, and affections, return the moment we awake. The simile is flagrantly incorrect if they do not survive the grave.

Besides, we cannot remember our redemption and its attendant circumstances, without remembering those who were useful to us, and with whom 'we took sweet counsel.'

God is laying on earth the foundation of universal love in heaven; ordaining and overruling for this gracious purpose, the inequality of the talents and conditions of men, their mutual wants and good offices, and the ministry of angels. Sympathy strengthens love on one side, and gratitude on the other. But if they are ignorant of each other, this noble, this finely constructed plan, is abortive: it is frail as the life of man, though it might have exerted a commanding influence in eternity.

Peculiarly strong love to individuals is perfectly consistent with that intense universal love which the law of God requires, with absolute perfection, and with the most perfect state of society. It would have existed in Eden; had man continued holy; for Adam declares, that a man would forsake his father and mother, and cleave unto his wife; and our Lord loved John better than his other disciples.

Love and friendship have little scope for action here; indeed they frequently inflict on us nearly as much pain as they administer pleasure, for we share the sufferings of our friends, and lament their loss.

In heaven they will be sources of pure unmingled joy ; for the happiness of those we love will increase our own felicity in exact proportion to the degree of love we bear them. *Ev. Mag.*

OXFORD BIBLE SOCIETY. (OHIO.)

An Auxiliary Bible Society has recently been formed at Oxford, in the county of Butler, with prospects of usefulness. Rev. David Monfort is President ; John C. Irwin, Vice-President ; Pearl Crafts, Secretary ; and Charles Robinson, Treasurer. Eight Directors are chosen for the current year. The annual contribution of one dollar entitles to membership ; annual meetings are to be held on the first Tuesday of January.

Friends of the Bible have cause to be thankful that a spirit of unanimity prevails among the different religious denominations ; that they are disposed to co-operate in the heavenly work of furnishing the means of Divine knowledge ; that a laudable zeal is manifested to supply every destitute family with the word of life. We are persuaded that God's book will recommend itself to every candid reader ; that by the authority of its Divine Author we are solemnly bound to search the Scriptures, which are able to make us wise unto salvation ; that we do well to take heed to this sure word of prophecy, and to this Gospel which brings life and immortality to light. The Bible must be read by every sinner, in every region. The messages of the Saviour's grace must be presented to guilty men, whether they will attend or not. Notwithstanding the hostile front which the infidel has assumed in reproaching Christ, his Gospel ministers, the Christian religion, and its benevolent and salutary institutions, the time is rapidly rolling on when he shall be ashamed and hide his head in dismay. The glorious things which have been spoken in favour of the Church will soon be realized, and Antichrist already trembles in view of the just judgments of Heaven preparing for his destruction. *Chil. Rec.*

Extracts from the second Annual Report of the Female Union Society (of N. Y.) for the promotion of Sabbath Schools.

SCHOOL NO. 7.

[CONTINUED.]

We have admitted since our last anniversary 130 scholars, between 60 and 70 of these regularly attend, and the number is daily increasing : of these 20 are coloured adults, five have a humble hope that they have been born again, and are members of the visible church. They have formed themselves into a Society to meet weekly for prayer. We have distributed 250 tracts, that the parents as well as the children may be benefited by their perusal. 3637 verses of Scripture have been committed to memory, besides the catechisms and hymns used in the schools. Fifteen young ladies are engaged as Teachers, and solicit the prayers of all interested in the work, that they may not only be instrumental in improving the minds, but also in benefiting the souls of those committed to their care.

SCHOOL NO. 8.

The Superintendent reports, that during the last year, 35 have been received, and 20 have left the school. The names of 88 remain on the books; of these 26 are coloured, 11 adults and 15 children. The average number attending is 55. A large majority of the scholars read: 4 of the adults have advanced from the first lesson to reading tolerably well, and 7 of the children. Several of the adults appear to be seriously impressed; two of these regularly attend a prayer meeting conducted by the Teachers of the Male School attached to our churches. The Superintendent trusts, she may speak favourably of at least *one* of the children, but would do it cautiously, lest she should be deceived.

The majority of the Teachers were professors of religion before they took part in the school, and appear to be sensible of the responsibility of their employment, and anxious to promote the interests of those under their care.

SCHOOL NO. 9.

The present number attending this school, is 281 white children, 92 coloured adults, and 43 coloured children, making a total of 323; of this number 133 read the Bible, many of whom were ignorant of their letters when they entered the school. Several of the coloured adults, from 20 to 70 years of age, have been brought from the alphabet to read the word of God. One of these, turned of fifty, was detained from school by sickness; on being visited by her Teacher, she praised the Lord for answering her prayers: she entered school praying God to assist her in learning to read, and though she then only knew the letters, she could now read the Bible with ease, and found it her chief companion and comfort in her sickness.

The School has been conducted during the past year by four Superintendents, a Secretary, and 30 Teachers. Among both Teachers and Scholars there appear evidences of a serious inquiry after salvation. Two white girls have professed to have experienced the forgiveness of their sins by faith in the Lord Jesus Christ, and we think their general deportment corresponds with their profession. A circulating library has been added to the school.

SCHOOL NO. 10.

No regular Report has been received from this School. It consists of fifty regular attendants, and is under the care of six Teachers.

SCHOOL NO. 11.

The Superintendents and Teachers of School No. 11 report, that the present number of learners is 64; and of these, 27 are white, and 37 are coloured; 42 read in the Bible, many have committed to memory Watts' Divine Songs, several catechisms, and Chapters in the Bible. Of all these, the greater part have been brought from the first principles, since they entered the school; many since the last Annual Report. The School is conducted by two Superintendents and ten Teachers.

SCHOOL NO. 12.

Since the last anniversary, 104 have been admitted; of these about 80 regularly attend. 30 have been brought from the first class to read in the Bible. During the last year, 300 chapters in the Bible have been committed to memory; 4 of our Teachers have made a profession of their faith in Christ, and several of the scholars appear seriously inclined.

SCHOOL NO. 13.

This School is under the care of 2 Superintendents, a Secretary, and 18 Teachers: 188 have been admitted during the year; 148 are regular attendants. Six aged women who commenced with the alphabet, can now read; nine have committed from 4 to 36 chapters in the Bible, and all the classes who can read, from 240 to 1339 verses of Scripture, M'Dowell's questions, with all the catechisms and hymns used in the school; the number of chapters in the Bible committed during the year, is 728. One white girl and three coloured adults give us every reason to hope, that they have been brought from nature's darkness into the glorious light of the gospel.

Our reward has already been ten fold adequate to our labours, and we trust the Lord will enable us to persevere in strengthening each other's hands, and doing all in our power to promote the welfare and prosperity of the Sabbath School Union.

SCHOOL NO. 14.

During the past year, 96 have been admitted; about 240 regularly attend. From the first section of the Bible class, we have the following specimens of improvement, since our last annual report. A little girl has committed to memory 50 chapters in the Bible, the Westminster and Emerson's Catechisms with proofs; another aged nine years, 109 chapters, 94 hymns, with the above catechisms; another, 60 chapters, and 3 catechisms; another, 72 chapters and the catechisms. In the third section, a little girl has committed the whole of St. John's Gospel, the Book of Proverbs, 41 Psalms, the proofs of the Westminster Catechism, the Heidleburg, and Helenbroeck Catechisms, Watts' Divine Songs, and 20 Psalms of his version; another, the Book of John, and 22 chapters in the Proverbs, with the catechisms above named. A little girl who commenced with spelling, has within the year committed the whole Book of Proverbs, 37 psalms, hymns, and catechisms; another only eight years of age, 20 chapters and 80 hymns. According to the statements of the Teachers, more than 1100 chapters have been committed to memory, beside catechisms and hymns innumerable. The sum of 7 dollars and 6 cents has been contributed by the children towards the education of heathen youth. Three Teachers and one Scholar have made a public profession of their faith in Christ.

We long to be able to state, that multitudes are flocking to Jesus. Sometimes our hopes are raised, and we think we see the buddings of grace. We frequently witness the falling tear, when reproof is administered, or instruction communicated; we frequently notice the attention paid to a sermon, by the account they are able to give of it.

We would not be weary nor discouraged, for this *we know*, that if we are steadfast and abound in the work of the Lord, our labour will not be in vain.

SCHOOL NO. 15.

Since the last anniversary, 140 scholars, from the age of 5 to 63 years, have been admitted: 130 may be reckoned regular attendants. They are under the direction of a Superintendent, Secretary, and 14 Teachers. A number from the alphabet have improved so far as to be able to read the Bible, and commit to memory Divine Songs, 4 Catechisms, and several chapters in the Bible. The adults are all coloured people, and their good conduct, and attention to their studies, demand our highest praise. With the warmest gratitude to the great Author of all good, we are enabled to report, that 5 Teachers and 4 Scholars have been brought from darkness to light, and are added to the number of Christ's flock.

SCHOOL NO. 16.

Fifty scholars have been admitted, 46 white children, and 3 coloured, and 1 coloured woman: 13 have advanced from letters to read in the Bible. The number who usually attend, is from 70 to 80: many of the children have given proofs of astonishing powers of memory, and have committed 3 Catechisms, Divine Songs, and many chapters in the Bible.

At the commencement of the last year only one of our Teachers was pious; faint expectations comparatively could be entertained of the faithfulness and success of those who endeavoured to teach what they themselves were ignorant of: but the spirit of God has triumphed alike over our doubts and fears; five out of seven have, within the last three months, given evidence of a radical change of heart. The appearance of our school is altered; the prospect which recently presented a barren desert, now blooms as the garden of God. We have had the satisfaction of seeing a general improvement in morals and learning. The occurrences of the past winter afford us abundant encouragement to go forward in this labour of love, believing the promise, that "He that goeth forth and weepeth, bearing the precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

SCHOOL NO. 17.

This school is under the care of a Superintendent and 8 Teachers. The number of scholars registered is 205; 12 coloured adults, 188 white children, and 5 coloured do.; 24 have advanced from the first lessons to read in the Bible. These have committed to memory the Episcopal and one other catechism, and Watts' Divine Songs. A. C. aged 11 years, has committed 72 Psalms, 3 chapters in Isaiah, 44 hymns, and has not been absent once during the year.

Mary L. entered last August, did not know the alphabet, now reads very well; has learned 3 different catechisms, 12 chapters of St. Matthew's Gospel, and all the Divine Songs. Many others have improved beyond our most sanguine expectations.

Since the commencement of the year, it has pleased God to awaken two of our Teachers, who have since been received into the communion of St. Stephen's Church.

SCHOOL NO. 18.

One hundred and seventy-six scholars have been admitted; the average number who attend is 80. We can make no very splendid exhibition of individual improvement, yet many of the learners have done well. Mary M., aged nine years, has committed to memory during the last six months, all the Westminster Catechism with proofs, the Catechism in verse, Watts' Divine Songs, and 321 verses of Scripture; three others have done equally well. Mrs. D. P. a white adult, was admitted last June; she barely knew the letters; she now reads, and has been presented with a Bible. A few among the coloured adults have advanced from the alphabet to reading.

SCHOOL NO. 19.

In presenting our second Annual Report, we desire to bless that kind Providence who has spared us as a Sabbath School another year. Although we are conscious of much unfaithfulness in the discharge of our duties, yet we trust, that we shall never have cause to regret having engaged in this "labour of love," but that, on the contrary, we shall have abundant reason to rejoice, if the Lord shall be pleased in any degree to smile on our feeble endeavours to instruct the ignorant in the things which belong to their everlasting welfare. If this has in any measure been effected, "Not unto us, not unto us, but unto *His* name be all the glory."

We have admitted during the last year, 132 scholars, and have dismissed 61: 90 remain on our class papers,—58 white children, 17 coloured adults, and 9 children; 4 have learned to read. The school is divided into eight classes, who are instructed by one Superintendent and 8 Teachers. In five of the classes the pupils commit to memory portions of Scripture, catechism, and hymns. Most of our scholars attend Divine service on the Sabbath, and generally remember the text preached from. Although our school is not so large as in times past, those who now attend are more punctual and diligent than they have ever been before. 38 chapters, and 1375 Scripture lessons have been committed to memory.

SCHOOL NO. 20

Is situated in the village of Haerlem, and was attended during the summer by 24 scholars, male and female, who were instructed by two male, and two female Teachers. In July last, a coloured woman came to put her child to the School; we asked her if she would not come as a Scholar herself? 'Oh, no,' she replied, 'I cannot leave my house, it would be so exposed;' but after a little persuasion she came in, (though it appears she had not been to Church for six months, for the above reason.) She remained until we went to Church, and accompanied us. In the afternoon she appeared again. The next Sabbath morning, Patience, (for that is her name,) was at her post in School. We observed to her, "You can now leave your house, it seems?" "Oh, yes!" was her reply. On the after-

noon of the third Sabbath, she begged her Teacher would just step over, (to use her own expression,) and visit her; when she told her, she had reason to bless the Lord that she ever came to the Sabbath School. It appears, she was struck with strong convictions while hearing the Bible read and the Catechism repeated. In the evening of the second Lord's day in August, Patience's Teacher visited her, and found her very ill with a burning fever, and in much distress for her soul. She exclaimed, "Oh Lord, have mercy upon my poor soul! My dear Teacher, I have sent for you to read for me. Oh, that the Lord would spare my life, and teach me his holy word! I once thought I was to live in this world for ever; but now I know that I must die, and that my soul must be happy or miserable for ever. Lord have mercy on my soul. O my dear Teacher, I am such a sinner, will the Lord have mercy on me?" Her teacher answered by pointing her to the blood of Christ, which can cleanse from all sin, of however deep a dye.

The coloured people really exceed our most sanguine expectations in the rapid progress they have made in learning to read. Many of them have committed a number of chapters of the Bible to memory; these encouraging circumstances excite us to persevere in the strength of the Lord. We feel constrained to notice, with humble gratitude, the kind providence of our Lord, in raising up a young gentleman of independent circumstances, who has taken upon himself the sole charge of the school during the winter, when the other Teachers had removed into the city.

SCHOOL NO. 21.

The present number now attending is 130; 60 of whom have been received since the last anniversary. It is our satisfaction to state, that not one of our pupils has been dismissed for disorderly conduct, but that all are deserving of praise.

Thirty of our charge have progressed from the alphabet, to reading in the Bible; a few have committed a great part of the New Testament, various catechisms, Scripture lessons, and Divine Songs.

SCHOOL NO. 22.

This school has admitted 36 scholars, chiefly coloured adults, and is instructed by one Superintendent and 4 Teachers. Five have learned the Catechism, Watts' Divine Songs, and 6 chapters of the gospel of St. Matthew; eight are professors of religion in the African Church. The improvement of the school generally has far exceeded the expectations of the Teachers.

SCHOOL NO. 23.

In presenting our Report, we are sorry to state, that it is not in our power to give as correct and animating an account as the school merits. The number of scholars received, and discharged, during the past year, with the progress made, and the lessons committed to memory, cannot be ascertained; chiefly owing to the school having been without a Superintendent for some time past.

It now contains sixty-four white and two coloured children; they are under the direction of a Superintendent, Secretary, and 8 Teach-

ers, who are encouraged by the improvement made, to continue their services.

SCHOOL NO. 24

Situated at Manhattanville, when last reported consisted of 44 scholars, and was instructed by 4 Teachers. The School has been dismissed for the winter season, but will be resumed when the Teachers return to the country.

SCHOOL NO. 25

Was organized August 3d, 1817, since which time 50 coloured adults have been admitted; 30 of these attend regularly, and are instructed by a Superintendent and 4 Teachers. Although there have been few instances of very rapid improvement, yet the progress of the scholars is very apparent. Several who when they commenced did not know one letter, now read in the Spelling-Book, and others who began with the first lessons, now read with facility, and have committed to memory catechisms, and portions of Scripture. They have generally paid the most serious attention to religious instruction, and often the tear of penitence or remorse has bedewed their cheeks, while the weighty concerns of their souls have been pressed upon their consciences. "Hitherto the Lord hath helped," and in his strength we are determined to persevere, believing, that in due time we shall reap, if we faint not. Last sabbath one of our Teachers bade us an affectionate farewell; she has accompanied her sister, whose husband is engaged as a missionary to the Tuscarora Indians.

SCHOOL NO. 26

Was organized on the 7th of September, 1817; since which time 114 scholars have been admitted, 105 of whom attend regularly, and are diligent in their studies. Two teachers have lately joined the Methodist Episcopal Church, the other ten are all members of the same church.

SCHOOL NO. 27

Commenced April 13, 1817: 216 scholars have been admitted; only 43 of these now regularly attend. They are under the care of a Superintendent and 6 Teachers. 25 have advanced from the first lessons to reading the Bible. Three teachers and 2 scholars have experienced a change since they belonged to the school, and have joined the church.

SCHOOL NO. 28

Was opened in June, 1817, with 30 scholars; 26 of these have been retained during the winter, and still continue to attend; 6 can now read the Bible; 8 have advanced from the alphabet to Scripture lessons. The duties of this school have devolved principally upon one individual; assistance has been obtained occasionally, but only one regular teacher has as yet been procured.

SCHOOL NO. 29

Contains 20 female scholars; 6 read the Bible, others are in a progressive state of improvement.

SCHOOL NO. 30

Was opened on the 9th of November for coloured adults; 20 have

been admitted, and have received books; only nine attend regularly. One woman who has attended since the commencement of the school, and who scarcely knew all her letters, in eight Sabbaths read a chapter in the Bible of 32 verses, without being told. Two others, from spelling one syllable, are good readers. Three of the women were pious before they entered the school, the rest are seriously inclined, and all are anxious to learn.

SCHOOL NO. 31:

This school is conducted by two Superintendents and 20 Teachers: 200 scholars have been admitted; upwards of one hundred attend regularly, 6 are coloured adults, and 3 coloured children: 13 have advanced from letters to reading.

From these extracts it would appear, that the average number who regularly attend the Schools, is 2877, under the care of 384 teachers; 336 have been advanced from learning the alphabet to reading the Bible; 3306 chapters have been committed to memory, besides catechisms, hymns, and portions of Scripture innumerable: 45 Teachers and 24 Scholars have been enabled to profess their faith in Christ, and have become members of the visible church.

The Society have this year, as on the former, reason to rejoice in the harmony that has attended this Union.

Let our thanksgivings abound towards God, whose blessing alone giveth success, and let our prayers be persevering and fervent, that He would crown every year with gladness, and cause the dews of his grace to descend on the souls of both Teachers and Scholars, in schools and in the sanctuary, on his own day.

BRITISH & FOREIGN BIBLE SOCIETY.

Having been recently favoured by our attentive correspondent at Liverpool with the seventh number of the Monthly Extracts, from the correspondence of the British and Foreign Bible Society, for February 1818, we present our readers with a part of it for this number of the Christian Herald. The explanation of the meaning of the terms in their constitution "without note or comment," coming from such high authority, is deemed very important. The cheering intelligence respecting the means afforded of circulating the Scriptures among the Chinese, as detailed in Mr. Milne's letter, will rejoice the hearts of all who are friendly to the true religion.

Queries recently proposed by the Rev. William Milne, now employed in conjunction with the Rev. Robert Morrison, D. D. in translating the Scriptures into Chinese, at Malacca; and the determination of the Committee respecting them.

What is the real import and utmost extent of the Society's Motto, "Without note or comment?"

1. Does it preclude various marginal readings?
2. Does it preclude a marginal explanation of terms which cannot be rendered in the text without circumlocution?

94 Correspondence of the British and Foreign Bible Society.

3. Does it preclude notes marking the scriptural chronology, as in our large English Bibles?

4. Does it preclude the explanation of proper names, *e. g.* *מִצְרַיִם*, which, in the margin of our Bibles, is rendered "forgetting?" (see Gen. xlii:51;) or any other such names?

5. Does it preclude the explanation of such words as *אֲבֹתֵינוּ*, *אֲבֹתָנוּ*, or of Jewish or Roman coins?

6. Does it preclude the *Contents* of chapters?

The Committee having taken the above inquiries into consideration;

Resolved, that, it being the object of the British and Foreign Bible Society to restrict itself to the circulation of the Holy Scriptures, the terms in which the restriction is expressed, (*viz.* "*Without Note or Comment*,") must be construed to exclude from the copies circulated by the Society, every species of matter but what may be deemed necessary to render the version of the sacred original intelligible and perspicuous. The latter appearing to be the sole and exclusive design of the queries proposed by the Rev. Mr. Milne, nothing contained in them can be considered as precluded by the prohibition of *Note and Comment*.

While the Committee give this opinion, and express their high approbation of the conduct of Mr. Milne, they recommend to his attention, and that of translators in general, *the English Version, with marginal renderings and references*; as affording a correct example of that sort and degree of explanation, which it may be permitted to introduce into those copies of the Bible which answer to the Society's definition and requirement, of their being *without Note or Comment*.

Extracted from the Minutes,

JOHN OWEN, JOSEPH HUGHES, C. F. A. STEINKOPFF,	}	Secretaries.
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FROM THE REV. WILLIAM MILNE.

Malacca, Dec. 31, 1816.

The situation of Malacca affords frequent opportunities of communicating with all the other settlements in the Archipelago, where the Chinese reside. To each of these I have sent copies of the Sacred Scriptures. In the course of every year, there are opportunities of communicating with three provinces of China; *viz.* Canton, Fo-Kien, and Quang-see; and also with the various ports of Cochin-China, and Siam, where multitudes of Chinese are settled.

Thus, though we are not at present allowed to settle in China itself, a variety of channels are opened to us in the good providence of God, through which the Sacred Scriptures may be introduced. Several China-men and Merchants have very readily sent parcels to their friends and correspondents in other places; and have brought their acquaintances, when passing from port to port, to converse, and get books.

In June 1815, the registered number of Chinese in the Island of Penang, (Prince of Wales's Island,) was 7241. From the numbers that have gone thither since, I suppose there are now at least 8000. In point of education and morals, I think them considerably behind their brethren in Java and Malacca. The settlement of Penang is comparatively new. In Java and Malacca, Chinese have been settled for hundreds of years, and there are many families of long standing.

A very large proportion of the Chinese in Penang are merchants, mechanics, and day labourers, who have gone thither with no other view, than that of making a little money in a few years; after which they intend to return to China, and then set up in life. There is a much smaller proportion of schools for youth, among the Chinese in Penang, than among their countrymen settled in the other parts of the Archipelago. In distributing the New Testaments among them, when I visited that Island, I observed the same rules to which I adhered in Java, in 1814. All the largest Chinese families in George's Town have a New Testament, and in the course of distribution, I did not meet with a single Chinese, who did not thankfully receive it; and in conversing with them, I found them all disposed to listen. The words of eternal life are now in their hands.

I feel grateful to God, and to the Bible Society, for the opportunities afforded me of putting the Sacred Scriptures into the hands of a people who never before had heard of them.

I have opened two schools in Malacca, for Chinese children, in which the average number of boys who have attended is about 55, some of whom have learned to repeat portions of the word of God. At seven o'clock every morning, they all, together with the schoolmasters and other Chinese, attend prayer, and reading the Holy Scriptures.

ORDINATION OF REV. MR. FREY.

(Communicated for the Christian Herald.)

It will no doubt be highly gratifying to the friends of the Redeemer's Kingdom, to be informed that on Wednesday the 15th of April, the Rev. Joseph Samuel C. F. Frey, of the seed of Abraham, was ordained and installed by the Morris County and West Chester Associate Presbytery, to the pastoral charge of the Independent Church, New-York.

The Rev. Silas Constant, of York town, presided and opened the service with prayer. The Rev. Stephen Grover, of Caldwell, N. Y. preached from 2 Cor. v. 20; the Rev. Samuel L. Phelps, of Ridgefield, made the ordination prayer; the Rev. Abel Jackson, of Middletown, gave the charge to the Minister; the Rev. Allan Blair, of Carmel, N. Y. gave the right hand of fellowship, and the Rev. Abner Brundage, of Peekskill, gave the charge to the people.

The Rev. Abraham Purdy, of North Salem, preached on Tuesday Evening preparatory to the ordination.

The services of the day were most solemn and interesting. It is worthy of remark, that the Rev. Mr. Frey is the first converted Israelite that has been called to the pastoral charge of a Christian

Church in this country. We trust it will prove the first fruits of a plentiful harvest. "If the fall of them," (the Jews,) "be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness: for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches."—Rom. xi. 12, 15, 16. Verses.

THE PARTING SCENE :

Lines written on the sailing of Messrs. Wheelock and Colman for India, from Boston, Nov. 16, 1817.

1
See that ship, her sails now bending,
Destin'd far to Indian seas;
See her canvass, wide extending,
Catch the ling'ring wish'd for breeze;
Richly freighted
With Ambassadors of peace.

2
See the solemn crowd assembling,
Anxious each the scene to view;
Some are weeping, others trembling,
While a mother* presses through,
And with anguish
Bids her only son adieu.

3
See a father's heart† dissolving,
While he gazes on his son;
Ev'ry tender thought revolting,
Turns away and weeps alone;
Softly saying,
"Father, let thy will be done."

4
See a scene no less distressing,
When a mother's‡ anguish'd heart,
Fondly to her bosom pressing,
Cries, "my son! and must we part?
O my Saviour!
Ever keep him near thy heart."

5
See that youth|| with arms entwining,
Hanging on her brother's breast;
Tears, and grief, and love combining,
Still she cries, though much distress'd,
"Go, my brother!
Go! and make the Burmans blest."

6
Sisters§ too, with fond embraces,
Stand o'erwhelm'd upon the shore;
Gazing on each other's faces,
Weeping, part to meet no more!
Griev'd and pensive,
God's mysterious ways adore.
Boston, Jan. 1818.

7
While the crowd were silent standing,
Solemn prayer devoutly flow'd;
Clouds of incense like, ascending
Up before the throne of God,
For our brethren,
While they're sailing o'er the flood.

8
Go, ye heralds of salvation,
Go proclaim "redeeming blood;"
Publish to that barb'rous nation,
Peace and pardon from our God:
Tell the Heathens
None but CHRIST can do them good.

9
While the gospel trump you're sounding;
May the SPIRIT seal the word;
And thro' sov'reign grace abounding,
BURMANS bow and own the Lord;
Gaudama¶ leaving,
God alone shall be ador'd.

10
Distant tho' our souls are bending,
Still our hearts are warm and true;
In our prayers to heav'n ascending,
Brethren, we'll remember you:
Heav'n preserve you
Safely all your journey through.

11
When your mission here is finish'd,
And your work on earth is done,
May your souls, by grace replenish'd,
Find acceptance thro' the Son:
Thence admitted,
Dwell for ever near his throne.

12
Loud hosannas now resounding,
Make the heav'nly arches ring;
Grace to sinful men abounding,
Ransom'd millions sweetly sing;
While with rapture,
All adore their heav'nly King.
[Amer. Bap. Mag.]

* Mrs. Colman.

† Mr. Wheelock.

‡ Mrs. Wheelock.

|| Miss Wheelock.

§ Sisters of the Missionaries' wives

¶ The name of the Burman idol.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, May 16, 1818.

[No. 4.]

The twenty-first Annual Report of the Directors of the New-York Missionary Society, presented at the Annual Meeting, held on Tuesday, April 7, 1818.

THE Society, at its last meeting, was informed of the unfavourable prospects of the mission among the *Senecas*, and of the conditional continuance of Mr. Hyde as a Teacher among them. From the information they have received, the Directors are satisfied that the School among them has, for some time past, been scarcely worth attention; that very few children have attended with any degree of punctuality or profit, and that their Indian parents seem anxious neither for personal instruction, nor the instruction of their children. In consequence of his want of success in his labours, and the great improbability of his future usefulness in that tribe, Mr. Hyde, in a letter dated Oct. 29, 1817, tendered his resignation to the Board, as a Teacher under their care, which they have accepted.

In their last report, the Directors stated that they had received under their care Mr. James Arbuckle, as a candidate for Missionary service; but in consequence of some misunderstanding, as to the terms and continuance of his education by the Board, he has been released from all obligations to the Society, and is no longer under their direction.

The Board have no particular information to communicate respecting the mission on Long Island. In the last accounts received from the Rev. Mr. Dickerson, who has been employed as their Missionary, he states that, on the whole, the prospects of the Society in that quarter are favourable—that he has preached one half of his time at Cold Spring, and the other half at the Forks, Puspatoek, and Montauk, and has met with considerable encouragement in his labours. The Board, however, have informed Mr. Dickerson, that after the first of March last, they would no longer require his services, and the Committee of missions have been instructed to procure some other Missionary to labour in that station.

It is with pleasure the Directors inform the Society, that since their last annual meeting, they have taken under their care Mr. James Young, and have engaged him as a Teacher among the *Tuscaroras*. The Board being satisfied as to his Christian character, his literary attainments, and his great desire of being useful among the Heathen, have sent him out under their employ, at a salary of four hundred dollars per annum; and provided him with suitable books, &c. for the use of the School. Mr. Young reached Tuscarora in the month of October last, and soon after his arrival, commenced his School on the Lancasterian method, and from the information he has communicated to the Board, it appears that between forty and seventy scholars usually attend; that a general disposition prevails among the Indians of that tribe to send their children to School, and to have

them orderly in their deportment; that the chiefs and parents frequently call at the school-house, and seem much interested in the instruction of the pupils; and that although many difficulties are yet to be surmounted, and the most deplorable ignorance yet to be removed, there is much to encourage our hearts, and stimulate our efforts in their behalf.

The prospects of our mission among the Tuscaroras were never so flattering as at present. Immediately after the last annual meeting of the Society, Mr. Crane was licensed and ordained by the Presbytery of New-York, of the Associate Reformed Church, and being furnished with credentials and instructions from the Board, was forwarded without delay to the place of his labours. He arrived among the Tuscaroras on the 31st of May last, and was received with a most cordial welcome. An instance thereof, the Missionary thus relates in one of his letters to the Board. "As I was for the first time entering Tuscarora village, in search of the residence of Cusick, my interpreter, I proceeded till I came to a large company of Indians, who were sitting on the grass, refreshing themselves during the heat of the day. I rode up to them, and inquired if any of them could speak the English language. A young man answered in the affirmative. After receiving satisfactory information respecting Cusick, I took notice of the healthy, lively children, who were playing around their parents, and asked if they understood English. He said they did not. Having one particular object of my mission in view, I then inquired whether he wished them to learn it, and would send them to school, if they had a Teacher. He answered that he would do it very gladly. I then made a few inquiries on the subject of their having a Missionary among them. He informed me that they were destitute of a *father* at present, and had been so for some time. He observed, that the good Society in New-York had done many good things for them, and had long promised to send them a *young father*, to teach them about Jesus Christ; but that they were afraid that the good Society was discouraged with their wickedness, and would not do any thing for them. He added, that they had prayed lately very much, for the great Spirit to incline the good Society to send them a minister. I then made myself known to him. He turned, and said a few words to them in his native language, and the whole groupe arose with every expression of joy. The grayheaded, and the little child, seized my hands, and endeavoured to manifest by their actions those grateful emotions which they could not express with their lips. Having never witnessed such scenes in *Christian* churches, I found it too affecting, and turned away from them, to give vent to the tears of gratitude and joy, and to express the petition which the circumstances excited.

"On Wednesday, the 4th of June, I met with the Council of the Tribe, and presented my letter of introduction, which was interpreted by Cusick. The chief then arose, and addressed the people. Afterward he addressed himself to me, in a long speech; to which I made a general answer, expressing the good wishes of the Society;

and in general terms, the object of my mission. The result was, a very cordial acceptance of me as their Missionary, a dignified and feeling expression of their thanks to the Society and to myself, and a promise on their part to do every thing in their power to encourage me."

For some time after Mr. Crane's arrival among them, he was prevented from devoting to their spiritual interests as much time and attention as he wished, in consequence of his being obliged to endeavour to relieve their temporal distresses, (arising from scarcity of provision during the last season,) and the necessity he was under of living at a distance from the village, from the want of a suitable mission house. Immediate measures were therefore taken for the erection of a building to accommodate the Missionary and Teacher; and for this purpose, the Board have appropriated six hundred dollars. The building is now habitable, and will probably be finished in the course of the ensuing season, and many inconveniences thereby removed, with which, at first, the labours of the Missionary were embarrassed.

From the information communicated to the Board, it appears that the most deplorable ignorance prevailed among the Indians, on every important religious subject, although the *Pagans* among them, i. e. those who retain the principles, the rites and ceremonies of their fathers, are few in number, and their influence feeble. A large majority of the Tribe assent to the truth of the Gospel, and countenance the preaching of it by their presence. Two of their chiefs particularly, and several of the young men in the Tribe, have manifested much concern for their eternal welfare, and made many inquiries respecting the way of salvation by Jesus Christ. In expressing this concern, they showed a particular desire for baptism, and appeared to esteem that ordinance of paramount importance, and in some instances, as almost superseding the necessity of repentance towards God, and of faith in our Lord Jesus Christ. Immediate attention was given to rectify this their error, by preaching and by conversation; and the Missionary trusts that he has succeeded in the attempt. He has also endeavoured, and not without success, to excite the solicitude of those who are members of the church, in behalf of their brethren who are "without God, and without hope," among them; and the Missionary states, that he has heard prayers from those illiterate converts, expressing such heartfelt anxiety, such hope and confidence in the Son of God, as have led him to anticipate the most pleasing results. They who are professing Christians among them, walk worthy of their calling, and are the first in all acts of national kindness, and the most prompt to render assistance in cases of individual suffering.

In a communication recently made to the Board, the Missionary observes, "The attention to religion excited among many of the Tribe, who have hitherto been strangers to 'the power of God's salvation,' has been a source of great satisfaction to the Christians. Those who were capable of instructing others, encouraged the young

people to come to their huts, and spend their evenings in profitable conversation. I requested the members of the church to assemble together on the afternoon of every Saturday, for the purpose of encouraging each other, and examining and instructing those who might wish for it. This was followed by applications for admission to the church. The applicants were advised to wait some weeks, and the intervening time was employed in preaching on those subjects which related to their examination and preparation for participating the ordinances of Christ. The elders also were instructed relative to their duty, as officers in the church. After these arrangements were made, five women and two men came before us to confess their faith in Christ. They all passed through a rigid examination, and six of them were received. It was thought adviseable to defer the reception of one on account of her youth. Her exercises of mind were satisfactory. It appeared that she had for some time persisted in the practice of all the Christian duties with which she was acquainted, although she met with opposition and violent treatment from one of her parents. Three of those received were baptized, and four of them were married.

"From the examination and confession of these Indians, we cannot but hope that they will adorn the doctrine of God our Saviour. They all evinced a determination to adhere to the cause they had espoused, and to suffer patiently all the evils which, as Christians, they have reason to expect.

"The administration of the Lord's supper was interesting and solemn. The house was crowded, and the countenances of all present appeared to express an inward sense of the vast importance of the scene before them. My interpreter, (who is not a pious man,) the son of Cusick, my stated interpreter, who was absent, was so much affected, as to be under the necessity of leaning on the desk for support while speaking. While I was dispensing the elements, he sat down and burst into tears. His brother wept also. In the evening he came to see me. I told him I was much pleased with his conduct through the day, for he spoke with more confidence and energy than he had ever done before. He answered, 'Yes, but it breaks my heart.' I asked what broke his heart? He said, 'The great mercy of the Son of God.' I was also informed, that numbers had felt a degree of tenderness on this occasion; and I have some reason to cherish the hope, that impressions were made on some which will be lasting and saving."

As far as their scanty means would admit, the Board have commenced the purchase of a library for the use of their Missionary; and in consequence of Mr. Crane's having lately connected himself in matrimony, they have added to his former salary the use of the farm belonging to the Society.

The Treasurer's account accompanies this Report.

BRETHREN,

The prospects of the usefulness of this Institution, are more cheering at present than at any period since its organization, in the year



1796.—And on a review, especially of the year that is past, have we not great reason to bless and magnify the name of God our helper? and have we not every encouragement to persevere in this good and glorious cause? Into those fields which are whitening to the harvest, the sickle has been thrust; and the fruits of righteousness which have been gathered, we would hope are the first-fruits of a rich and abundant harvest.

The Directors cannot refrain from congratulating their brethren, on the establishment in this city, during the last year, of the "United Foreign Missionary Society;" and while they would express their sincere desires, that that Institution may be rendered eminently successful in the glorious cause in which they have embarked, they would also confidently hope, that the resources of our Society will not be diminished, nor the efforts of its members relaxed, and that with united hearts and hands, we may still continue to advance under the auspices of that same gracious Providence that has hitherto conducted us. To him, and to the word of his grace, would we commend ourselves, and the interests of those Heathen who have for years been committed to our care; and while he permits us, on this occasion, gratefully to erect our Ebenezer, we would go forward with the humble trust, and the fervent prayer, that for every future exigence "the Lord will provide."

By order of the Board of Directors,

P. N. STRONG, Clerk.

[By the Treasurer's account it appears that the Society have expended during the past year, \$3349.93; and that their income has only been \$1449.23 of which \$673, arise from collections in the churches in this city connected with the Institution; \$72 from members of the Society; \$509.50 from dividends on stock; \$25 a donation from S. V. S. Wilder; \$60 a collection in the 3d Presbyterian Church in Philadelphia; and \$100 from a member of that church, (transmitted by Rev. Dr. E. S. Ely,)—both these latter sums contributed to aid in building a church in the Tuscarora village; and there was at the date of the account, 7th April 1818, a balance due the Treasurer of \$1564.18.]

Seventh Number of Monthly Correspondence of the British and Foreign Bible Society. (Concluded.)

Specimen of the Monthly Paper of Business, printed and issued by the Committee of the Russian Bible Society.

The following is an Abstract of the Paper containing the Business of November the 13th, 1817.

There were laid before the Committee, specimens of the following recently printed editions of the New Testament: viz. the second edition of the Slavonian New Testament, in duodecimo, on stereotype; the Moldavian in octavo; and a third of the German, according to the Roman Catholic Version; each consisting of 5000 copies.

The first proof sheet of the Georgian New Testament, demy quarto, to consist of 2000 copies.

The Committee were informed that the printing of the Moldavian Bible was already begun. The original from which this edition of 5000 copies is printed, had been sent for that purpose by the Exarch Gabriel, Metropolitan of Kishenau and Chotin.

It was resolved to make known to all the parishes in Finland, by means of their ministers, that Bibles in Finnish may now be had at the depository of the Russian Bible Society, at five rubles the copy, bound; and the New Testament at one ruble, sixty kopeks. The extraordinary desire of the Finns for the Bible is sufficiently known: this notice will, therefore, be to them most welcome.

The Committee have received, during the months of September and October, the following remittances from Auxiliary Societies:—

From the Voronesian Committee, 2000 rubles.—The Tulasian, 2249.—From that at Cronstadt, 795.—From the Tauridian, 700.—That of Tobolsk, 5500.—The Saratovian, 1000.—Moghiley, 2100, and 1 ducat in gold.—From that at Witepsk, 500.—From Astrachan, 875.—From Wætka, 500.—From Pskoff, 1400.—Resan 470; and 7 rubles, 50 kopeks in silver; and from the Committee of Kostroma, 1000 rubles.

The following also from their correspondents:—The Armenian Archbishop John, 190 rubles.—The Governor of the civil department of Irkutsk, 240 rubles, for one part of which, returns in Bibles are requested for the use of the inhabitants of the Srednekolymsky department; the remainder, a voluntary offering to the Bible Society, from the Heathen dwelling in the circle of Jakutsk; and lastly, 600 rubles from the Armenian Archbishop Nerses, in Tiflis.

Zeal in the Bible cause is spreading far and wide in our extended empire, and produces emulation every where; accounts have very lately been received of the formation of the following branches of the Russian Bible Society:—

1. At Kieff. The Vice-Presidents elected, were, Serapion, Metropolitan of Kieff, and Halitsch; Rajeffsky, General of Cavalry; Masse, Lieutenant-General, and Commander at Kieff, and the Civil Governor of the place, Nasimoff. At the opening of this Society, 6404 rubles were voluntarily subscribed.

2. Vladimir, where the Vice-Presidents elected, were, Xenophon, Bishop of Vladimir and Susdal; Jurloff, Actual Counsellor of State, and Civil Governor; and Prince Wolkonsky, Chamberlain, and Marshal of the Nobility.

3. At Orel, the Vice-Presidents are, Jonas, Bishop of Orel and Seffsk; Korf, Adjutant-General to His Imperial Majesty.

4. The Bessarabian; the Vice-Presidents are, Gabriel, the Exarch, Metropolitan of Kishenau and Chotin, and the Governor of Bessarabia. Among the Members of the Committee, are, Leontius, the Metropolitan of Servia; Gregory, Archbishop of the Bessarabian Armenians; Demetrius, Bishop of Bender and Akerman; and several others.

Departments, small towns, and even single parishes, are by no means deficient in exertions for promoting the object of the Bible Society.

The following Branches and Associations have lately been formed :

1. At Kurnysch, in the Simbirskian Government, under the Presidency of the Counsellor of State, Mr. Papoff, by whose exertions it has been established. The active Members of this Association have already collected in contributions upwards of five hundred rubles. So zealous are they to supply the inhabitants of their circle with the Holy Scriptures, that they have been endeavouring to find out means for translating the New Testament into the language of the Tschuwassians, and printing it in the Russian character, for the benefit of that nation, to whom this precious treasure has been hitherto unknown.

2. At Rauge in the circle of Dorpat Werro, in the Livonian Government, which already consists of 700 Members. The Committee at Dorpat, and other zealous promoters of the good cause among the proprietors of estates, have presented this new Branch with 300 Estonian New Testaments for gratuitous distribution. On the 13th of August last, they held their first general meeting in their parish church, at which about 4000 people were assembled.

The minister of the parish delivered on this occasion an excellent discourse from Philippians i. 2—11., and endeavoured to impress upon the hearts of his hearers, that, "on this solemn occasion, it was not, how many kopeks they had thrown into the treasury of the Bible Society, nor even having heard something about the word of God, but the chief point was, that every Member, from this day, should feel himself more deeply impressed with a sense of his duty to hear and read the divine word, wherever there was an opportunity; to love it more, to endeavour to get a clearer and more perfect understanding of it; to communicate his knowledge to others, particularly to his children and household; and to lead, in conformity to its precepts, a life of faith, hope, and charity."

3. The Achtyrka Branch of the Slobodsko Ukrainian Society. Their contributions have already amounted to upwards of 1400 rubles, to part of which sum, the officers of the Wolhynian regiment of Hulans have contributed.

The fixed attention of all persons assembled at the meeting for the formation of this Bible Society, the uninterrupted silence which prevailed during the reading of the several papers, and the seriousness which pervaded the whole of the transaction, proved a real triumph to every friend of the word of God.

4. A similar Auxiliary Society will shortly be established in the town of Tschaussy, in the district of the Moghiley Branch.

5. The Voronesian Branch has informed the Committee, that the like Associations have been established in the towns of Bobroff and Sadonsk.

The Moghiley Committee have informed us, that they have received safe the 2102 copies of the Holy Scriptures in various lan-

guages ; and from this supply they had immediately forwarded to the army 150 Slavonian Bibles, and 1680 New Testaments, in order that the desire of our warriors for these holy volumes, for which they are ready to pay, might in some degree be satisfied. The Committee of the Russian Bible Society have resolved to transmit them a fresh supply.

According to advice from the Witepskian Committee, many inquiries are making there after the Scriptures in the Slavonian, German, Polish, and Hebrew languages. The Polish and Hebrew copies which were sent from hence, were disposed of soon after their arrival. The Military Orphan School at Witepsk, has been supplied with Polish New Testaments.

The copies of the Four Evangelists, and the Acts of the Apostles in Hebrew, sent to the Committee at Wilna, have been eagerly bought by the Jews there ; for which reason they have requested a further supply. The Israelites have also inquired after copies of the whole Bible.

By the edition of the Gospel of St. Matthew, which the Committee of the Russian Bible Society have undertaken to print at Astrachan, at their expense, in the Kirgesian dialect of the Tartar language, the Tobolsk Tartars, and the Buchars, will also be benefited.

The Committee at Resan write, that the sum of money they have remitted hither, includes 110 rubles, being the contribution of the Tartars, in the circle of Kassimoff, who have expressed a wish for copies of the complete Bible in the Tartar language.

The correspondent of the Russian Bible Society, Director of Schools, Mr. Manpe, in Taganrog, writes, that the sale of the copies of the Holy Scriptures, sent from hence in various languages, is proceeding : Greeks and Turks come in numbers to purchase them.

Although many copies have been distributed gratuitously, the money received for those sold will amount to something considerable. Demands have been made from thence for copies in Polish, German, French, and Italian.

Michael, Archbishop of Irkutsk, writes, that no sooner had he published an account in his diocese of the object of the Bible Society, and given notice of his intention to establish a Branch Society there, than numberless inquiries were made after copies of the Holy Scriptures from every quarter, even by the Heathen, and those sent into banishment, who offered to pay for them out of the money they may be able to earn.

The correspondent of the lately established Auxiliary Society in Kieff, expresses himself in his letter to the Committee among other things, as follows :—" The establishment of the Russian Bible Society is a most sacred undertaking ; it is from the Lord himself, who will have all men to be saved, and come to the knowledge of the truth. To every nation the salvation has been proclaimed in their own tongue ; and these nations, if they are attentive to his voice, which calls them to behold the light of the Gospel, will unite, as it were, into one pious family, which, illumined by the light of faith,

will become one fold, attending to no other call, than that of their Shepherd, Christ. They will then form a blessed fraternity, a heavenly communion, united like the angels in love to God and man, and with one voice and heart, devoted to our Saviour, and his doctrines, proclaim the praise of the tri-une God. Those who have hitherto sat in darkness, and the shadow of death, begin already to perceive the light, and discover that in this light everlasting life is clearly to be discerned.

“ May the labours and exertions of the Russian Bible Society be blessed for the exaltation of the name of the Most High. Upon this foundation a Branch of the Russian Bible Society has lately been established in the town of Kieff, renowned for ages as the birth place of many zealous promoters of the true knowledge of God, by which the vine in the vineyard of Christ in Russia will bring forth fruit in abundance.”

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Correspondence of the London Rel. Tract Society. (Concluded.)
SWEDEN.

From the Report of the Evangelical Society for 1816.

Next to making a provision of Tracts, it became the duty of your Committee to take care that all were satisfactorily distributed throughout the land ; to effect which, they not only made use of the means already particularized in the Reports of the preceding years, but extended their sphere of action into a diocess standing much in need of it, *that of Wexio*, where hitherto little has been done, the members of the Society residing in very distant parts from each other, and being thus prevented from holding much mutual communication. At length your committee succeeded to their utmost wish, having found in the Rev. Mr. Lindvall, the secretary to the Consistorial Court at Wexio, a willing, zealous, and active Agent, who has in good earnest set about this desirable work.

Your committee have assiduously turned their attention to Students and Scholars, both at the several Gymnasiums, (a second-rate university,) and at the Public Schools in general : in order to awaken among them attention to this work of God in the Land, and impress their yet teachable minds with the same good which others have received, your committee selected suitable Tracts, and sent them to the Bishops, with a respectful address, and a request that they would dispose of them conformably to your Committee's views. The most agreeable replies have been received; justly demanding this public testimony, so honourable to the character of the several Right Reverend Prelates.

In *Lapland* and other northern regions, the prospect of a more extensive circulation of the Society's Tracts opens, especially by means of a man of considerable rank, whose official duties will induce him to visit in person those distant places. His known zeal for the glory of the Lord and the increase of his kingdom, is a guarantee to your committee, that he will not be lukewarm, either

in this business or the distribution of the Holy Scriptures.—May the Lord God prosper this blessed and benevolent purpose!

The total number of Tracts that have been printed by your Society since its establishment, amount to 1,203,750; and the distribution to 1,014,324 copies.

That the perusal of these Tracts has been attended with the blessing of God, for much good, is no hypothesis, but an ascertained fact; which your Committee's correspondence with country places fully establishes; of which the Society may with delight satisfy themselves, by perusal of the Extracts contained in the Appendix. An impression has been made, for which the parties concerned, not only while upon earth, but, your Committee trust, by God's grace, in Heaven also, will have cause to give praise, blessing and honour to His name to whom these Tracts, in such plain and unassuming language, direct every broken hearted sinner, for salvation;—in the same spirit as that which made John the Baptist cry aloud to his hearers,—“Behold the Lamb of God, which taketh away the sin of the world!”

RUSSIA.

From the Rev. R. Pinkerton. St. Petersburg, Aug. 12th, 1817.

Along with this I send you a copy of the *Missionary Transactions*, in Russ; a copy of *Buchanan's Researches*, in the same language; and a copy of an excellent little work, which the worthy princess has written and lately published, for the instruction of Russian youth in the saving doctrines of Christ; called, *Conversations between a Mother and her Children, on Spiritual Subjects*. I intended also to have sent you a third Volume of our Religious Tracts; but I see this must remain to another occasion, as I have no time before Mr. R. sets off, to get a copy bound. The printing and circulation of Tracts in the Russian language are going forward with great success. The number of Tracts printed, up to this date, is 156,000. The demands for them, from the most distant parts of Russia, are continually augmenting; and the following extracts of letters to a Nobleman, from the first dignitaries of the Russian Church, will show to you the estimation in which these most useful Publications are held by the Pastors of the flock of Christ in this great empire.

1. The Bishop of Irkutsk, among other things, writes concerning the Tracts as follows;—

“These Tracts are invaluable, because they are founded on the Word of God. In one week the whole number sent me (532 copies) were bought up with great avidity by those who love pious reading. It required no particular care or exertion on my part to dispose of them.—At first, I gave away a few of them to some well-disposed persons, whose recommendations of them soon brought others, who desired to read them also. Your hopes are therefore already realized; for now the demands upon me for these Tracts are so numerous, that, had I had four or five times more

"than were sent, they would have been already disposed of. Enclosing *Ninety* Rubles for those formerly sent, I beg your Excellency to do me a new favour, by sending me two or three thousand copies more of these compositions."

Irkutsk, May 23d, 1817. (Signed) "MICHAEL."

2. *From Gaius, Archbishop of Astrachan. April 28th, 1817.*

"The Compositions and Translations of a certain pious Lady, labouring for the good of souls, I had the honour of receiving; and they have been received by all who got copies of them with great satisfaction. The money received for them, *One Hundred* Rubles, I transmit to your Excellency. This the purchasers most willingly gave; and there are still very many persons who desire and pray to be supplied with these useful Publications. And therefore I humbly beg your Excellency to send me as many, and, if possible, more than I first received, of these Tracts, to satisfy the longings of thirsty souls, desirous of reading them for their benefit on all occasions."

3. *From Dozitheos, Bishop of Orlaff.*

"The 532 Religious and Moral tracts, translated and printed by the efforts of a religious Lady, I had the satisfaction to receive; and it is with peculiar pleasure that I have fulfilled the commission of your Excellency, so beneficial and edifying for Christian souls. Those Tracts are already all distributed to such persons as wished to possess them; and the money collected for them I herewith send to your Excellency, begging at the same time to be furnished with a number more of these Publications; for, after they were all gone, many persons came forward expressing their desires to possess them."

4. *From Athanasius, Bishop of Penza. May 29th, 1817.*

"The Tracts, in consequence of their soul-edifying contents, are so much sought after, that the whole number of Copies sent have been disposed of in the City of Penza alone, without sending any of them to other parts of my Diocess. Enclosing the money received for them, I beg your Excellency to send me Tracts for *Two Hundred* Rubles more."

5. *From Serguis, Bishop of Rezan. July 4th, 1817.*

"The pious publisher of these writings may rest assured that her labours have not been in vain. I myself have repeatedly witnessed the great good produced by them, particularly among young persons. May the Lord bless her, and continue her zeal; and by his Almighty power enable her to publish a still greater number of Tracts of the same kind!"

These, my dear friend, are fair specimens of numerous testimonies received from the different parts of Russia, respecting the utility of Religious Tracts. I am sure they cannot fail to prove gratifying to you and the other members of the Religious Tract Society, to whom I desire to be affectionately remembered.

Yours, in labour and love,

ROBERT PINKERTON.

ICELAND.

From the Rev. Dr. Henderson. London, Dec. 16th, 1817.

Owing to my having been called, last year, to proceed to Russia, my correspondence with Iceland has necessarily been interrupted; and I have no later accounts from that quarter than the letter from the Rev. Mr. Johnson, which I find you have published in the last Report of the Religious Tract Society. That our friend, however, has not relaxed in his exertions, will be evident from the following list of Tracts which he has translated, and sent to Copenhagen to be printed. Some of these are already in circulation; and the rest were about to be put to the press when I passed through that city, about two months ago. Those marked with an asterisk are of the Tracts of your Society.

Tracts prepared by the Icelandic Society.

- No. 1. Thoughts on Christianity, interspersed with Examples.
2. The True nature of the Religion of Jesus.
3. An Excitement to Serious reflection; addressed to all who wish to be truly happy.
4. A Christian Mirror for Children.
- *5. The Warning Voice.
6. The Praise of God, from the Mouth of a Child.
- *7. The Great Question Answered.
8. The One Thing Needful.
- *9. The Bravery and Happy Death of James Covey.
- *10. A Dialogue between a Traveller and yourself.
- *11. Poor Joseph.
- *12. Vivian's Three Dialogues between a Clergyman and one of his Parishioners.

That the influences of the Divine Spirit may accompany the Tracts circulated by the Society, is the sincere prayer of

Your most obedient Servant,

E. HENDERSON.

GIBRALTAR.

From a Minister. Nov. 5th, 1817.

The supply of Religious Tracts, in various languages, kindly sent by the Religious Tract Society, have been thankfully received, and nearly all distributed. I have had many proofs of the good produced by giving them in the Army. Three of our Society were awakened by reading the Tract sent by the Committee and distributed by me. If the Committee can keep me at work, I shall be very thankful to continue in their honourable service, striving more faithfully to bring about the object they have in view. Wishing the Society continued prosperity, I remain, your obliged friend, in Christian bonds,

THOMAS DAVIES.

DOMESTIC.

From the Silver Street Auxiliary Society.

We have heard of an instance of usefulness by the means of one of the Tracts distributed by us, and upon which we can place de-

pendance, as we have it from good authority. The person who gave the Tract away, gives the following account :—

“ Standing at the door a few months ago, a poor woman came up, and desired to speak with me. I asked her business. She said, ‘ Do you not remember giving me a Tract, called **ANDREW DUNN**, about twelve months ago ?’—I recollected something of the circumstance, and the woman assisted my memory, by relating what I said to her at the time. I remember purchasing a little cotton of her, and inquiring what her husband was ?—to which she replied, ‘ He is a Protestant, and goes to Cripplegate Church.’ I only intended by the question to know what business he pursued ; the mistake, however, on the woman’s part, gave me an opportunity of asking her if she were not a Catholic ?—To which she replied, ‘ I was brought up one, but I am not satisfied. I have had a desire after God from a child, but I am ignorant of many things. I sometimes go to the Chapel in the City-road, and hear what I think is very good ; but then I want to be more certain about what true religion is.’—I advised her to go there again ; and observed, it was not the name of Catholic or Protestant that would save us, but that we must be born again ; and advised her to go again, and hear more about it at the City-road Chapel : at the same time, I presented her with **ANDREW DUNN**, little expecting to see her again. This second visit was to express her thanks for that Tract, and to request another of the same kind. She said, that from the time she read it, her mind became more and more enlightened, and her desires after the knowledge of God, as her God, increased more and more. She had from a child loved God, in her way, but she did not know him in Jesus, which now she humbly trusted, in some small degree she did, and longed to know and love him every day of her life. She said, she attended the City-road Chapel, and attended class. Her reasons for requesting another Tract was, she had lent the first to a Catholic, who would not return it ; and said, she would be lost if she attended to such stuff as was in that Tract. She told him he would be lost, if he prayed to saints and angels ; (you know you pray to Mary, but the Scriptures say, There is but one Mediator between God and man) : saints could not take away sin, nor make him hate it ; but the word of God says, that Jesus, by what he did and suffered *once*, took away sin. He is the only High Priest, and has said, ‘ Come unto me, all ye that are weary and heavy-laden, and I will give you rest ;’ and that those who come unto him, he will in no wise cast out ; and though she felt herself a very guilty and ignorant creature, she would come to him, and him alone, through his grace, for all her salvation.”

The Committee trust that the above Extracts will warrant the Appeal made at the beginning of this Sheet, and will secure increased exertion in behalf of the Pecuniary Resources of the RELIGIOUS TRACT SOCIETY.

LEGH RICHMOND,	}	SECRETARIES.
C. F. A. STEINKOPFF,		
JOSEPH HUGHES,		

History of the Conversion of three Jewish Children, which took place at Berlin, A. D. 1716. Translated from the German.

In the year 1716, there lived among the Jews at Berlin a family consisting of father, mother, and three daughters, of which the eldest was twelve years old, the second ten, and the youngest eight. These three children having often had intercourse with the children of their Christian neighbour, heard from them concerning our Saviour and his religion. The Christian children would often tell them, how the Son of God himself was a little child, and received the name *Jesus* when he was circumcised, how he was brought up by his reputed father Joseph, till in his thirtieth year he began openly to teach men the way of salvation, and to work many miracles. They would then speak to them about the meekness, compassion, and love of Jesus, that he died on the cross a shameful and painful death, in order that poor sinners might not die for ever in hell; "Jesus is ready," they would say, "to save you also."

These things, related by the Christian children in simplicity, made a lasting impression upon the minds of these young Israelites: they had learned to repeat by heart the Lord's prayer, and many texts of scripture, by frequently hearing the Christian children repeat them: at length all three resolved to embrace the religion of that Jesus of whom they had heard so much, and whom they had learned to love. They went, therefore, to the Rev. Mr. Kahmann, M. A., Pastor at St. Mary's. To him they addressed themselves with a childlike confidence; and declared their resolution to become open disciples of Jesus of Nazareth, whom they loved, and of whose salvation they wished to be partakers. The clergyman supposed the children had been guilty of some fault in their parents' house, and from fear of punishment had taken refuge with him; he therefore kindly but earnestly exhorted them to return home, and to be henceforth obedient to their parents according to the fifth commandment. But instead of returning, the children embraced his knees, and entreated him not to thrust them away from Jesus of Nazareth, as it was him alone they did seek, and as nothing but the desire of belonging to Jesus' flock had induced them to leave their father and mother. The clergyman was deeply affected to see these dear children thus entreating with tears admission to Jesus; he then assured them that he would take them under his protection, which he did after he had obtained permission of the magistrate. But as the parents soon came to reclaim their children, the matter was referred to the king. His majesty ordered a council of four ecclesiastics, (two reformed, viz. the Rev. — Jablonsky and the Rev. — Achenbach, and two Lutherans, viz. the Rev. — Possard, and the Rev. — Thering) who should examine *whether the children upon their own desire might be instructed in Christianity without violating paternal authority.*

Instead of considering the question *theoretically*, the council resolved to decide it by putting the sincerity of the children to the most trying tests, and by giving the parents opportunity to witness

the whole of the proceedings. On the day of examination, the parents being in an adjoining apartment, the children were separately examined concerning the reasons of their deserting their parents; they were told, that nothing should hinder them from returning back to them; they were urged to do so; fine clothes and other things were promised them upon their return to their parents; the hardships they would be likely to undergo, after being baptized, were described to them in the strongest and most affecting terms. But they were neither tempted by promises nor frightened by threatenings; and though their filial affection was greatly moved, yet each of the children preferred Jesus of Nazareth to every thing here below; "Gladly," said they, "will we forego the love of men, for Jesus loveth us; we fear no hardships, if we may but be the disciples of Jesus, who will bring us soon to heaven, where hardships will be no more."

Recourse was now had to another and still severer trial. The parents were brought into the room where the children were. They used all means of persuasion, entreaties, threatenings, yea, upon their knees they besought the children to return.—Reader, pause for a moment! you are here introduced into a scene, where the strongest feelings human nature is capable of are brought into lively agitation. The parental tenderness of father and mother, the hard conflict of the children between filial affection and love to Jesus, the deep emotions of the spectators—all bathed in tears—Love to Jesus bore away the victory.—Christian! were your sincerity put to a similar test, would your love be as strong?—Israelite! can you still deny that the love to Christ which constrains some of your brethren and sisters to forsake all and to cleave to him, is a love which heaven has poured into their hearts?—But to proceed in our history. The second daughter, the peculiar favourite of her mother, answered her maternal, heart-breaking applications, in words blended with filial love and Christian fortitude, "My dearest mother, I will go back with you joyfully, and be your dutiful child, if you will believe in our dear Saviour who died for us poor sinners, and who is ready to save you if you but believe in him." The parents then appealed unto the clergymen present, to do every thing they could to induce them to return. But the repeated entreaties, persuasions, promises and rebukes of the ministers proved all fruitless, the heart of the children was fixed upon Jesus; it appears that the Lord had drawn these dear children unto himself with the cords of love, and when he draws, who shall let?

After all means had been tried, after full scope had been given for the exercise of paternal authority (for the parents were allowed to have private conversations with the children) after it had appeared beyond all doubt, that the children had nothing to induce them to leave their parents, but a sincere and heart-felt attachment to Jesus, the ministers decided that they could not conscientiously refuse them the benefit of Christian instruction. Rev. Mr. Rahmann, the clergyman to whom they first applied, was appointed to instruct them in

religion; on the afternoon of the second Sunday after Easter (April 11, 1717,) they were baptized in the parish Church of St. Mary's, by the same minister, before a very numerous congregation, after having first made a free and open confession of their faith. The baptismal name of the eldest was *Constantina Friederika*, and the second *Sophia Johanna*, of the youngest *Maria Christiana*, with the additional name of *Hirtentrey**.

The love which these children had to the Lord Jesus has been often admired by all the Christians to whom they were known. It was so ardent that when they met with the name *Jesus* in a book they would kiss it, or press it with both hands upon their bosoms. How does the love of these Jewish children shame the lamentable coldness and indifference of Christian children, nay, of many a Christian in riper years of life!

May such avail themselves of the example set before them in this history, lest the subjects of it rise in judgment with them and condemn them! And may the same love to Jesus be poured from on high into the hearts of those dear Jewish children who, by God's merciful providence, are already brought under the means of grace.

The authenticity of this remarkable history is fully attested by the records of the parish church of St. Mary's at Berlin, where it appears also that many very respectable Christians in that town stood as God-fathers and God-mothers at the baptism of the three Jewish children.

MISSIONARY INTELLIGENCE.

LETTER FROM MRS. ROWE.

Digah on the Ganges, Hindostan.

Dec. 9th, 1816.—I would fain give you some idea of the horrid superstition and idolatry of the poor Hindoos, by endeavouring to depict a scene which lately transpired. The Mahometan faith prevails in Hindostan. The last new moon was their anniversary of the Mohruen; a festival in commemoration of their prophet Mahomet, and of the victories gained by his two sons, Hussa and Hoosa, emblematical of which, two selected men fight sham combats in the midst of the assembled multitudes, accompanied by bass and small drums, horns, and various instruments of barbarous sound, and to crown all, they add their own loudest yells. They move along the public way in the most tumultuous manner, occasionally beating their breasts, while calling upon the names of their adored champions till their bosoms swell to a puff, their eyes seem ready to leave their sockets, and they become hoarse with calling. They also affect to bury and raise Mahomet, by each one going to the sacred Ganges, taking up a handful of mud, bearing it to the tombs of their departed saints, where lights are kept burning; there they cast it

* These names seem to have been given them by their God-fathers, with a view to express the distinguishing grace of each of them. Thus of the three children, *Constantina* seems to have been the most *constant*, *Sophia*, the *wisest*, and *Mary Hirtentrey*, (i. e. a faithful shepherdess) the most *loving*.

into a heap, sit around it, and watch, adore, moan, roar, and beat their breasts, and play their music ten days and nights; after which they take up the earth, put it into a temple made of something portable for the occasion, which is borne on men's shoulders through the streets with the most horrid exultations almost to phrenzy. Every one wears a green garment in token of sorrow. If you tell them Mahomet is false, it enrages them; others say they worship the same God we do. I should have trembled for our safety, had it not been for the military force at Dignapore. They worship at the tombs of their saints, supposing that the lingering spirits there can procure them favours. Their dances have the enchantments of satan to induce the beholders to worship the performers, crying, the spirit of God is in them.

I witnessed the ceremonies of the festival of Juggernaut at Serampore. I was overcome with surprise and pity to see so many immortals thronging to adore an empty, hideously painted shell, into which they affirm the great God descends and abides during the season of their superstitious services. The Car, the fantastic, obscene, cruel Car, with its 36 massy wheels, designed to immolate, passed before my view laden with hundreds of priests on the platform of each story, through whom the people paid sacrifices to the God at the summit, by casting up ripe fruit to them. The car stopped! The earth trembled; and the God descended, let down by a rope round his neck, from platform to platform, amidst the loud acclamations of thousands. He was clothed in scarlet. No lives were lost that I heard of. However alluring these things are, (and thousands are duped by them) yet we believe true religion is acting a secret though effectual part in many places. Houses of worship are becoming too small. It is supposed that true religion prevails more among the army than in civil society; which will probably have a more favourable influence in moralizing the heathen. A native brother who is employed by this station, to preach and talk among his fellow natives says, that when he reads in the market places, many listen with attention, and say, the gospel is good. He preaches every Sabbath afternoon in his native language to about thirty, men and boys. There are six native men members of the church, and two women, but owing to the remaining prejudices of their husbands that women should not appear in public, they now do not attend.

At Cutwa much good has been done; I saw one woman baptized by Mr. William Carey.

We hear from Mr. Chamberlain, at Mongohis, that one native man is desirous of christian baptism, and a native school master is deeply interested in the scriptures. He has been there a year, having been ordered from Sudham by government for preaching to the people in the open fields at their festivals. Government has lately laid a tax on all books intended for gratuitous distribution.

At Crownpore, a military station, 600 miles further up the river, ten soldiers have lately been baptized by Mr. Kerr. It requires the most persevering diligence to make any progress in the Hindoo lan-

guage ; as there is no dictionary or spelling-book printed with the characters. For a female to read Hindoo is a very extraordinary thing. They all talk Hindoostanes to their servants, yet I have never either seen or heard of any who could read it. I have read the gospel by John several times to the Moonshe, and have translated nine chapters of it.

METHODIST MISSION.

FROM THE LONDON METHODIST MAGAZINE.

Extract of a Letter from Mr. W. M. Harvard, Methodist Missionary at Colombo, in Ceylon, dated June 22, 1817.

On our first arrival in Colombo, Lady Brownrigg, in the most obliging manner, directed an invitation to be sent to us for the *Ball*, on the King's birth-day. This is a mark of respect which is always paid to the European residents in Colombo. We, of course, felt ourselves favoured by it ; but our principles and discipline dictated an apology to be coupled with our expressions of thankfulness for the condescending attention. We assured her ladyship we should largely participate in the pleasure of the celebration of the venerable day, and would make it a point to pay our respects at the *Levee* ; but begged her excuse from the *Ball*, on the ground of our character and discipline. Lady Brownrigg wrote us a most friendly answer, commending us for our adherence to any rules which might have been given us from our society in England, and that she was much pleased with the propriety of our conduct, and that the Governor would be pleased to see us at the *Levee*. We accordingly attended.—His Excellency kindly asked us about the Sunday School which we had established the day before, and wished us all success in our undertaking. It was probably the first time that ever a British Governor condescended to inquire about a Sunday School at a *Levee* ; it was, however, a striking characteristic of his Christian and zealous disposition ; and was a sufficient evidence that we had not incurred his displeasure, by modestly declining the honour intended us. In fact, persons in our situation are not expected at such seasons of public amusement. This may serve as a specimen of our deportment on all similar occasions ; and the manner in which it was appreciated, will give rise, I have no doubt, in the minds of our friends at home, to satisfaction and thankfulness. To the Lord be all the praise !

June 24th. In consequence of the resolutions of our last Colombo Conference, we made arrangements last week for making a collection in our chapel, in aid of the funds of the Colombo Auxiliary Bible Society ; and, as we have five Sundays in this month, we fixed on the *third*, in hopes that it might not injure our regular monthly collection. To give it greater publicity, we had our intention announced in the Gazette, with the kind permission of the Assistant Secretary to government, and published for brother Fox, newly ar-

lived from England, to preach on the occasion. About five minutes before the service began, we were agreeably surprised by being informed that the Governor was on his way to the Mission-House, in order to be present: not having had any previous intimation of his obliging intention, we were prevented making any preparation of a seat, &c. for his reception; and he kindly sat down with a few gentlemen, who accompanied him, in a large pew, which was furnished quite in a common manner. The congregation was large and respectable. The Sunday School boys sung *Canaan*, and brother Fox preached on "The earth shall be filled with the glory of the Lord," &c. It was altogether most interesting; and the private, unexpected manner in which his Excellency condescended to give his sanction to our collection, was very gratifying and encouraging to our mind; and was a pleasing proof of our proceedings still continuing to be favoured with his notice and approbation.

The amount of the collection, including two donations since, is 271 six dollars, or nearly 20*l*. Most of the Europeans who were present, being subscribers to the Institution, it was not to be expected that they should have given largely on this occasion. And the country people could not afford to give any thing considerable; so that under such circumstances I think you will agree with me, it was a very good collection. And what is still of more importance, its tendency to interest our congregation in the glorious work of disseminating the word of God; this will ultimately be of far more consequence to the good cause, than any sum which could have been raised on such an occasion.

June 23. We have lately turned our attention to a regular system of establishing schools for the education of native children; and the governor has expressed his decided approbation of our adopting the measure. The particulars will come officially to our Committee in a Report on the subject, which will be sent from our Conference. At present we are on the eve of establishing in this circuit nearly ten of these schools; which we expect, in a little time, will bring under instruction as many hundred children. The parents, generally speaking, appear greatly interested in this provision for the improvement of their children; and we trust it will conduce to the real and eternal benefit of many, both parents and children. We have a fine school at Colpetty, about two miles and a half from the mission house, which contains about 120 boys and forty girls. It was established under the patronage of Lady Johnston, and appears to promise well. We, besides, preach in the school-room, in Cingalese, every Sunday. The children have begun to make an attempt at singing; an accomplishment which the lower order among the Cingalese, especially in psalmody, do not excel. But this, I hope will improve. I preached to them last Sunday afternoon, and heard them attempt to sing a Cingalese hymn, to the tune of "Job." Some of them carried on the air pretty passably; but the far greater number were so wide of the point, and yet so zealous in their attempt, that it was very difficult to distinguish any thing like a tune. At

first I could hardly repress a smile, at such a medley of sounds, as I cannot possibly describe to you. If you ever heard a large number of boys *huzzaing*, and noticed the *clashing* of the *shrill* and the *gruff* voices, you may form some small idea of our singing last Sunday. But when I looked at the dear children, and remembered that the Lord had enabled us to gather together so goodly a number of them, and that they were all with one accord engaged in *making a noise* about the true God and the Saviour of sinners, I was sensibly affected with gratitude to God, and assure you enjoyed a greater *musical feast* than I should have done in hearing a chorus of the first voices. The children have no idea of singing, and in teaching them, we were sometimes obliged to simplify the act as follows :

"Now, boys, to sing is to make a noise ; you must, therefore, each endeavour to make the same kind of noise which I do : and he, whose noise most resembles mine, will be the best singer." They then set to work ; and by degrees the effort assumes something like a musical sound. But now the very discord of native children attempting to sing the praises of God, is music to me.

At our class meeting in the Pettah, the other evening, (which was led in Portuguese,) my soul was much revived. We have never yet, from this station, written home much about conversions ; but you must not conclude, therefore, that we have none. It is true, they are not numerous, nor so much so as doubtless they would be if we were more faithful. The Lord make us more so.—But still the work goes steadily on. At the class meeting the other evening, a poor man told us in Portuguese, "I am like the poor Prodigal in the Bible, I have left my heavenly Father, I have undone myself, but I am coming back again, and I hope my Father will yet give me to feel that I am his poor recovered child." His cries were truly affecting and encouraging. "*Deos tem misericordia par me,*" (God have mercy upon me,) while the tears of penitence trickled down his sable face. Three Cingalese young men, who have met in class with us in Colombo, we have appointed as schoolmasters at country stations on the circuit. They appear sincere young men, and I hope will be useful to us hereafter ; one is at Colpetty, about two miles and a half off ; another at Maratto, about 11 miles ; and the other at Pantura, about 15 miles distant.

The last two were brought up by brother Armour ; the former was a scholar under brother Clough, at Galle ; his name is Cornelius ; he has lately intimated to me a wish to begin to preach ; I have desired him to write a sermon in Cingalese, that we may judge of his call to the work. The other Sunday I was much pleased with him : going to preach at his school, a book of Cingalese prayers was mentioned ; I expressed my fears that it was rather in too high a style for the common people to understand ; to which he replied, "then, Sir, I can make a prayer out of my heart !" I said, "Well, Cornelius, we will see." Just then a sensible country born young man came up to me and said, with how much pleasure he had heard the master pray extempore in his own language ; on which I was resolved to give him

a trial ; and he prayed with so much readiness, humility, and fervour for about ten minutes, that I could not conceal my emotions. The Lord be praised ! The work is gradual, but it is effectual ; and, by the blessing of the Lord of the harvest, it must go on. We must, however, have more brethren sent out to us, because our way is opening on every hand.

FROM THE PANOPLIST.

*Extract of a Letter from Rev. GORDON HALL, to the Treasurer.
Bombay Dec. 15, 1817.*

DEAR SIR,—Our hope and support is, that the seed sown by our labours may yet spring up. God grant it may be so. For a week past I have been delighted with the applications for the Gospel of Matthew, and the Tracts that we have printed. Within a few months past, I think I have distributed nearly one thousand of the Guzerattee Tract, and about one half that number of the Scripture Tract in Mahratta ; a hundred of the Tract we have just printed, and about the same number of copies of the Gospel of Matthew.

These I have distributed with my own hand, not knowing how many my brethren have disposed of. Within a week past, a considerable number of young Jews have come to the house, and solicited copies of Matthew ; four calling one day, and three another. Just before I took my pen to write this letter, three boys came to beg Tracts. I gave to each of them ; and since I began to write, one of these, after having gone away, returned with another lad who desired a Tract. It is but a short time since they began to come to our house to request these things.

We see nothing to prevent our carrying our plan of schooling to a great extent. We hope to do it, and have it in contemplation soon to print a catechism and other school books. This method of instruction is exceedingly popular in Bengal, and has obtained the patronage of government.—In short, all sorts of persons, religious and irreligious, seem to applaud it, and think it a sure, though a gradual method for the conversion of the heathen. It certainly must produce great effects in due time. I remain, &c. G. HALL.

*Extract of a Letter from Rev. CYRUS KINGSBURY, to the Treasurer.
Chickamaugah, March 20, 1818.*

“The Lord continues to deal graciously with us at Chickamaugah. We expect three more, two of them natives, will be added to our little church at our next communion, which will be on the Sabbath after next. Several others are under serious impressions. This is truly the work of the Lord and not ours, and it is marvellous in our eyes.”

Extract of a letter from Rev. M. E. WILSON, a missionary in Franklin county, Ohio, to his friend in Andover, dated March 2d, 1818.

Good people exert themselves very much here to support the gospel. Many of them pay a tax for the gospel, which would be thought intolerable in New-England. There is generally a great readiness

to hear the preached word, often a real eagerness and hangering after it, and sometimes a profound attention. Some appear to be under deep conviction of sin, some rejoicing in a very happy and satisfactory hope. I ride from one settlement to another, preach almost daily, and usually three times on the Sabbath to small assemblies generally collected in one room, meeting almost every where I go, with scattered instances of serious impressions, of hopeful conversions, and of the roused attention of professors. I find the greatest want of religious tracts in this country. The few which I brought with me are received and read with the greatest eagerness. Most of the people have never heard of a tract. Some few have been brought in by New-England people, a few small societies have been formed, and there is a *nominal* deposit of tracts at Marietta, but the deposit has for a long time been *empty*, and none can be obtained. I wish there could be a deposit at Columbus, and a supply sent on. I find people almost every where ready to establish tract societies; and from Columbus tracts could be obtained with ease. Most of the *new settlers* in this country are extremely poor; money is scarce, and they feel utterly unable to buy. Here is a field in which our New-England brethren may exercise their charity with happy effect, in the distribution of tracts and Bibles. I have found many families *destitute* of the Bible. In visiting a man, (he is since dead,) who had been wilfully wounded with a rifle ball by one of his neighbours, I found that he had no Bible in his house, nor could he or his wife read. He appeared almost wholly insensible respecting a future state, and still more so respecting the leading truths of the Christian religion. This is not a *solitary* instance. Whole neighbourhoods of such people sometimes get together. Can any thing be done for them? They must not be neglected. They must be sought out, and taught to read, and instructed in the truths of religion. *Boston Rec.*

AMERICAN COLONIZATION SOCIETY.

Letters have been received from Messrs. Mills and Burgess, the agents of the American Colonization Society. They arrived in London in December, after a very boisterous passage, in which they narrowly escaped shipwreck on the coast of France. They were received in England with the greatest kindness and attention, and every facility given them for prosecuting their researches in Africa, by some of the most distinguished characters in that country. After procuring much valuable information in England, and obtaining letters to the governor of Sierra Leone, and other establishments in Africa, they sailed for that country early in February. The following are extracts from their letters:

Extract of a letter dated London, Dec. 30.

"Of the fifty-five days which have elapsed since our appointment as your agents, ten were spent in the United States; thirty on the Atlantic; ten in France; and five have passed since our arrival in England. You will see that we are just entering on the active du-

ties of our agency. Though some delays have been inevitable, we have not hesitated. Our passage across the Atlantic was very short. The nineteenth evening after we left the capes of the Delaware, soundings were obtained at the entrance of the British Channel. Our end seemed to be within reach; but a terrific gale, which began on the evening of the 7th December, taught us the fallacy of our hopes. Land had not become visible, and the thick clouds had prevented any accurate observation for some days. Both our latitude and longitude were doubtful. When the gale began the captain judged it prudent to put back to sea a few hours. Eighteen hours after, when the violence of the gale had not abated; when the sea raged, and the soundings continually diminished; when it seemed impossible to retrace our path, with a hope to ride out the tempest, the masts were ordered to be cut away, and the anchors to be cast.

In a short time our large new cables were dis severed by the rocks, and the ship was at the mercy of the winds, without masts, sails, or anchors. Our worthy captain said that he had done all in his power for our safety, but that we were lost; the ship could not survive the tempest. A long reef of rocks soon appeared before us, frightfully dashing the waves into the air. At this spectacle our captain said, we have but a few minutes more in this world: then hastily stepping into the boat astern, attended by his little sons, and a skilful sailor, he, with a hatchet, cut the cordage of the boat, and she was driven away. We saw them a moment—and saw them no more. Through the mercy of God, without human foresight, and to our utter astonishment, a current in the sea carried the ship around the point of the rocks.—They were supposed to be at the western extreme of the island of Guernsey—Confiding in that power which gave us this signal deliverance, we succeeded the third day after in entering the harbour of St. Maloes in France. After a detention of four days in quarantine, we arrived in London, by the way of Havre and Southampton, in twelve days.—Both in France and in England we have been uniformly treated with civility and kindness. We have already had interviews with several of the principal gentlemen to whom our letters were addressed. They have received us with much cordiality, and view the objects of the American Society with sentiments of enlarged benevolence.”

Extract of a letter, dated London, Jan. 17.

“His Royal Highness the Duke of Gloucester, Patron of the African Institution, to whom an official letter was addressed by the American Society for colonizing the free people of colour of the U. States, has been in the country for several weeks past. Mr. Wilberforce made a communication to his Royal Highness on our behalf, to inquire whether he would prefer having the letter transmitted to him in the country, or wait for a personal interview in town. He appointed an hour this day, when he would be in town, and would see us in person. Mr. Wilberforce attended us to Gloucester House. His Royal Highness entered into a free conversation on the circum-

stances of our voyage, the population of the U. States, the number and situation of the people of colour, our courts of judicature, and several other topics. After reading the letter from the President of the society, we put into his hands a printed copy of its constitution, together with a manuscript copy of our commission, with the language, spirit, and sentiments of which, he showed himself, by his words and countenance, to be much gratified. He intimated his disposition to give in answer a letter to the President of the American Society, and Mr. Wilberforce engaged to be a medium of its safe transmission. He added, that it would give him pleasure to see us on our return from Africa, if we should take England in our route, and that the African Institution would then know better in what manner they could aid the American Society.—In the mean time he requested that in our communication to the American Society we would take notice of his having received the letter of the American President, and to make assurances of the readiness and cordiality with which he should co-operate with the American Society in the prosecution of their designs, which must contribute to the same results with the efforts of the African Institution. Mr. Wilberforce has further increased our obligations to him this day, by introducing us to the Secretary. His lordship appeared to have a perfect knowledge of the constitution and designs of the American Society. He cast his eyes at our commission, and answered with promptitude, that he should give us letters of introduction and recommendation to the governor of Sierra Leone and other officers, who might be able to afford us patronage and assistance while prosecuting our inquiries on the coast.

Mr. Wilberforce has exemplified the prudence of a counsellor, the tenderness of a father, and the benevolence of a christian, in his communications to us, and in the arrangements which he has made on our behalf. We cannot express in too strong language our admiration of his excellent character, our gratitude for his kindness, and our sincere prayer to the Preserver of Men, that he would spare his valuable life many years, and succeed his continual exertions to diminish human misery, and diffuse abroad divine knowledge. In some future letters, we shall improve an opportunity to acknowledge the favours which we have received from other gentlemen, who have shown themselves “ready to every good work,” disregarding distinctions of nation, land or colour.

Extract.—London, January 28.

“In opposition to opinions now circulated in the U. States, the colony at Sierra Leone was never more flourishing. Its internal government is regularly administered: its power fears no assault from the native tribes, and its influence contributes much to the civilization of the adjacent country. Measures are adopted for the education, christian instruction, and internal improvements of the colony, which must be attended with the happiest results. Its population exceeds ten thousand.”

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The second Anniversary of this highly useful Institution was celebrated in Washington Hall, on Tuesday afternoon the 12th instant. Upwards of two thousand scholars, with their Superintendents and Teachers, and a considerable number of citizens, attended. The exercises commenced with prayer, by the Rev. Mr. Mathews: after which the hymns selected for the occasion were sung. A very affectionate address was then made to the scholars by the Rev. Mr. Maclay. These were then dismissed; and, as they left the room, a Religious Tract was presented to each. At six o'clock, Richard Varick, Esq. the President of the Society, read the Constitution. The Annual Report was then read by Mr. James Eastburn, Chairman of the Standing Committee.

We regret that it is not in our power to give in this Number even a summary of that interesting document, which is now printing, and may be expected to be soon published. It appears that there are at present about *three thousand five hundred scholars* who attend the schools of this Union, which are conducted by 359 Teachers, and 50 Superintendents. Six new schools have been added since the last Report; making the present number of schools attached to the Union to be 34, of which two are for adults alone. The quantity of Scripture committed to memory by the scholars, generally, has been very considerable; and the practice of requiring of them proofs in texts of Scripture, to support certain leading truths given out occasionally for the purpose, has been found to produce the most beneficial effects, not only in calling into vigorous exercise the memory and the reasoning faculties of these untutored children, but also in storing their young minds with rich "treasures new and old" from the word of life, which is able to make them wise unto salvation. The divine blessing appears to have accompanied this labour of love during the past year in no ordinary degree, especially with regard to the Teachers. We are informed that upwards of *twenty* of these in *one congregation* in this city have in the course of the last 12 months been added to the communion of the Church.

After the Annual Report was read, several motions were made, and supported by very eloquent and interesting speeches.

The exercises were closed with prayer by the Rev. Mr. Bangs.

The Officers and Committee elected for the ensuing year, are as follows:—

Richard Varick, *President*; John Cauldwell, *1st Vice-President*; Divie Bethune, *2d Vice-President*; Rensselaer Havens, *3d Vice-President*; Isaac Sebring, *4th Vice-President*; Guysbert B. Vroom, *Treasurer*; Eleazer Lord, *Secretary*.

Committee.—James Eastburn, Leonard Bleecker, Thomas Carpenter, Francis Hall, George P. Shipman, John V. B. Varick, Charles Richards, Valentine Mott, David L. Dodge, Dr. John Nelson, Thomas Stokes, Joseph Otis, Zechariah Lewis, William Colgate, Hubert Van Wagenen, John E. Hyde, Heman Averill, Samuel B. Harper, Isaac Given, Peletiah Perit, and Abijah Fisher.

THE UNITED FOREIGN MISSIONARY SOCIETY.

The first Annual Meeting of this Institution was held in the Wall-street Church in this city on Wednesday afternoon, 13th instant. During the first year of its existence it has been chiefly employed in organizing the machinery of its future operations, and in increasing its resources for efficient action, when Providence shall open the door for commencing that career of usefulness which we trust it is destined to pursue. The importance of its object, and the spirit of Christian catholicism and brotherly love, which form the basis of its constitution, will, we hope, ensure to it a very general and extensive patronage and support, especially among those who belong to either of the three denominations of which it is composed.

We regret that it is not in our power to give in this Number either a copy of the Report, or of the excellent address delivered by the Rev. Corresponding Secretary on the evening of the anniversary. The former will soon be published by order of the Society.

The Board of Direction elected for the ensuing year is as follows :—

OFFICERS.

STEPHEN VAN RENSSELAER, Esq. President.

Vice-Presidents.—Robert Lenox, Esq. Joseph Nourse, Esq. Peter Wilson, L.L.D., Rev. Ashbel Green, D.D., Rev. John H. Livingston, D.D., and Rev. Alexander Proudfit, D.D.

Rev. Philip Milledoler, D.D. *Corresponding Secretary* ; Mr. Zachariah Lewis, *Recording Secretary* ; Mr. Divie Bethune, *Treasurer*.
Other Managers.

Rev. Edward D. Griffin, D.D., Rev. James Richards, D.D., Rev. John B. Romeyn, D.D., Rev. Gardiner Spring, Rev. Stephen N. Rowan, Rev. R. B. E. McLeod, Messrs. Rensselaer Havens, John E. Caldwell, Guisbert B. Vroom, Isaac Heyer, Henry Rankin, and John Borland.

PRESBYTERIAL SUPPORT OF THE UNITED FOR. MISSIONARY SOCIETY.

Galway, Feb. 17, 1818.

The *Associate Reformed Presbytery of Saratoga*, being met and constituted, read the letter to the Moderator from the Directors of the United Foreign Missionary Society.

The following resolutions passed unanimously :

1. That this Presbytery highly approve of the formation of said Society, and pledge themselves to encourage it to the utmost of their power.
2. That it be, and hereby is recommended, to every minister of this Presbytery, to preach on the subject of missions once a month, until the people are sufficiently informed.
3. That meetings for prayer be observed in all our settled congregations, at least on the first Monday of every month, and at said meetings there be read such documents as we possess respecting the success of the Gospel at home and abroad.

4. That it be recommended to vacant congregations to observe these meetings for prayer, as far as circumstances will admit.

5. That it be recommended to all our congregations immediately to form Missionary Societies, auxiliary to the United Foreign Missionary Society, and that different societies be formed among young and old, male and female, according to circumstances.

6. That where it may be judged expedient to adopt a different plan, a yearly collection in the church, or subscription, be substituted in its place.

7. That all moneys collected for said Society, in any of our congregations, settled or vacant, be transmitted to the Treasurer of the Presbytery, and paid by him to the Society.

8. That the Treasurer of Presbytery be and hereby is enjoined, in transmitting said moneys, to give each congregation credit for the sums severally collected by them, that this may appear in the printed reports of the Society.

9. That Mr. Forrest write a respectful letter to the Corresponding Secretary of the United Foreign Missionary Society, enclosing a copy of the above resolutions.

JAMES MAIRS, *Moderator.*

WILLIAM M'AULEY, P. C.

AMERICAN BIBLE SOCIETY.

The second anniversary of the AMERICAN BIBLE SOCIETY was celebrated in this city yesterday. The meeting was held at the assembly room in the City-Hotel, which was politely offered for the occasion by Mr. JENNINGS. The doors were opened at 10 o'clock A. M.; the President, the Hon. ELIAS BOUDINOT L. L. D. took the chair precisely at 11. The meeting was opened by the Rev. Dr. Mason, one of the Secretaries of the Society, reading the 49th chapter of Isaiah. A very interesting and impressive address was then delivered by the venerable President. Letters of apology for non-attendance at the meeting were read from several of the Vice-Presidents, who were detained by unavoidable necessity, viz. the Hon. John Quincy Adams, Secretary of State of the United States; the Hon. Smith Thompson, Chief Justice of the state of New-York; the Hon. William Tilghman, Chief Justice of Penn.; the Hon. Andrew Kirkpatrick, Chief Justice of New-Jersey; Joseph Nourse, Esq. of the city of Washington, and Francis F. Key, Esq. of Georgetown, District of Columbia. A letter was read from the Rev. Dr. Romeyn of the city of New-York, Secretary of the Society for domestic correspondence, apologizing for his absence on account of ill health.

The Annual Report of the Board of Managers was read by the Rev. Dr. Blatchford of Lansingburgh: after which the following resolutions were unanimously passed.

1. On motion of John Murray, Jun. Esq. seconded by the Rev. Dr. Samuel Miller, of Princeton, New-Jersey,—

Resolved, That the Report of the Board of Managers, now read, be accepted, as highly satisfactory and encouraging; and that it be published under the direction of the Board.

2. On motion of the Rev James Milnor, rector of St. George's Church in this city, seconded by the Rev. Mr. Mathews, of the Dutch Church in Garden-street, in this city—

Resolved, That the thanks of the Society be presented to the President, for his continued and watchful attention to its interests, and for his munificent liberality towards its funds.

3. On motion of the Rev. John Chester, of Albany, seconded by Gen. Stephen Van Rensselaer—

Resolved, That the thanks of the Society be rendered to the several Vice-Presidents for the distinguished patronage which they have afforded to the Institution.

4. On motion of Samuel Bayard, Esq. of New-Jersey, seconded by the Rev. Mr. Maclay, of the Baptist Church in this city—

Resolved, That the thanks of the Society be presented to the Treasurer, the Secretaries, and the Board of Managers, for their services during the present year.

5. On motion of Joshua M. Wallace, Esq. of New-Jersey, seconded by Thomas Eddy, of the Society of Friends—

Resolved, That the thanks of the Society be given to the several Congregations, Auxiliary Societies, and individuals, who in any way may have contributed to its resources and usefulness.

We quote with pleasure from the New-York Daily Advertiser the following just and appropriate remarks of the Editor, as entirely corresponding with our own impressions.

"We have rarely witnessed a more interesting and impressive scene than that exhibited on this occasion. The company assembled was numerous and respectable, and it was a highly gratifying circumstance to see collected so large a number of ladies as were present. To the pious liberality of the sex is the Society indebted for a large proportion of its funds, bestowed for the benevolent purpose of introducing as members for life a respectable body of clergymen, in various parts of the country—a mode of testifying, at one and the same time, their regard for the great objects of the former, and their high respect for the characters and virtues of the latter. The proceedings of the Society were throughout gratifying to the audience. The various addresses were creditable to the talents, the eloquence, and the piety of the speakers. One thing was in a peculiar manner consoling to the feelings of all the friends of Christian charity and communion.—*We allude to the predominance of genuine Catholicism.* The distinctions of sect and denomination were practically laid aside, and were remembered only for the purpose of giving vent to the feelings of congratulation to which their extinction gave spontaneous birth—each one felt delight at the exhibition of such living proof, that they could all lay aside their names of distinction, and unite on the sure ground of the HOLY SCRIPTURES.

One other circumstance gave a most lively interest to this anniversary. We allude to the presence of the venerable President of the Institution. It is well known, that it was in a great measure owing to his long and persevering exertions, and his influence, that this Society was formed; and it is equally well known, that its funds were, immediately upon its organization, enriched by his munificent donation of 10,000 dollars—a sum which has rarely if ever been equalled, even by princely liberality towards similar institutions, in any part of the world. On the first anniversary of the Society, he was prevented by sickness from attending. On the present occasion, after having been unable for two years to leave his room until within a few days past, and after having entered upon his 79th year, this venerable Christian, to the surprise as well as the gratification of his friends and the Society, was able to meet them and unite in their exercises, and preside over their deliberations. Such was the high sense which the meeting entertained for his worth, and the respect they bore for his virtue and piety, that upon his entering the room they unanimously rose from their seats, and continued standing until he was seated in the chair—a mark of respect that was repeated, when he made his address to the Society.”

In our next we expect to give entire copies of the very interesting addresses delivered at this meeting. We should do them injustice by an attempt to abridge them.

We can only mention the principal subjects treated in the Report, which are the following, viz.

1. The principles by which the Board have been guided respecting the location and management of the stereotype plates belonging to the Society.

2. The determination of the Board to send a set of the octavo, in connexion with one of the duodecimo plates, to Lexington, Kentucky.

3. Some observations on the two modes of making the Indians acquainted with the Holy Scriptures—that is, either by teaching them English, or by translating the Bible into their several languages; and the preference given by the Board to the latter mode, which they have begun to act upon, by ordering 1000 copies of the *Epistles of John*, translated into the *Delaware* language by the Rev. Christian Frederick Dencké, to be immediately printed; also the *Gospel of John* in the *Mohawk* language by Captain Norton, and of *Mark* by Brandt.

4. The order of the Board to cause a set of stereotype plates to be cast for the Spanish New Testament, as soon as a suitable copy can be procured for the purpose.

5. The concentration of the printing establishment and depository of the Society under the same roof, and the appointment of an agent.

6. An application to Congress, at their late session, to exempt the Society from duty on copies of the Scriptures in foreign languages, and on printing paper imported for its use; and the privilege of franking letters addressed to or written by its principal officers on the public business of the Society.

7. A donation to the Rev. Frederick Leo, at Paris.

8. The importation from Great Britain of a quantity of Gaelic, German, and Welsh Bibles.

9. The receipt from England of part of the stereotype plates for the French Bible.

10. The Bibles distributed gratuitously by the Society during the year.

11. The number of Bibles issued by the Society in the last twelve months, 17,594—making the total number issued by them 24,0004:—the total number printed, 29,500 Bibles.

12. The number of Auxiliaries of which the accession has been officially ascertained, during the past year, is 71; which make the total number, as far as known at the present time, to be 155.

13. The amount of congregational collections was \$791.77.

14. During the year eleven ministers have been made *Directors for life* by contribution of 150 dollars each, and 174 ministers had been made *members for life*, by contributions of 30 dollars each.

15. The Report concludes with noticing the exertions of some of the National Societies in Europe.

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following Contributions, in the month of *April* last :—

A donation of 300 Dollars from the Bible Society of Virginia; one of \$14 from the Elizabethtown Female Juvenile Bible Society; \$100 from the Norfolk B. S. for the purchase of Bibles and New Testaments; \$200 from the B. S. of Augusta, Georgia, for ditto; \$100 from the Steubenville Female B. S. for ditto; \$68 80 from the Female B. S. of Geneva, for ditto; \$200 from the Long Island B. S. for ditto :—a congregational collection of \$29 78 in the Third Presbyterian church in Albany; one of \$66 66 in the Reformed Dutch

church in Kingston, Ulster county, N. Y.; one of \$4 25 from the people of Leyden, Lewis county, N. Y.; one of \$8 in the churches at Hempstead and Ramapagh, in Bergen county, N. J.; \$150 from Col. Benjamin Tallmadge, of Litchfield, Conn. as a Director for life; \$150 from the Third Presbyterian church in Albany, to constitute their pastor, the Rev. Hooper Cumming, a Director for life; Thirty Dollars each, to constitute the following ministers members for life:—viz. Rev. Geo. S. Woodhull, by a few individuals of the congregation of Cranberry, N. J.; Rev. Charles Prentice, by the ladies of the first society in Canaan, Litchfield county, Conn.; Rev. Riah Bailey, of Newcastle, Maine, by ———; Rev. John De Witt, by the ladies of the Second Reformed Protestant Dutch church in Albany; Rev. Phinehas Cooke, by the ladies of Ackworth, New Hampshire; Rev. T. Charlton Henry, by the ladies of the Market Presbyterian Church in Lexington, Kentucky; Rev. Orin Clark, by the young gentlemen belonging to the Episcopal congregation in Geneva, N. Y.; Rev. Cornelius D. Westbrook, by ladies of the First Reformed Dutch Church in Fishkill, N. Y.; Rev. Daniel Crane, by ladies of the Presbyterian congregation in the same place; Rev. James Beach, by a number of young ladies of Winchester, Conn.; Rev. Stephen Dodd, by the ladies of East Haven, Conn.; Rev. Jonathan Cone, by the Female Cent Society of Bristol, Conn.; Rev. Jeremiah Barnard, by the Amherst Bible and Tract Society, N. H.; Rev. Nathan Lord, by the same; Rev. Chauncey Booth, by the Female Charitable Society in the first parish in Coventry, Conn.; Rev. William Montgomery, by the ladies of the Pine Hedge congregation, Mississippi Territory; Rev. Joseph Bullen, of Claiborne county, Mississippi Territory;—also 30 Dollars from each of the following gentlemen, constituting themselves members for life:—viz. Mr. Charles Wright of Queen's county, N. Y.; Deacon Warren Mitchell, of Southbury, Conn.; Mr. Ezra Weeks, of N. Y.; Gen. Chauncey Whittlesey, of Middletown, Conn.; Mr. Joseph Battell, of Norfolk; Mr. David S. Lyon, of New-York; Mr. Jacob Harsen, of ditto; Mr. Ezra C. Laddow, of ditto; Mr. Garret Cozine, of ditto;—also 466 Dollars from annual subscribers in the city of New-York, collected by G. Cozine; also 2 Dollars from an unknown lady in Vermont, through Mr. C. Wright of Montpelier.

DONATION TO THE AMERICAN BIBLE SOCIETY.

April 2d. Presented by the Long-Island Bible Society, (being a gift to them from the Rev. John Bassett, D. D.) the Bible in Latin, translated by Sebastian Castilion, folio, Basle, 1551; prefaced by an address of the translator in Latin, to King Edward VI, of England; and followed by annotations relating to the several Books.

THE MARINE BIBLE SOCIETY OF NEW-YORK,

Held its Anniversary meeting on the 20th of April last. It appears by its Annual Report, that it has distributed during the past year upwards of eight hundred Bibles; and that many instances are known

of their having produced the happiest effects. We have only room in this Number for the following extracts, which will doubtless be read with much pleasure.

"That the MARINE BIBLE SOCIETY meets with the high approbation of seamen generally, is evident, not only from the reiterated encomiums which they have bestowed upon it, but also from the number, whose names are enrolled on the list of its members.

"We cannot here deny ourselves the pleasure of mentioning a single instance of deep interest in the Society, and of unsolicited liberality for its support, in the crew of the United States' sloop of war *Hornet*, which has recently sailed from this port. The Chaplain at the Navy Yard, after circulating among them some copies of the Constitution and Addresses, and of the First Report of the Society, and exhibiting to them the importance of possessing the Holy Scriptures, received the following Address, which he enclosed to the Corresponding Secretary in a letter, in which he remarks: "Judge for yourself, (for I have not language to express) what must have been the state of my feelings, when the enclosed paper was put into my hands to-day. I have ascertained that it was written, without any assistance, by a common Seaman;"

"*To the Rev. JOHN IRELAND.*

"We the subscribers, fully impressed with the importance of the truths promulgated by you, kind Sir, to the crew of the *Hornet* this day, are desirous of uniting with our Christian brethren in the dispersion of the Gospel of that JESUS, to whom we all look as our common Saviour; and for that purpose (with our grateful thanks to you for your kind attention) do agree to allow out of our monthly pay the mites affixed to our respective names, to the BIBLE MARINE SOCIETY, in support of so generous, so worthy, and so charitable an Institution.

"*New-York, Feb. 1, 1818.*"

"This was signed by fifty of the crew. The sums affixed to their names were from six cents to one dollar a month; the whole amounting, during the two years for which they subscribed, to about TWO HUNDRED DOLLARS. This being communicated to the Board, they immediately passed a resolution expressive of their high approbation of this truly generous and praiseworthy conduct; and, as a testimony of their regard, presented to each of the men a Bible. The Purser of the *Hornet* agreeing to deduct from their wages the sums subscribed, they received their certificates of membership. When the resolution was communicated, several of the crew became members for life."

"Bibles were put on board one of our steam-boats for the use of the passengers, crew, and servants. Sometime after, the captain, expressing his obligations to the Manager who furnished him with the Bibles, remarked, that they had produced a very happy effect; that he often found one of the men reading the Bible, while the others surrounded him and listened with great attention; that, in consequence, they had become more sober, industrious, and faithful."

THE CHRISTIAN HERALD.

L. V.]

Saturday, June 6, 1818.

[No. 5.]

preceding Number we gave an account of the proceedings which took place at the late Anniversary Meeting of the AMERICAN BIBLE SOCIETY, mentioned the principal topics treated of in its Second Annual Report, and now the pleasure to present our readers with an entire copy of what is contained in the body of that document, reserving for a future Number the Auxiliary Societies, together with a more particular account of the funds of the National Society.

SECOND REPORT OF THE AMERICAN BIBLE SOCIETY.

ENCOURAGED by the increasing testimonies of public favour to THE AMERICAN BIBLE SOCIETY, and especially by indications of the Divine blessing upon its efforts, the Managers entered with alacrity upon the labours of their second year, which they have been enabled to complete with unimpaired harmony.

In the infancy of an institution so great in its object, so comprehensive in its plan, and so varied in its relations, difficulties are to be encountered and experiments made, which require much counsel, caution, and zeal, while yet they occupy but a comparatively small space in its visible operations. Many of those which are most essential are least observed, because they are only preparatory, and therefore do not furnish, except to the skilful examiner, a satisfactory test of its real progress.

Such has been the experience of the Managers hitherto. They have been employed in laying foundations on which a fabric, not unworthy, they trust, of its noble inscription, may rely for its future eminence and stability; and they have had no time to spare.

One of the first measures which engaged their deliberations after the Anniversary Meeting of the Society, was the proper distribution of their stereotype plates. On this subject there existed an anxiety which demanded prompt attention, accompanied by circumstances involving questions of some delicacy. The Managers were fully convinced of the importance of affording every possible aid to the circulation of the Scriptures in distant parts of the country; of guarding against whatever might excite local embarrassments; and of preserving unimpaired the unity of the National Society, and the freedom of its agency through all its ramifications.

They, therefore, adopted as the basis of their proceedings with regard to the location of their stereotype plates, the principles contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel it to be their duty to give at full length for the satisfaction of the members of the Society.

"The committee appointed to report a plan for the location and management of the stereotype plates belonging to the Society, respectfully report, That they have bestowed upon the subject referred to them that deliberation to which its great importance entitled it. In the opinion of the Committee, the stereotype plates, if judiciously located and placed under proper regulations, cannot fail of being powerful instruments in spreading the knowledge of the Scriptures. But on the other hand, should local jealousies be excited by the distribution of these plates, or should they, by an inconsiderate location, interfere with the issue of Bibles from the Depository at New-York, they would counteract that great principle of unity of efforts on which the American Bible Society is founded, and from which its fairest hopes of success are derived. Hence it becomes important to ascertain the general principle which ought to influence the location of these plates; and this principle the Committee think they find recognised and explained in the Address of the Convention to the people of the United States. On consulting this Address we find that it was the intention of the Convention that the Society should "furnish great districts of the American continent with well executed stereotype plates, for the cheap and extensive diffusion of the Scriptures throughout regions which are now scantily supplied at a discouraging expense." If, then, the principles thus recognised by the Convention be adopted by the Board, we are next to inquire how many sets of plates are to be disposed of. It is presumed that the Board will choose to retain for the use of their own Printing Establishment, the plates presented by the New-York Societies, and at least one set of the octavo and duodecimo plates executed for the Society. One duodecimo set has already been promised to the Kentucky Bible Society. Thus the Board have now one duodecimo and two octavo sets to dispose of. An important question here presents itself, which is "Ought the octavo and duodecimo sets to be separated." The Committee believe that the Board acted wisely in procuring the large plates. The smallness of the Bibles hitherto distributed by our Bible Societies has been a subject of constant complaint; and it appears from reports of Bible Associations in England, that the poor, when they subscribe for Bibles, generally prefer those of a large type, although the price is proportionably high. Many of the poor read imperfectly, and find a large type far easier to read than a small one; while to many of the aged, the small type is entirely illegible. At the same time the small type is the cheapest, and answers for a large majority of readers. If we separate the sets, one district will be supplied with the small type only, and many of its inhabitants will feel the want of the important advantages enjoyed by the more fortunate district which possesses the Scriptures in a more legible form: at the same time, another district will have an edition large and handsome indeed, but too expensive for gratuitous distribution. If, to remedy this inconvenience, it be proposed to place the two sets at such a distance from each other, as that an exchange of Bibles may constantly take place, the question immediately presents itself, Why incur the expense of two printing establishments, and the risk and trouble of a constant interchange of Bibles, when one establishment could supply each district with Bibles of the size desired? If it be admitted that the plates ought to be sent only to such districts, as in the language of the Convention, "are now scantily supplied at a discouraging expense," and that the large and small plates ought not to be separated, then it only remains to fix on the places in which the plates ought to be located, and the conditions on which the Society ought to part with them. The Board have already promised the Kentucky Bible Society the use of a set of the duodecimo plates; and, for the reasons already mentioned, the Committee recommend to the Board to offer to the same Society the use of an octavo set also. Whether Lexington, which is the seat of the Kentucky Bible Society, is the best place which could have been selected for a printing establishment in that part of the state, is a question which the Committee are not called on to decide; but they believe that, with the exception of Pittsburg, it possesses superior advantages to any town west of the mountains; and it may reasonably be doubted whether the Pittsburg

Bible Society possesses equal resources for printing Bibles; either on their own account, or on account of the board, with the Kentucky Bible Society; which, from present appearances, promises to become a great and useful institution. There are other places besides Lexington, at which plates might be conveniently located; but the value of the plates is so great, and the reputation and future success of the Society will so materially depend on the prudence with which these plates are distributed, and the wisdom with which the use of them may be regulated, that the Committee hesitate in recommending at present any new location. The Society is yet without experience, and possesses little local information or acquaintance with the character and resources of its Auxiliaries. But little inconvenience can result from postponing the location of all the plates, except the two sets sent to Lexington, until the Board shall be put in possession of such information as may be necessary to make a judicious location. At present we are ignorant of the terms on which paper can be procured and Bibles printed in different parts of the United States; and it is possible that we might send the plates to a Society which could procure Bibles from another state cheaper than it could print them."

"With regard to the conditions on which the Board ought to dispose of these plates, it would probably be most expedient that they should be of general application. The committee, therefore, recommended to the Board the adoption of the following resolutions: viz.

"Resolved, that, whenever the Board of Managers shall grant to any Auxiliary Society the use of any of their stereotype plates, the grant shall be made on the following conditions:

"1st. The plates shall remain the property of the American Bible Society, and subject to be removed at the pleasure of the Board whenever, in their opinion, they can be more advantageously placed elsewhere. The plates shall be transported from New-York at the expense of the Board.

"2d. The Auxiliary Society to which the plates are sent may print from them, at their own expense, as many Bibles as they may think proper for gratuitous distribution or sale within their own district; but they shall not send out of their district any Bibles thus printed. The Auxiliary Society shall render to the Board, as often as may be required, a particular account of the number and cost of the Bibles printed and distributed by them.

"3d. In consideration of the gratuitous use of the stereotype plates, the Auxiliary Society shall cause to be printed, bound, and distributed, at the expense of the Board, and agreeably to their orders, as many Bibles as they may from time to time direct.

"The Committee beg leave to offer the following remarks on the above conditions:

"By the first condition the Board reserves the important privilege of changing the location of the plates, should expediency require it; and to this no real friend to the Bible cause can consistently object. The Board also assumes the expense of transporting the plates, and will thus render the offer of them more acceptable than it would otherwise be.

"On the second and third conditions, the committee would remark, that in the disposition of the plates the Board of course will be anxious not to violate any of the fundamental principles of the constitution. One of these principles is, that no auxiliary shall, at its own expense, distribute Bibles beyond the limits of its own district, the general Society being entitled to all the funds of its auxiliaries which may not be appropriated to the distribution of Bibles within their respective districts. The Board cannot, therefore, either give or loan to any auxiliary a set of plates for the purpose of supplying any but its own district; otherwise the Society would lose its character of an auxiliary, would never have any surplus funds to transmit to the general Society, and would, in fact, become a branch of the American Bible Society: at the same time, it would be of comparatively little use to send plates to an auxiliary, if the Bibles to be printed from them were never to pass the confines of the district in which the Society is established. In order, therefore, to preserve inviolate the principles

of the constitution, and the prerogatives of the Society, and at the same time to render our plates instrumental in giving to the Bible as wide a circulation as possible, the auxiliary is restricted by these conditions from distributing Bibles out of its own district on its own account; and it is at the same time obligated to act as the agent of the Board when required. Every Society imposed this restriction on itself when it became an auxiliary; and the condition leaves to the auxiliary all the rights to which it is entitled. It may expend all its funds in supplying the wants of its own district. The auxiliary to which the plates are sent will probably begin immediately to print Bibles; and then, the Board will have all the advantages of an experiment, without participating in its risk. We shall soon ascertain on what terms Bibles can be printed at Lexington, for instance; and should we deem it advisable to establish there a great depot of Bibles for the supply of the Western States and Territories, the Kentucky Bible Society will, under the *third* condition, afford great facilities for the accomplishment of this important object. The Board may direct any number of Bibles to be printed for them, and may distribute them with no other trouble than giving an order on the Depository in Lexington.

"On the whole the committee believe, that the plan they now recommend is at least free from danger; that no injurious consequence will result from its adoption; and that until the Board shall possess more information it would be imprudent to locate the remaining plates, with the exception already mentioned; since in concerns of so much magnitude and importance it is easier to avoid mistakes than to correct them when made."

Conformably to the principles contained in the above report, an offer was made by the Board to the Kentucky Bible Society of a set of the *octavo* in connection with one of the *duodecimo* stereotype plates of the Bible. The Managers of that Institution have expressed their entire approbation and acquiescence in the conditions stipulated, and their grateful acceptance of the grant.

While using their endeavours "that the word of the Lord may have free course and be glorified" throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their *brethren of the woods*. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation,—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of profligate whites, addresses to us a mute but piercing expostulation for that help which they can obtain only in very small portions from any other quarter.

What their aggregate numbers are, it is impossible to calculate with precision; but small as their population is in proportion to the territory over which they are spread, yet surely it is not beneath the notice of Bible-philanthropy: nor, should they escape the extermination which threatens them, will they fail to make, by their conversion and increase,* a large accession to the Redeemer's glory, when he shall appear "having on his head many crowns."

The Managers have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the Society.

Two modes present the only alternative; either to teach them English, as the medium of their access to the Bible, or to translate it for their use into the

* It is satisfactorily proved, that where the Gospel has been introduced among the Indians, accompanied, as it regularly is, with improvement in civilization, the population increases: while that of the heathen tribes diminishes.

vernacular tongue. The former has its advantages. It would put into their hands the *same* translation from one end of the Continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the Bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites of a better disposition than they are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their roving for a settled life. Having moreover no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters.

But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an Herculean task; and the question will always recur, *why the worship of God is not as acceptable in Indian as in English?* The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, as the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hindrance to their embracing christianity. Their repugnance also to the whites, which, in this situation, must every day grow more inveterate from feeling themselves continually pushed off their grounds, will keep alive their prejudices, will kindle their resentments, and render them not very friendly to the *white man's talk*. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the Gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their own country. And why should we imagine that God, with whom "there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free," may not in his mercy "open the hearts" of the red men of the woods, as well as of a "seller of purple," to receive the things of his word, and purify their lips to proclaim among their fellows, "the unsearchable riches of Christ?"

The principal difficulty in the way of the Indian translations of the Scriptures arises from the multiplicity of the Indian dialects. It is long since the researches of Philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

The branches to which the Managers would more immediately bend their attention are the *Mohawk* and the *Delaware*. The former would serve for the *Five Nations*, the *Tuscaroras*, and the *Wyandots* or *Hurons*. The latter, or *Delaware*, is of higher importance, as it has extended itself further than that of any Northern tribe. It can convey the Scriptures to many kindred tribes that are strewed along the frontier of the United States from Canada to Georgia. These are the *Monroes*, the *Shawanees*, the *Kickapoos*, the *Kaskashias*, the *Twightwees*, or *Miamis*, and the *Chippewas*, *Hurons* or *Algonquins*. This last is said to be the most numerous tribe on the northern borders of the United States.

Among the *Delawares* the United Brethren have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practise some of the mechanick arts; and are increasing both by natural population and by accessions from the neighbouring tribes.

In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the *Delawares*, stationed at New-Fairfield in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him pronounced to be correct.

In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of *one thousand copies*, with the English on one page, and the Indian on the other. Of these, *three hundred* are to be sent to the Rev. Mr. Dencke at New Fairfield, and *one hundred* to Mr. Leuchtenbach, missionary in the State of Ohio, to be by them distributed among the Aborigines. The residue is lodged in the Society's depository, to be transmitted, as opportunity offers, to missionaries in other quarters, except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

The Board has also voted a donation of *one hundred dollars* to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the *Mohawk* language, the Managers find that the Gospel of Mark has been translated by the celebrated Indian chief, Brandt; and the Gospel of John by Captain Norton, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the *Oneidas*; and perhaps from Cornplanter himself, who is represented as very favourable to such an undertaking.

In the mean time, the managers have ordered an edition of *one thousand*

copies of *Brant's* translation of *Mark*, and *Norton's* of *John*, to be struck off and distributed among the tribes usually denominated the *Six Nations*.

The managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

The Board have also ordered to be cast a set of stereotype plates for the New Testament, in Spanish: which will be executed as soon as a suitable copy can be procured for the purpose.

Hitherto the affairs of the Society have been carried on, and the several species of their property have been kept in a small depository, and, for want of room, in several other places. The value of this property amounting, besides the funds in the hands of the Treasurer, to twenty-four thousand dollars; the continual jeopardy of a large proportion of it; the advanced premium of insurance consequent thereon; the time lost in travelling from spot to spot, and the labour incurred by this perplexing mode of superintending different parts of the same business; added to the daily increase of all these evils, induced the managers to concentrate their business into a single establishment, either under one roof, or in convenient buildings contiguous to each other. They would have preferred owning a suitable edifice, as insuring greater permanency, and a more perfect control; but the amount of their funds which such a purchase must absorb, would have so diminished their means and crippled their efforts, that they deemed it more advisable, in the infant state of their affairs, rather to waive some advantages, than to incur the hazard of disproportionate expenditure; and have resolved to hire for the present.

It is evident that the business of the Society, embracing a multiplicity of objects which are every day accumulating, involves a responsibility and a labour which are incompatible with a divided and casual inspection. It is not possible for men occupied with their own concerns to detach so much of their time as justice to the public demands; and the danger was, that even the most capable would successively relinquish their charge, or the business of the Society run into confusion.* All things considered, they judged it to be of substantial benefit, and to subserve the purposes of real economy, to appoint an agent for this special trust, with a reasonable compensation; and they have accordingly made such an appointment.

A serious article of expense arises from duties accruing to the United States, on the importation of Bibles in foreign languages, and of paper for the purpose of printing Bibles; also on the postage of letters.

Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor.

* For a more detailed view, the managers refer to an extract from a representation of their committee, appended to this Report. See Appendix A.

In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language ; which, it will be recollected by the Society, the managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.

Impelled by the above considerations, and by the desire of turning their means to the best possible account, the managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, *Samuel Bayard Esq.*, to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honourable body, who agreed to report favourably on the several objects therein specified ; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petitioning, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of the sacred Scriptures in foreign languages that have been or may be imported by them, and on stereotype plates for printing the Scriptures. No final decision has yet taken place ; but the managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent districts and classes, the principles of knowledge and virtue so valuable to a republican government, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction or preeminence of sect, blesses their constituents with the word of life.

The Managers having become acquainted with the labours of the *Rev. Frederick Leo* at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the *Rev. Mr. Osterwald*, and the other according to the translation of *Le Maître de Sacy* from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of *five hundred dollars*, which they transmitted to Mr. Leo through their excellent countryman *S. V. S. Wilder Esq.* They have had the satisfaction to receive the most grateful acknowledgments of Mr. Leo, and to learn from Mr. Wilder, that nothing could have been more opportune or encouraging.*

During the past year the Board have received from England 700 *Gaelic*, 200 *German*, and 500 *Welsh* Bibles, bought of the British and Foreign Bible Society, for the purpose of supplying the wants of foreigners in this country who

* Appendix B.

speaking those languages. 399 copies of the Gaelic Bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the Fayetteville Bible Society. One German Bible has been sold. The remaining copies of that importation are still on hand.

During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the *brevier type*, 12mo. making the total number printed to be 29,500.

Of the 1,050 copies of the *French Bible* in sheets, presented last year to the Board by the New-York Bible Society six hundred have been sent to the Louisiana Bible Society for *gratis* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratis* distribution in that place.

Of the *stereotype plates for the French Bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

In addition to the Scriptures in the French language above mentioned, the Board have made, since the last anniversary, the following donations of Bibles in English, viz.

In June 1817, 100 copies of the *Bevier Bible* were sent to the Steuben County Bible Society, and one hundred to the Essex County Bible Society, for the destitute inhabitants on the frontiers of the State of New-York; in July, one hundred to St. Louis, Missouri Territory; in September, one hundred to the Saratoga Bible Society, and fifty to the Bible Society of Adams and its vicinity, in Massachusetts; in November, sixty-five to the United States' ship the John Adams, for its crew; and 100 to the Female Bible Society of Wilkesbarre, in Pennsylvania; in December, 250 to the Marine Bible Society of New-York, for the supply of seamen from all quarters frequenting the neighbouring ports; and in January last, 50 copies to the African Bible Society: making in all 1,521 Bibles *gratis* circulated by the Society in the course of the past year. Many more would have been distributed in the same manner during that period, had not the means of printing for the Society been so limited, by the want of sufficient accommodations, as scarcely to enable the Board, besides making the above grants of Bibles, to supply the increasing calls of Auxiliary and other Societies desirous of purchasing them. The enlargement of its printing establishment, and the continuation of the public bounty, will, it is hoped, place the managers in a situation, during the coming year, to make a more ample distribution of the scriptures in destitute parts of the land.

In consequence of sundry applications made to the Board, by individuals and by Bodies other than Bible Societies, to obtain from it copies of the scriptures for *gratis* circulation, the subject was maturely considered by the managers, and at their meeting on the 19th of March last the following resolution was adopted.

"Resolved, that in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible *gratis*, except through the medium of Auxiliary Societies."

"The Managers embrace the opportunity which this notice affords them, of recommending the formation of Auxiliary Societies in all those places

"where the inhabitants are destitute of the Bible. However small these Auxiliaries may be in the number of members, and unable to contribute, for the present, to the funds of the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously."

The number of *Bibles issued* from the depository in the course of the past year is 17,594; which, added to those mentioned in the year preceding (6,410) make the total number issued by the Society since its organization to be *twenty-four thousand and four Bibles*.

The above have been distributed in nearly every state and territory of the Union.

Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the *octavo* size, has been completed. The first set of the *union type, duodecimo*, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

In addition to the very respectable list of *AUXILIARIES* to the Society, mentioned in the first Annual Report, the Board have the satisfaction to state, that during the past year *seventy-three* Societies have officially announced their accession; *twenty-four of which existed before the establishment of the National Society, and forty-nine were formed since*. The above, together with those mentioned in the last Report, make the total number of *Auxiliaries* to the American Bible Society, as now known, to be *one hundred and fifty-seven*.

The managers also acknowledge, with gratitude, the receipt of \$865 47 from *Congregational collections* made for the benefit of the Society, in answer to their application.

By a resolution of the Board of Managers it was determined, that all the *Members of the Convention* which formed the American Bible Society, should be constituted *Directors for life*; in addition to which, *eleven* persons during the year have been made *Directors for life*, by contributions of *one hundred and fifty dollars* each; and by contributions of *thirty dollars* each, either by themselves, their friends or congregations, one hundred and seventy-four persons have in the same period been constituted *members for life*.

The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

From the *Russian Bible Society* they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture published by that Society in various languages of the Russian empire, together with sundry other documents.

From these Reports and documents it appears, that this Society is treading close in the steps of the British and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronised by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has *thirty-two* Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, *two hundred and seventy thousand Bibles, and two hundred and eighty-two thousand New Testaments*, in the following languages and

dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Slavonian, Dorpatian-Esthonian, Reval-Esthonian, Lettonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the **BIBLE SOCIETY OF THE NETHERLANDS** their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The **BRITISH AND FOREIGN BIBLE SOCIETY** has transmitted a complete set of its versions; a detailed view of which is hereunto annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigour in diffusing its blessings; and the managers of the **AMERICAN BIBLE SOCIETY** can only subjoin their hearty **GOD SPEED**. A selection from its printed correspondence they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

ABSTRACT OF THE TREASURER'S ACCOUNT.

On the 1st of May, 1817, the balance in his hands in cash was \$3656 93
 Since when he had received, for 5000 dollars six per cent. U. S. stock sold, 3331 90
 Collections, donations and sales of Bibles up to 30th April, 1818, inclusive, 33332 40

\$40221 23

Per Contra,
 The Treasurer had expended for the account of the Society, for United States and New-York state six per cent. Stock, &c. \$19141 85
 For paper, printing, and binding Bibles, and incidental expenses, up to the 30th April, 1818, inclusive, 23891 16
 Balance in cash on the 1st May 1818. 1188 22

\$40221 23

The funds of the Society in the hands of the Treasurer on the 1st May, 1818, were as follows:

100 shares in the Bank of America, equal, at par, to \$10,000 00
 10 half shares of Stock in the Marine and Fire Insurance Company of the city of Savannah, in Georgia, at \$25 each 250 00
 10,500 dollars of New-York State six per cent. Stock, which cost 10,817 81
 4,500 \$oll. of six per cent. funded debt of the United States, which cost 4,624 04
 A draft on the Western Reserve Bank, Ohio, forwarded for collection, by Mr. Lynde Cullen, 150 00
 A balance in the Merchants' Bank, in the city of New-York, 796 60
 Cash in the hands of the Treasurer. 241 02

\$26,580 07

SECOND ANNIVERSARY
OF THE
AMERICAN BIBLE SOCIETY.

*It has not been in our power to obtain all the Speeches delivered at the late Meeting of this National Institution. The following are all that we have as yet procured.**

ADDRESS
OF
THE HON. ELIAS BOUDINOT, L. L. D.

President of the Society.

Brethren and Fellow-Christians,

With grateful hearts let us hail this auspicious day! A day wholly unexpected by me; and which a kind providence has been pleased to add to a long life, to cheer and brighten its setting sun.

When I look about me, and realize that I am surrounded, *in this place*, by you, beloved brethren and fellow-workers in the Lord's vineyard, whose faces I had long despaired of ever seeing in the flesh, though I ardently desired it, I am filled with unbounded gratitude to our Divine Master. It was to be feared, that my shattered and feeble frame would not have been able to support the keen and lively sensations which this affecting spectacle affords; and it is through the unspeakable mercy of the God of my life, that I have been brought from the confines of the dead to preside, even once, in this august Society, to congratulate you, beloved friends,—and in a special manner, the *excellent and worthy officer* who has presided in all your councils with such indefatigable attention, from the commencement of the institution to the present day—with such unassuming dignity—with so much patience and well-tempered zeal—and in a manner altogether so creditable to himself and so useful to the common cause—I say, to congratulate you all on the peculiar honour done you, in your being made instruments to open the eyes of the blind—to cheer the melancholy abodes

of ignorance and sin—to enlighten the darkened understanding—and to irradiate with the beams of the Sun of Righteousness the regions of superstition, the recesses of Mahometan delusion and heathen idolatry. What Christian can contemplate, without the most delightful emotions, this union of professors of the religion of Jesus of every denomination, co-operating in sending the glorious Gospel of the Son of God to every part of the habitable globe! Is it not a surprising providence, that on this blessed principle, (till lately untried by the children of men,) the rich and the poor, the male and the female, the child and the grayheaded, the master and the servant, and indeed every one who is deeply affected with the fallen state of mankind, and can command a cent a week, are made preachers of the Gospel of salvation and eternal life to a guilty and sinful world. This is an exact compliance with what our Saviour foretold, “and this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.” Matt. xxiv. 14. John, the beloved disciple, seems to have had a beautiful figure of it in view when he represents “the angel lying in the midst of Heaven, having the everlasting Gospel in his hands to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people.” This indeed, added to the trans-

* Two of the authors of these speeches have desired us to intimate their request, that the editors of papers in which imperfect sketches of the same have appeared would have the goodness to publish them entire, as copied in this publication from the original manuscript.

lating of the Scriptures into all the languages of the civilized earth, is emphatically preaching to all the world. This is one of those remarkable signs of the times, which unerring authority has assured us should usher in the second advent of the Son of Man, when "He shall come in his own glory and in the glory of the Father."

The blessed Saviour preached the glad tidings of salvation wherever he went. Night and day was he engaged in this all-important work. He delayed not a moment. He made use of those means appointed by God. He preached salvation to a dying world. His language was short and pithy. He saw a world perishing in sin. He cried aloud: "*God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.*" The Apostles followed their Master's great example, and confined themselves to the Gospel he had communicated to them. Souls were incalculably precious—no time was to be lost. The Old Testament, though equally of divine authority, was not so essentially necessary under the pressure of that occasion, till the clearer light of the Gospel had laid the solid foundation of knowledge and of hope. It was a considerable time before the Gospels were written. The instructions of the Saviour, with the personal knowledge and miraculous works of the Apostles, were the principal means of salvation to the lost sheep of the house of Israel. The assurance to them, "*that God had made that same Jesus (who had then lately been crucified) both Lord and Christ,*" was the substance of their preaching on the day of Pentecost. The Gospel of Matthew was not written till about the year 62; and the other Gospels and Epistles were afterwards written at different periods and sent to the Churches, with orders to have them read in publick; but it was some years before they were collected into one volume; I be-

lieve, not before the council of Laodicea; and even then, a copy was so difficult to be obtained, that few, very few people could purchase one. So late as the year 1272, a copy of the Bible cost in London £30 sterling, at the very time that two of the arches of London bridge were built for £25.

But the New Testament, in its present state, is a book without a parallel; and to use the words of an intimate friend, "There is not a book in the world which contains such strong internal evidence, or so many characteristic traits of an ingenuous undesigning honesty, as are to be found in the Evangelical Memoirs. They are their own unanswerable proof: and though, blessed be God! Christianity is supported by a great mass of external testimony, yet if every particle of that testimony had perished; if not a single page of the ancient Fathers had reached us; if all the Christian and heathen authors, whose writings confirm in any manner the truth and genuineness of the Gospel history, had been utterly lost in the wreck of time, yet the memoirs of the life and doctrines of Christ, as written by the Evangelists, would have, of themselves, (under the influences of the Spirit of God given according to his promise,) afforded a satisfactory proof of the truth of revelation. If, then, the internal evidence be so convincing, and if, moreover, that evidence be (as it providentially is) illustrated and strengthened by a copious variety of external argument and testimony, how shall we escape if we wilfully neglect so great a salvation? Or when we behold so many of our fellow-men, not only speculative unbelievers in Christianity, but scoffers at its usefulness, active and strenuous opposers to its propagation, how can we think of their perverseness without dismay, or their blindness without a sigh."

The Old Testament is of equal authenticity and importance: and united they form one perfect and divine system of revealed truth, for promoting the circulation of which we are associated, and are desirous this day, under the divine superintendence, to send to every part of this our sinful world, by the united exertions of all the friends of the crucified Jesus. Our

object is, the universal happiness of mankind—the salvation of the souls of men, and, of course, the glory of God.

Thus, the American Bible Society, animated with the most catholic principles of Christian charity, offers these records of eternal life to bond and free—to heathen and Christian—in the earnest hope that they may become “a lamp to their feet and a light to their path.” Psal. cxix. 105.

Take courage then, my brethren; be not weary in well-doing. You are serving a kind and gracious Master who will finally reward you with a crown of glory which shall never fade away. Can you desire a greater honour? Can you ever repay such condescending love, as thus to be found worthy of entering the Gospel vineyard, and, though at the eleventh hour, showing forth the glory of our Immanuel in his expected approach to this our world? In this world on his first advent, he was treated with contempt, scourging, derision, condemnation, and death: in this world he must yet see the travail of his soul and be satisfied. In Heaven he was *always* honoured and glorified by the whole angelic host. John says, (Rev. v. 11.) *“And I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him who sitteth on the throne, and unto the Lamb, for ever and ever. And the four living creatures said Amen: and the twenty-four elders fell down and worshipped him who liveth for ever and ever.”*

In this world, therefore, and from those very creatures who crucified him and despised him, must he yet receive honour and glory and power. But this same Jesus, now exalted to his throne of glory, calls this day upon us to engage with him in this contest, and to come out against the mighty.

Are not your hearts on fire at this blessed summons? Again, then, I say, take courage. Rejoice in your exalted undertaking. Let no sectarian jealousies enter or prevail among you. This is Satan's last and great dependence—his strong hold—the most dangerous arrow in his quiver—his only hope. But do you, my brethren, never forget that he who is for us, whose cause we espouse and promote, is stronger than he who is against us, and came with the express design of destroying his kingdom and his power.

May the best of Heaven's blessings be ever upon you, rousing you to the ardent desire of the Apostles. When sent on the like errand, they thus encouraged each other, *“As we have opportunity, let us do good unto all men, especially to those who are of the household of faith.”* What is it, my brethren, that you have in view in all these mighty exertions? Is it not the glory of God? Is it not to pour the oil of joy and consolation into the wounded spirit of the repentant sinner, bowed down with affliction and distress—to lead him, weary and heavy laden, to the compassionate Physician who alone can give him rest? Is it not to send the bread and water of life to the wandering prodigal, who has been taking up with the husks and the swine in a dry and parched land where no water is? Remember we are united in one body—we have but one cause—one object in view—one Master to serve—one end to accomplish—the salvation of our brethren of the human race, since we are assured *that Christ tasted death for every man.* Heb. ii. 9.

Again I repeat it, with inexpressible pleasure, rejoice in your present glorious privilege. The numbers of those who shall, in the great day of account, attribute their first knowledge of redeeming love to your perseverance and zeal in sending the Gospel, against all opposition and rebuke, through good report and evil report, throughout the world, will be an unspeakable recompense to you in the presence of an assembled universe; and even at the present moment, the contemplation of so ineffable and heart-consoling a prospect of reward, for all that you can now do or suffer, by yielding to each other and bearing each others' burdens,

and at all events, sweetly agreeing to differ, must make you joyful even in tribulation.

May the love of Christ constrain you to continue in an indissoluble bond of friendship and peace. Let all discordant principles be banished far from your councils and deliberations, that you may accomplish the one end and hope of your calling, even a speedy preparation for the second coming of our Divine Redeemer. Persevere unto the end, and you shall most assuredly receive the blessed plaudit of "well done good and faithful servants, enter ye into the joy of your Lord."

My brethren, however little I have said to any valuable purpose on this occasion, I hope you will not forget my great age, my long confinement, and extreme weakness both of mind and body. My earnest desire has been, in the discharge of this labour of love, to manifest my respectful atten-

tion to, and sincere regard for you all. In doing this, I have risked much. But should it be my last effort, I will rejoice to conclude a long life with the words and in the spirit of good old Simeon, on the Saviour's first coming in the flesh, "*Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel.*"

Finally, brethren, farewell. May you continue united as one man, by the spirit of our God. May the bread of the Almighty continue to cover you, and direct you in all your councils, and make you gloriously triumphant in destroying all the wiles and schemes of the wicked one for deluding the souls of men; and may you be most successful in the re-establishment of the kingdom of righteousness and peace through the world.—Amen.

MR. JOHN MURRAY, JUN.

Of the Society of Friends, supported his motion to print the Annual Report by the following Address:

In rising to speak on the present solemn occasion, I feel my mind humbled—and it is with diffidence I attempt to offer a sentiment before this very respectable assembly. In making the motion which I have done, I have two considerations in view: the one is, to approve of the proceedings of the Board of Managers; the other, to avail myself of the opportunity of communicating a few sentiments, in relation to the highly important nature of this society, formed for the express purpose of promoting a general diffusion of the Holy Scriptures—a work of stupendous magnitude, contemplating incalculable good to the human family; more especially when we connect with it a practical observance of those moral and religious duties which they enjoin, and with which the Scriptures of the Old and New Testament are replete. Hence it is, in a peculiar manner, obligatory on the members of a society so noble and dignified as this is, to be careful and anxious to square their lives and conduct by the precepts contained in the

Book they are so assiduous and zealous to circulate; as it must be granted "that example speaks a louder language than precept." I rejoice in the hope, that the efforts of Bible Societies, and other associations and means for enlightening the human understanding, and improving the heart, will be blessed in an eminent degree, not only in our own country, but in regions far more remote. I also indulge the consoling hope, that they will tend to dispel prejudice and bigotry, and to batter down that wall of partition which ignorance and illiberality of sentiment has raised up between the different religious denominations. I am glad in believing that I am no bigot, and that I can with great sincerity adopt the language of the Apostle Peter, whose mind, like many others, had been biased and warped by the prejudices of education and the force of tradition; but when his understanding became enlightened by the rays of Divine light he could then bear testimony to the universality of the love of God, uttering the following memorable expres-

sions—"Of a truth, I perceive that God is no respecter of persons, but that, in every nation, they that fear him, and work righteousness, will be accepted of him." There is no doctrine more clearly and fully inculcated in the New Testament than that of charity, or, in other words, "*Divine love*." "God is love, and they that dwell in him, dwell in love;" and by this, said our blessed Saviour, shall all men know "ye are my disciples, if ye love one another." The Apostle Paul, in the 15th chap. of the first Epistle to the Corinthians, describes the excellency of this virtue in a peculiar and striking point of view. His illustrations go to prove, That it is the prominent feature in the Christian character. Let us therefore, my friends, cultivate this heavenly principle; let us, by the tenor of our lives and conduct, evince that we are the disciples and followers of Jesus Christ. I am thankful in feeling my heart glow with love to all my fellow creatures, and that I meet with those of every Christian denomination, to whom I can give the right hand of fellowship.

There is one distinction which I am solicitous may be attended to in our zeal and fervency to spread the holy scriptures; and that is, in speaking of those invaluable writings, let us always bear in mind, "They are the words, or written revelation of the mind and will of God. They are streams from the fountain of Light and Life—and as such, as the apostle declares in his epistle to Timothy, are able to make wise unto salvation, through faith which is in Christ Jesus." They are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" that the man of God may be perfect, thoroughly furnished unto all good works." Indeed, when we consider this invaluable gift of divine goodness to fallen mankind, we may truly say, "They are the most excellent of all writings whatsoever, whether we consider the holy author of them, the Great God of heaven and earth; or the inspired penmen of them, the holy prophets and apostles, who spake and wrote as they were moved and guided by the Holy Ghost; or the divine truths therein declared and testified of, concerning the wonderful love of God for

the reconciliation and salvation of lost mankind, through repentance towards God, and faith in, and obedience to the Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. ii. 14—"Upon which considerations thus summarily laid down, they are worthy of preference to all other books in the world; for they are the words, sayings, and testimonies of God, scriptures of truth, divinely inspired writings, containing the judgments, and statutes of the Lord, and the magna charta of his church." To render the reading and study of the Bible truly profitable, we stand in need of a measure of the same divine influence which qualified and enabled the holy men of old to write as they were inspired by the Holy Ghost. When I reflect, my friends, on the solemnity of the occasion which has drawn together so large and respectable an assemblage of our fellow-creatures, all of whom, I trust, are arraigned as candidates for an immortal and glorious inheritance, I hope we may feel renewedly animated in a cause which is calculated to promote the present and the future happiness of mankind.

I do not wish to trespass either on the time or patience of this assembly; but I do not know that I can close my communication with sentiments more appropriate, or with language better adapted, than was used by my late friend Henry Tuke, at a meeting of the Bible Society of York, in England, of which he was a distinguished member.

"I feel," said he, "disposed to express the gratification which I experience on seeing so large and respectable a meeting of my fellow-citizens, on the present occasion, and particularly with the union of Christians of various denominations in the support of this great cause. May we not compare the various sects of Christianity to the different tribes of ancient Israel? We, like them, may have some different views, and separate interests; but we acknowledge one God, and one Lord, even our Lord Jesus Christ. We profess to be governed by the same laws, which are contained in the Holy Scriptures, and though we may not unite in the construction of some of these laws,

yet, when we consider in how large a proportion of them the professors of Christianity are agreed, and consequently how small is the part in which we differ, there is much cause for us to feel as brethren, and to unite, as has frequently been the case, in defence of our common faith; and I can truly say, it affords me no small pleasure to believe, that if it should ever be my happy lot to gain admittance into that City whose walls are salvation and its gates praise, I shall there, as well as here, have many fellow-citizens, and I trust, no small portion of those who now hear

my voice; who, though I may differ from them on some points of Christian doctrine, or rather, perhaps, of Christian practice, I feel no difficulty in believing will finally be added to that innumerable multitude, which the divinely eagle-eyed apostle saw standing before the throne, clothed in white robes, and having palms in their hands; but, who, though possessed of these emblems of righteousness and of victory, were far from claiming any merit to themselves, but ascribed their salvation wholly to the Lord God, and the Lamb."

THE REV. MR. MILNOR,

Rector of St. George's Church, New-York, in moving the thanks of the Society to the President, spoke as follows:—

MR. PRESIDENT,

Having consented, on a very recent intimation, to occupy the place of a valued clerical Brother,* who has been prevented by an indisposition which we all have reason to regret, from offering the motion which I am now to present to the chair—though I doubt not its acceptable character, yet I can neither calculate on supplying the loss of his presence, nor on adding to the interest excited in the minds of this assembly by the well-directed display of talent and piety exhibited here today.

But I cannot deny myself the pleasure of mingling my solicitations with theirs on the arrival of this cheering anniversary, and on the auspicious aspect in which the Report of its Managers presents the affairs of this inestimable Institution.

Whilst any thing remains to be done, (and O! how much is still before us?) we must not too long intermit our labours, and waste our time in contemplations of the past; but we may justifiably and profitably employ ourselves a little in pleasing retrospect, as an excitement of gratitude to God, and an encouragement to further effort. If heaven has been propitious to our first and more enfeebled exertions,

it is a grateful stimulus to their redoubled increase, and an encouraging pledge of continual support to our further more zealous and more extended labours.

In surveying the difficulties that have been encountered, it is pleasing to see that so many have been successfully surmounted. In looking forward to any that remain, none appear so formidable as to terrify or dismay. Even in our regret that prejudice, or misunderstanding, or a difference of views, should have induced any of our Christian brethren to withhold their support to the concentration of the general sentiment into one grand national effort, still we are consoled by the reflection, that this difference of sentiment generally regards the mode, and not the object—that the Bible is precious in their eyes as in ours—and that under varying modifications, and through different channels, they are zealously employed in the diffusion of its blessings. May we not hope, that, as the benefits of a National Society are evinced in the practical result of its operations, angry opposition, if it any where exist, will, by public opinion, be frowned into silence, and honest diversity of sentiment yield to the force of truth demonstrated by experiment. This Society already presents a most imposing front. It boasts among its valued patrons men distin-

* The Rev. Doctor Wharton, of the Episcopal Church in Burlington, New-Jersey.

guished in our country for qualities well entitling them to the civic honours which a nation's gratitude has bestowed, and to the expectation of the brighter rewards with which a God of mercy will remunerate their deeds of virtue. It accords, with the complacent feeling of gospel affection, a long list of humbler, but as cheerful contributors, to whom Providence has given but little, yet who gladly give of that little to an object of Christian piety preeminently dear to their hearts:

It has afforded to many a Christian congregation the grateful opportunity of evincing its attachment to a beloved pastor, by enrolling him among its functionaries; thus blending with an affecting evidence of love to him, efficient aid to the cause of the master whom he serves. It has given rise to many new associations in quarters the least expected; opened new spheres of Bible operation; given renovated ardour to the enterprise of female piety; and warmed the rising generation into ambitious desires to become instruments in spreading the saviour of the Redeemer's name.

It has made new discoveries as to Bible wants, and refuted the pretence of its being practicable to overstock our country with their superabundant multiplication.

If it cannot claim the merit of having excited, it has kept alive public attention to the most interesting charity by which it has ever been arrested. It has contributed, and is daily more and more contributing, not to amalgamate religious communities, but to conciliate them towards each other. It has taught the ministers of Christ, and their people too, by friendly intercourse and association, to know each other's worth, and though labouring in different departments of the gospel vineyard, to rejoice in each others success.

It has brought the balm of Christian consolation to many a sin-sick soul, and cheered the final hour of many a departing spirit.

It has practically honoured the gracious desire of the Saviour, that his gospel should be preached to the poor. It has illumined many a gloomy mansion with the peerless light of heavenly truth, and warmed its tenants

with the beams of that Sun of righteousness who never shines but with healing on his wings.

Instead of displacing, it has prepared the way for the successful preaching of the word, and powerfully aided the missionaries of the cross in carrying home to the consciences of hearers the blessed truths of revelation.

These things, to no inconsiderable extent, this Institution and its Auxiliaries have already effected: and what has it still to accomplish? why, these and other objects, on a much more enlarged scale, as a liberal publick shall supply the means.

Sir, you have heard justly eulogized that noble Institution in the land of our forefathers, from which we are not ashamed to have caught the animating fervour that now prompts our own exertions. If we cannot rival her stupendous doings, we can, at a distance, imitate them. If we cannot yet accompany her into the moral deserts of the transatlantic world, we can visit, with the life-giving proclamations of gospel mercy, wildernesses in our own beloved country, into the recesses of which even her unbounded philanthropy has not yet penetrated. Honoured as her associate in spreading far and wide the wonders of redeeming love, this Society shall give the world fresh evidence of the exalted value of her magnificent example, and without lessening, share the glory of her great achievements.

MR. PRESIDENT,

How exhilarating the prospect before us! How enchanting our view down the lengthening vista of futurity! when the cold turf shall cover the youngest head in this assembly, when your ashes shall repose in the sepulchre of your forefathers, and your emancipated spirit, with many a kindred soul engaged with you in the labour of this day, exults in the purchased blessings of eternity, your work of faith and labour of love shall survive the mortal wreck. The American Bible Society shall still exist in healthful vigour, and prosecute its labours with unrelaxed exertion. Your generous benefaction not disdaining an association with the widow's mite, and many a little free-will offering of infantile piety, shall bless with its product the children of pover-

ty, and their childrens' children to remotest time.

Yes, sir, an institution like this, whose objects are Jehovah's glory, the honour of his Son, the happiness of millions for whom his precious life-blood streamed upon the cross, cannot go unblest. So distinguished an agent in effectuating his purposes of mercy to a ruined world, has been the product of those celestial influences which shall perpetuate its being. Never will they be withdrawn till the visions of ancient prophecy shall be realized, and all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

MR. VICE-PRESIDENT,

The resolution which I have to offer I address to you. I have not yet even hinted at its import; and I shall still be prevented, by the honoured presence of its subject, from pouring forth those effusions of heart, for the privilege of uttering which I could almost wish for his temporary absence. But while I am forbidden by delicacy to enlarge,

in his hearing, on our debt of gratitude to the venerable founder of the American Bible Society, its revered President, I must not be prevented from saying, that whether we consider the intelligence, zeal, and perseverance, with which he planned, and prosecuted, and, amidst much opposition, established this Institution; the anxious solicitude with which he has watched over its advancing interests, the unprecedented liberality with which he has endowed its treasury, or the unlooked for effort, (thanks be to God for its success,) at the risque of his life, to favour this meeting with his presence, we are equally called upon to express upon our records the feelings which these evidences inspire.

It is under such impressions that I propose the adoption of the following resolution:

Resolved, That the thanks of the Society be presented to the President, for his continued and watchful attention to its interests, and for his munificent liberality towards its funds.

THE REV. JAMES M. MATHEWS,

Pastor of the Reformed Dutch Church in Garden-street, New-York, in seconding the motion of Mr. Milnor, made the following Speech.

MR. VICE-PRESIDENT,

I rise to second this motion: and I do it with unfeigned pleasure, as it gives me an opportunity of paying a tribute of public respect in which every one here will gladly unite. I will not dwell on commendations, and I shall detain you with but one expression of the kind. It has been said of the Apostolic Buchanan, "that, reasoning from the ordinary blessing of Providence on the use of means, had every million of Christians, from the day of Pentecost to the present time, contained but one such man as Dr. Buchanan, there would scarcely now remain a heathen nation in the world." Were another man in the chair before me, I might be disposed to do more than ask the question, whether we may not with some justice take the language thus applied to the author of "The Star in the East," and use it in application to the author of "The Star in

the West?" I do not allude merely to several liberal benefactions which have added to the resources of different institutions for the spread of truth; but to our President's prayers and perseverance in the Bible cause; to a zeal and devotedness which have led him to attend our meeting this day, not only at a sacrifice of ease, but at the hazard of life.

Mr. President, if you will excuse something like a benediction from one so much younger than yourself—may that Redeemer who crowned the wishes of aged Simeon, denying himself for a time the comforts of his home, that he might see "the Consolation of Israel," reward your pious desires to be here—send you from us with the acknowledgment, "Lord; now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;"—and may the recollection of the Redeemer's presence with you this day

sooth your spirit when you "shall come to your grave in a full age, like as a shock of corn is gathered in, in his season."

You will not consider me as using language too solemn for the present occasion. Indeed, Sir, if ever we are entitled to look for the fulfilment of the promise, "where two or three are gathered together in my name, there am I in the midst of them," it is so when we are assembled as a *Bible Society*, in which Christians of every denomination forget their distinctive names, and laying their hands on the one Book, as the charter of their hope from heaven, feel that they are leagued together by one covenant, engaged in one holy enterprise—to spread the Scriptures of truth, the gospel of salvation, to the ends of the world. I cannot look around me, to survey an assembly like this, without believing that here is a spectacle which gladdens the heart of God and man; and which should be counted among the many monuments which in those latter days have been erected on the earth, as both omens and instruments of good to our sinful race.

Admitting, sir, that it is impossible to state, with any thing like precision, what is the amount of means annually expended for the spread of the Gospel; yet it is due to truth to say, that never since apostolic times has the moral machinery of the Christian world been so vast and magnificent as we find it now. I do not even except the days of the ever memorable reformation. That was a struggle to regain the territory which had once belonged to Christianity, which she still nominally held, but which she had in fact lost. The efforts of the present day go, not only to render the reign of truth more universal among all classes in lands where it is; but to send it into those remote wilds where its sound was never heard; to spread it as far and wide in the earth as there are sins to be forgiven, and souls to be saved; to wrest from the prince of darkness, kingdoms, where his throne was never before disturbed. Look, sir, both at home and abroad, and see what is doing. Not many years since, the huts of poverty were seldom visited by the rich, to inquire if the Bible

was there; the youth of the poor were allowed to grow up in the midst of us, ignorant of truth and duty; hardened into the spirit of Ishmael—"every man's hand against them; and their hand against every man;" and of late, throughout the greater part of Protestant Christendom, so suddenly too as though it were the effect of magic, have arisen those true instruments of reform, those fountains of life and light to the poor, *SUNDAY SCHOOLS*, in which the intelligent and polished of both sexes stoop and take by the hand the young vagrant, and the ignorant adult, and lead them to knowledge and to God: nay, sir, and the very deaf and dumb, whom Providence seemed to have insulated irrecoverably from rational enjoyment and intercourse, and to have set before us to manifest how far human nature can sink—from these once prisoners of despair the chains are broken off which confined them from the range of human intellect; and a language is discovered which the dumb can speak and understand.

Thus is God enabling all classes of mankind to profit by the Bible where they have it. But he does not allow his people to stop here in their labours of love. There is one great object on behalf of which he has emphatically enlisted the spirit of our day. *It is the spread of the Bible without note or comment*, in that simple form in which he gave it from his own holy hand: and so completely has he engaged in this cause all sexes, ages, and conditions of the Christian world, that ours has been justly called "*the age of Bibles*." Sir, I have often thanked the author for that expression, which conveys a sentiment so characteristic of the period in which we live. It is now no uncommon thing to find the little apprentice boy stealing time, not from his master, but from his sleep, to earn something to cast into the treasury of a Bible Society. The weather-beaten mariner, whose wages were once scattered without thought, and without advantage to himself, can now be found laying up of his money for the same good end; and while thus from the youngest, and poorest among mankind, the gold and the silver are brought as an offering to the Lord,

Nobles and Princes, Kings and Emperors, bring gifts worthy of their names. Indeed, sir, there has arisen an emulation on this subject which it is not only honourable to feel, but which must be attended with most illustrious results. Individuals are vying with individuals, communities with communities—not in contests of war and enmity, but in a contest where emulation wakes no little jealousies, in which superior success produces gladdened admiration from a rival—a contest, in which all have, under the same banner, been striving who shall do most for the Lord of Hosts, the Captain of their salvation. And what has been the result? what the effects of this vast patronage of the Bible cause? The Bible is borne, as on the wings of the wind, to every land. The angel is fast flying in the midst of heaven proclaiming the everlasting Gospel to every nation, and kindred, and tongue, and people. Heralds have gone forth in the face of every danger to distant climes, carrying in their hands the word of God; so that a spirit of devotedness in the ministers of those holy institutions has always kept pace with the spirit of beneficence in their patrons. Can I call over the names of the Hendersons, the Pattersons, the Pinkertons, who are traversing the frozen climes of the North, the wilds of Siberia and Tartary—the Careys, and Marshmans in India—the Morrisons and Milnes in China—and hesitate to ask you whether it is not true, that heroes of a new race and character have arisen on the earth, who both in the worth of their object, and the zeal of their hearts, outstrip whatever was fabled of the argonauts in pursuit of the Golden Fleece; or whatever was attempted by the mistaken spirit of chivalry crusading against infidels. These are heroes undaunted and unwearied in sufferings and dangers; for they “endure as seeing Him who is invisible”—going on subduing principalities and powers, for they “are more than conquerors through him who hath loved them.” God grant that such men may be increased like the stars in the heavens: when they die, may their mantles fall on others who shall arise in their spirit and

power:—and prompted by a sight of this audience, I would add—may the spirit of the Roman matron, who counted it her most distinguished honour that she was “Mother of the Gracchi,” men who had bled for their country; descend into the bosom of Christian mothers in our day; and may they count it their highest glory that they shall have trained up sons to be devoted to the spread of the Bible in every clime—the erection of the Redeemer’s kingdom throughout the world.

Another thing has very forcibly impressed my mind when surveying this subject; it is the nature of those institutions by which the Scriptures are thus spread. *Societies, voluntary associations* of men, in which rich and poor, rulers and ruled are admitted to a common membership. It is exactly such combinations of men, in which rich and poor, great and small, are thus brought together and act together in a common bond, that have always been found most potent engines for the accomplishment of great objects. You know, sir, how the apostles of infidel philosophy reasoned and acted on this subject.—How they planted their societies of illuminati in every city and neighbourhood to which they had admission; and in these multiplied conclaves devised and matured their plans, trained and hardened their instruments, for the overthrow of every thing holy and useful in Church and State. And with what wise malignity they acted you see in that deluge of mingled tears and blood which has swept over the face of Europe during the last twenty-five years. Now, sir, what a delightful thought, that the Redeemer has wrested from the hands of Satan this weapon and turned it against him; and has led his own people to determine, that, at least, in this respect, “the children of this world” shall not be “wiser than the children of light.” Having seen what associations could do against the Bible and its ordinances, we are now trying what societies can do for it: and the result of the experiment has outstripped not only the opinions, but the hopes of the most sanguine. From the day that *Bible Societies* were set up—institutions comparatively novel both in form and in name—from that day, the powers of ind-

deity seem to have abandoned many of their strong holds; and to keep possession of others with a feeble hand and a distrustful heart; and if you survey the lands once overcome by them, you may find the edifices, lately filled with plotters of treason against States, and against the Kingdom of God, now lying in ruins; and, in their stead are risen temples, on the portals of which are written in gold—**THE BIBLE**; and within their walls are found the men of truth, planning the reformation not only of a kingdom, but of the world; and the word and spirit of Jehovah, their peaceful, their only instrument. Think, sir, think, not only of that first of Bible Societies, which, like the sun in the heavens, seems destined to visit every region of our globe with its enlightening influence; but think also of what is now doing in the palaces of the Cæsars, in the dominions of the Frederics; and of the new light that is just dawning even in the neighbourhood of the Thuilleries; and from the survey, must not you feel compelled to exclaim, “The time to favour Zion is come: the Heathen shall fear the name of the Lord, and all the kings of the earth thy glory!”

Mr. President, how shall we be sufficiently thankful for the honour of being permitted to take part in the work which distinguishes our age of the world. That man sees things in a most delusive light who would surrender the chair on which you sit for the honour of being the commander of conquering legions, or the statesman who guides armies and nations at his will. We should indeed never forget that in proportion as God sees fit to do any thing by us, does he claim gratitude from us. Next to that honour, always first, of having my name written in the Lamb’s book of life; and to that which each minister of the cross should place second, my commission to preach Christ and him crucified—next to these would I place the honour of being recorded as a member and contributor to a Bible Society. This is to put our hand to a work imperishable as the hills. I respect that honourable ambition which would live revered and beloved in the memories of generations yet unborn; and that has reared temples and pyramids with

the hope that they would realize immortality for their founders. Time has worn them away; and the face of the earth is now strewn with the wreck and remnants of its former taste, power, and industry. But, sir, “the word of the Lord endureth for ever;” and we who are engaged in its diffusion are erecting for ourselves a pillar which time shall neither deface nor prostrate; which no friend nor foe shall ever behold in ruins; which will go on increasing in splendour till, at the dawn of millennial day, it will be owned as one means of turning the nations to God.

Let us then proceed in our good work. While we carry with us “the ark of God” and “the tables of His testimony.” “The pillar of fire by night, and the pillar of cloud by day,” will be ever before us to guide and animate us. Opposition must be expected. Our cause is too good and our success too great to be without it. The blasphemies of the profane, and the mistakes of many good men may combine to resist us. But already, although we are in the commencement of the Bible age, the number of our opposers, as well as their strength, is diminishing. One of their greatest champions has retired from the struggle, confessing as he abandoned it,—“Attempts to oppose you are like attempts to oppose a torrent of burning lava that issues from *Etna* or *Vesuvius*.” It is the language of honest confession.

But, sir, a Bible Society, and especially a National Institution like this, has other work to do besides surmounting such opposition. Let us remember that if ever we achieve great things, we must first learn to contemplate and attempt great things; and never can our work be viewed as finished while there is a land not filled with Bibles, a sinner on earth without the Holy Book in his hand. You have but to cast your eyes on the map of the globe to see how much is yet to be done. Sir, when I survey the vast regions of the earth covered with the darkness of Paganism, or superstitions still worse, and compare those domains of sin with the comparatively small space covered with the light and knowledge of the Redeemer, my heart would sicken in despair, was it not that our cause is the cause of God; and we have his promise

that "worm Jacob shall thresh the mountains and make them small as dust." Let the Christian world "be up and doing," and we are certain as to the result: "the kingdoms of this world will become the kingdoms of God and of his Christ," and we be owned as instruments in accomplishing the glorious change. Let us adventure our prayers, our time, our means in the cause; and the world shall be our conquest, without blood: Africa shall no longer be "the lasting reproach of civilized man;" but explored and traversed by messengers from heaven, scattering around them the good seed of the word; it shall be known not as a waste of burning sands, but as "the garden of the Lord," watered with "rivers of life:" the wall of China, more enduring than that which repels the

Tartar invaders—the wall which imprisons her sons from the light of the gospel, shall, like that of Jericho, crumble at the feet of God's ministers sounding the trumpet of salvation, and entering in, not to destroy, but to save. And in a word island of the sea shall send to island of the sea, continent to continent, and hemisphere to hemisphere, to tell that "their idols are cast to the moles and the bats," that the temples of Jehovah are their places of worship, and the song of the Lamb their hymn of praise.

Such "glorious things are spoken of the city of God;" and in the accomplishment of such things, may we not hope, judging from appearances this day, that some instrumentality may yet be attributed to the *American Bible Society*.

A NARRATIVE

OF

THE STATE OF RELIGION

Within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year.

THE history of the Church of God contains a record of adverse, as well as prosperous events. Her members being sanctified only in part, at no time fully display that purity of conversation and conduct which becometh their profession, and too often afford cause of triumph to the adversaries on account of their carelessness or failures in duty. In the periods of her highest elevation there is just reason to lament that there are many things to be found within her borders which are against her. Of these she is bound to take particular notice, as well as of the evidences of her Lord's presence and blessing. Thus doing, she is not only reminded "that she has not already attained, or is not already perfect," but also constrained "to follow after, if that she may apprehend that for which also she is apprehended of Christ."

The General Assembly, conscious of their duty in this respect, and trusting to the divine blessing for success in its performance, desire to give to that part of the Church committed to their superintendence, a faithful Narrative of the causes of sorrow during the past year, as well as those of rejoicing. They begin with the former, which may be summed up under the following heads:

1. **ERRONEOUS PRINCIPLES ON THE SUBJECT OF REVEALED RELIGION.**—If there is a religion revealed by God, it is as important to have correct views of its principles, to perform the duties which it enjoins in the various relations of life, as it is to have correct views of morality that our lives may be moral.—Error in principle invariably produces error in practice. To be ever learning and never coming to the knowledge of the truth, is characteristic of none but those who assume for the human understanding the prerogative of setting in judgment upon the inspired truth of God, either condemning the whole as an imposition, or undertaking to correct its alleged mistakes by abridging and falsifying its contents. Of the former class we rejoice that their number and influence are diminished. Not many years past they triumphed, to the regret and anguish of the followers of Christ. With brazen front infidelity threatened

the annihilation of the Church and the ruin of her Lord's authority. But the Church not merely survives its attacks—she has increased in numbers and in grace, whilst her adversaries are compelled, though unwillingly, to pay homage to the paramount claims of her God and Saviour, who is King of kings and Lord of lords. Few are to be found, who respect themselves, openly avowing the truth of God as contained in the Scriptures. There are however some within our bounds, who, whilst they profess to honour the authority of the Bible, with unhallowed hands would cut out of its pages those passages which command us to honour the Son as we honour the Father, and rob the trembling sinner of the only hope of acceptance with God which his soul can cherish. *The well beloved and only begotten Son of God* they reduce to the level of frail humanity, and his work of redemption to the mere fact of furnishing us a perfect example of conversation and conduct. By denying his character as a covenant surety to bear our sins and carry our sorrows, they lower his example as a righteous and holy man below that which his apostles and primitive followers afford us. And so far as we have had the opportunity of judging from facts which have fallen under our observation, their principles have introduced, among all who have embraced them, so great a conformity in their practice to the world, which lieth in wickedness, as to render it impossible to discriminate them from the children of that world.

In connection with these *Anti-Trinitarians* (for we reject the name which they have assumed of Unitarians, holding the unity of God as strictly as they do,) are the *Universalists*, or the supporters of the doctrine of Universal salvation. It is a tribute however which we owe to truth to say, that whilst the Anti-Trinitarians for the sake of consistency are compelled to maintain the ultimate and eternal salvation of all, the Universalists believe in the doctrine of the Trinity, and the atonement of the Lord Jesus. They however, by assuring *all* that they will be in the end for ever happy, provide for the gratification of present desires and continuance in sin whilst they live.

As these errors in principle do exist in some portions of our Church, though we have good reason to believe that they are not increasing, the Assembly trust that they will be opposed, and their ruinous tendency unfolded with fidelity and success.

2. **SINFUL PRACTICES.** Of these the principal ones reported are *Intemperance* and the *Profanation of the Lord's Day*. To us it is a matter not only of regret, but of humiliation, that there should remain cause of complaint and sorrow on account of their prevalence. The first is manifestly so ruinous to the health of the body and the participation of temporal advantages, and the last so fearfully destructive of every religious restraint and feeling, as to call for prompt condemnation from the men of the world, as well as from the professors of the truth as it is in Jesus. The *Lord's Day*, viewed in a political light entirely, affords so many benefits calculated for the promotion of present enjoyment in all the relations of life, as to claim for it the veneration and homage of sound statesmen. But to men professing respect for the truth of God, it presents claims of higher authority; and we want no stronger evidence of their irreligion, than the fact of their profaning that day. As for those who indulge in *intemperate habits*, we affectionately remind them of their families, as well as of themselves, and warn them of the wrath to come. They deliberately prepare themselves for disgrace as well as disease; unfit themselves for the duties and enjoyments of the life which now is; and must look for the indignation of God through eternal ages in the life which is to come.—“Who hath we? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt

thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again."—The assembly earnestly recommend to all Judicatories, Ministers and Members of their communion, to favour and support all efforts and endeavours to suppress this abominable vice.

3. *Failure in duty on the part of Professing Christians.* Under this head we class lukewarmness, formality, carelessness, and neglect of regular attendance upon the public and private ordinances of worship. They who are chargeable with this failure have the strongest reason for suspecting the sincerity of their profession, and for apprehending the reprobation of their master. To them strictly is applicable the fearful threatening denounced upon the Laodiceans, "Because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth." They who are so far influenced by this spirit of lukewarmness as to forsake the assembling of themselves together for the service of God on his own day, and do not offer up to him the morning and evening sacrifice in their families, nor partake of the sacraments of his covenant; particularly, neglecting the Baptism of their children—subject themselves to the discipline of his house; impair their own spiritual state; and if repentance be not granted, can look for nothing but condemnation from their Judge in the end. To hear that such gross defection in practice had appeared in any of our Presbyteries, was as painful in the extreme to our feelings, as the fact is disgraceful to the Christian character of those who are thus violating their duty, and injuring their own souls, together with the souls of the members of their families. To all these we address the words of Christ, "Remember from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The Assembly having unfolded the causes for sorrow, which the past year has produced, proceed to state those which call for thankfulness and rejoicing. These are,

1. *The regular and faithful preaching of the Gospel and administration of the ordinances throughout our bounds.*—We have heard of no instances of negligence on the part of the ministers and officers of the Church. They appear to have discharged their duty, both in the work of teaching and of exercising discipline, in an enlightened, conscientious, and diligent manner. The youth receive stated catechetical instruction; and in some of our Presbyteries particular attention is paid to baptized children.

In addition to this we mention with particular pleasure the various RELIGIOUS INSTITUTIONS which have been established during the year, or having been established before, are progressing with success in their operations. These are Bible, Missionary, Tract, Sunday School, Moral, and Praying Societies; Bible Classes, and the Theological Seminary in Princeton, together with the Monthly Concert of Prayer for the spread of the Gospel. Originating in the spirit of true religion, they are sedulously used for its advancement far and wide. Between them there exists no collision of interests; for they have but one object in view, the promotion of human happiness by the power of the truth of God. *Bible Societies* in our day are related to *Missionary Societies*, as the gift of tongues was related to the commission of the apostles in the primitive Church. We therefore rejoice at the increase of the former, because they furnish to the preachers of the cross, sent forth by the latter to every nation, the word of life in their own language. The circulation of *Religious Tracts* is calculated to awaken attention to, and produce inquiry after the way to salvation. In the silence of the closet—in the assemblage of the family—nay, in the social circle they present to the thoughtless and disobedient subjects deserving their examination, and arresting them for a season in their downward way to ruin. Throughout our bounds Religious Tract Societies as well as Bible and Missionary Societies have increased. In a large majority of our Churches Bible classes have been formed, and instruction is dispensed to pupils from the Bible. *Praying Societies* have become more numerous—few, if any, formerly existing being abandoned, and new ones in different places being formed. The *Monthly Concert for Prayer* is generally

ved, and promises a blessing. *Sunday Schools* have been established most of our Presbyteries, and are affording to multitudes the means of instruction for their present and eternal welfare. In these Schools, as well as in the *Missionary Societies* we have heard, with no ordinary satisfaction, the *female sex* have taken an active part in promoting their success. They manifest their gratitude to that religion which in Christian lands has educated them to their proper station, and qualified them for discharging its duties with honour and usefulness. Last, but not least, we state the flourishing condition of our *Theological Seminary at Princeton*, which promises to send forth streams continually to make glad the city of our God. More than *preachers of the Gospel* have already gone forth from it to labour in the Master's vineyard; many of whom are engaged on most important Missionary grounds.

The beneficial results of the efforts of these Institutions. They appear in the success of Missionary exertions—the increase of our churches—a growing disposition to give liberally of this world's goods for the cause of Christ—a purification of public morals—and revivals of religion.

The *Missionary field* which we occupy is almost as extensive as the boundaries of our country.

For many years past the reports of the Missionaries who have laboured under the direction of the General Assembly have been highly gratifying and encouraging. But in no year hitherto have these reports been so animating to the friends of the Redeemer as the present. Not only have many new congregations and churches been formed by the labours of our Missionaries; only have those who on the frontier and in the destitute parts of our country mourned their silent Sabbaths and their dearth of spiritual refreshment, been cheered by the evangelical messages they have heard; but in several places revivals of religion, of the most important kind and interesting character, have followed the faithful preaching, and been fostered by the pious zeal of our missionaries. The demand for their labours is most urgent and important, particularly in the western and northern parts of the state of New-York, and throughout the transatlantic states.

During the past year God has been pleased to add largely, not only to the number of our churches, but also to that of our members. In many of the presbyteries new congregations have been formed. And in those churches who have not been blessed with special revivals, the accessions to the communion have been numerous, and in many, more than usual. God has not forgotten to be gracious to them, but has accompanied his word and ordinances with power to the salvation of sinners.

Throughout our churches also a *spirit of harmony and brotherly love* prevails; we trust will be cherished in all time to come. The existence of such a spirit where it is not connected with the dereliction of principle, is a decisive evidence of increase in the divine life. "By this shall all men know that ye are my disciples," said Christ, "if ye have love one to another." We are content to add, that a very large proportion of Sunday School teachers in different places, especially in Philadelphia and New-York, have had their work brought to their conversion.

We rejoice as one of the fruits of Religious Institutions amongst us, in the disposition on the part of professors to give liberally of their worldly substance for the promotion of the Redeemer's cause. We are persuaded that where it is experienced in its power, there wealth will always be considered as with the express provision that a portion must be devoted to the Lord. Who do not act according to this provision, clearly prove that they love money more than their God and Saviour.

Public Morals are decidedly better than they were some time back, throughout the Church—but particularly in the Presbyteries of Niagara, Onondaga, Albany, Long-Island, Lexington, Transylvania, and the cities of Philadelphia and New-York. In these the improvement has been specially marked—though in other Presbyteries and places it is progressing. We feel inclined here to mention, and we do it with pleasure, that in those states

where slavery unhappily prevails the negroes are treated with more attention than heretofore, and increasing exertions are made to promote their comfort and correct their vices, which are the natural result of their state of bondage.

5. God has been pleased to grant unto several of our Congregations a time of refreshing from his presence. The Assembly feel considerable difficulty in selecting from the number of *revivals* which have occurred, those especially deserving notice; for they are not furnished with statistical information as it respects the population of the different places. Whilst they desire to mark with peculiar attention all the gracious dealings of God towards our fallen race, they feel it to be their duty to discriminate between those which partake of an ordinary character and those which are more than ordinary. Inattention to this rule, they are persuaded is calculated to reduce all God's gracious dealings to a level, which must have a corresponding effect upon the thanks and praises of his people. The Presbyteries which have been blessed with revivals are Cayuga, Champlain, Columbia, Jersey, West Lexington, and Concord. Of these the most extensive have occurred in the first, where, out of twenty-six Congregations, seventeen have been visited with the outpouring of the spirit, and nearly 600 added to the Church on confession. Of these seventeen, the trophies of divine grace have been most numerous in the Congregations of Ithaca, Lansing, Aurelius, but chiefly Auburn.

In the Presbytery of Jersey, the congregations of Bloomfield, Connecticut Farms, Newark, Elizabethtown, Orange, and Patterson are gathering in the fruits of the revival of last year. The congregation of Rockaway and the second church in Woodbridge, of this Presbytery; the congregations of De Kalb, Malone and Russel, in the Presbytery of Champlain; Mount Pleasant, Stoner Mouth, Paris, Concord, Hemingsburg, and Smyrna, in the Presbytery of West Lexington; Bullock's Creek, Salem, Beersheba, Bethesda, Bethel Olney in the Presbytery of Concord; Pittstown and Bolton in the Presbytery of Columbia, have been favoured with special revivals. The character of these revivals has been such as to prove them divine. The subjects have conducted themselves with that propriety and decorum which always characterize the work of God: and after obtaining a good hope of acceptance, have walked in the ways of the Lord blameless.

The General Assembly feel thankful that they can, without being charged with enthusiasm, say, *the interests of the Redeemer's Kingdom have advanced throughout their bounds.* It is true the number of revivals is not so great as in some former years—but the fruits of these revivals remain in their beauty and usefulness to gladden our hearts. They who have been called into the Church from the world, adorn the doctrine of God our Saviour. This we consider as a subject of congratulation and praise; for it is an indubitable truth that on the consistent deportment of professors of religion, under the divine blessing, depends the successful recommendation of its claims to the world. "Let your light, (such is Christ's command,) so shine before men, that they seeing your *good works* may glorify your Father who is in heaven." "We therefore exhort you brethren, partakers of the heavenly calling, that you walk worthy of your high vocation." Whilst you earnestly and perseveringly seek for the salvation of sinners, do not neglect your own growth in grace and the knowledge of the Lord Jesus. The age in which we live is correctly denominated *the age of action*. So numerous are the associations for promoting the cause of truth, and so assiduous are the exertions of its friends to ensure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendour which this universal and increasing action in the Church reflects upon individual character, that may so far dazzle the spiritual perception, and taint the spiritual taste, as to give the adversary a real advantage over those very persons who are attacking his kingdom, and circumscribing his power. Be much engaged in your closets, examining the state of your own hearts, and the nature of your motives. Do still more for God in the world than you ever have done; but connect with this, an increasing attention to your personal sanctification. Forget not that it is indispensably requisite for you to cultivate

purity of intellect, as well as purity of affection. No attention to the latter will, or can compensate for neglect of the former. Such neglect has, in too many instances already in different parts, caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute laws of the land; he must, in spirit and in deportment, do unto others as he would wish to be done by himself, under similar circumstances. His morality must be Christian morality, the legitimate fruit of his actual union with Him who is "holy, harmless, undefiled, separate from sinners, and made higher than the Heavens." Remember that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost: for he that in these things serveth Christ is acceptable to God; and approved of men."

In the bounds of the General Associations of Connecticut, Massachusetts, and New Hampshire, and the General Convention of Vermont, nothing has occurred of special importance since the last report. The Churches are reaping the fruits of past revivals; the cause of Religion is advancing; error and vices are losing ground. *The Theological Seminary in Andover has eighty students preparing for the work of the Ministry.*—The various Institutions which have been established in past years for the promotion of Religion are prospering. We rejoice in the progress of truth among our Congregational Brethren, and pray that God may continue to bless them.

In the conclusion, the Assembly adopt the language of the Psalmist, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory." Amen, and Amen.

Published by order of the General Assembly,

Attest,

WILLIAM NEIL, *Stated Clerk.*

Philadelphia, May, 1816.

MISSIONARY INTELLIGENCE.

From the London Evangelical Magazine.

INDIA.

Extract of a letter from Messrs. Loveless, Knill, and Mead, Madras, September 5, 1817.

With gratitude we record the loving kindness and tender mercies of our God: his hand has been stretched over us for good: your prayers have been answered: we are still alive and well: and very busily engaged—new fields of labour are opening to our view continually: and the desire of our souls is to approve ourselves unto God as his faithful and devoted servants.

As it regards our labours, we hope, we have left nothing undone, as far as health and ability would permit. Learning the language has been our every-day work: visiting the schools has been our constant employ—to visit the dying bed, and direct the departing spirit to the Saviour, has been our office: preaching the gospel from four to eight times every week; holding public meetings for prayer and exhortation three evenings in the week regularly; and endeavouring to stir up our friends to assist in the great work, by every means which our hands or tongues could frame, or our hearts devise, has been our constant aim.

May 14 and 15. Held our Missionary Meeting. Brothers Rhe-

nus and Gordon preached. This is our grand festival. It is truly Catholic. All unite.

'Then sects, and names, and parties fall.'

It is impossible to describe the feelings which were excited on this memorable occasion. Think, dear Sir, what you and the other good fathers of the Society would have experienced at passing through the streets of Madras to the chapel. We see you proceeding solemnly through a host of people; your ears are filled with the buz of commerce: at your right hand is a devotee standing upon spikes; on your left, is a temple, where the worshippers of idols are adoring the work of their own hands; while before you is a procession with drums, trumpets, torches, and idols: then longing for a place where to vent your sighs, you behold a tabernacle for the Lord of hosts: you enter, and with rapture hear a brother say, 'For Zion's sake, I will not hold my peace; and for Jerusalem's sake, I will not rest,' &c. Isa. lxii. 1. (*Rhemius' text.*) Would you not have exclaimed, 'Bless the Lord, O our souls, and all that is within us, bless his holy name!' and leaving us your mantle, as it dropped from your ascending spirit, we should have heard you say, 'Now we depart in peace, for our eyes have seen thy salvation.'

Aug. 21. Attended, as usual, to the daily work (language:) at 4 p. m. went to Triplicani;—a mussulman's feast;—great bustle;—hastened to the Brahmans' streets, of which there are four;—saw a great many of these holy men. Their tank is amazingly large; situated in the middle of a large square neatly built, with flights of steps on all sides for the accommodation of the people. In the middle of the water is a sacred place highly decorated, built for the reception of the *god*, when he takes his annual round. In this place he stops for several days in the month of June, being carried from the temple every morning on a raft, and sent back in the same way at night. The Pagoda attached to this is very large; it is indeed a prodigious pile of sculpture, descriptive of every animal created by God, or which fallen man in his vain imagination could conceive. Alas, what is man when God departs! Here indeed they worship the creature instead of the Creator. *Not less than two hundred monkeys are sacred to this Pagoda*; and are fed by the offerings of the people. Great veneration is paid to this animal, as one of their incarnations was a great monkey.

My chief design in visiting this place was to open a school, and to get familiar with the people. Thus far I succeeded, though the owner of the room would not permit me to enter till he had removed, lest I should defile him. A great many Brahmans came around me, looked strange at first, but when I took leave they appeared very kind and obliging.

On the first of Sept. this school was opened, which makes the number of our schools not less than nine. Two large English schools of about two hundred boys and girls are there supported by kind

and liberal friends. Two native schools, supported by a friend of missions. The other five are supported by the Society.

Brother Hands, on his way home to Bellary, writes to brother Loveless thus :

Bangalore.

'The poor soldiers of the 69th were greatly rejoiced to see me. I have preached to them thrice, and trust the Lord was with us. Great numbers attended. The ordinances of the gospel were refreshing. I hope my visit has been a blessing to many.

'Soon after I ascended the Ghauts, I got among the Canaree people, and in every place I halted I endeavoured to make known the glad tidings of the gospel.—Great numbers in every place attended; and almost always after preaching in the street, I was followed home by numbers who desired to know more fully what they had heard; in most places I was entreated to stay longer. They are every where exceedingly eager to obtain the Canaree Tracts, and I am distressed that I am not able more liberally to supply them.' He also speaks in the highest terms of officers and other gentlemen, who have treated him on his journey with the kindness characteristic of Britons.

At Seringapatam there are a few country-born young men, who from time to time have been encouraged by brother Loveless to seek the Lord. He has supplied them with Burder's and Cennick's sermons, and books of all descriptions suited to their circumstances. They write to him in the most humble and spiritual manner, and appear like plants of the Lord's right hand planting, in the midst of a desert wilderness. Brother Hands has engaged to see these young men, and we anticipate a pleasing account respecting them.

Through the aid of a kind friend we have lately employed a *Reader* free of expense to the Society. He is a respectable native Christian, one of good Mr. Gericke's people, a teacher in the College, and has expressed a desire to be employed some way or other with us. He was Mr. Meade's teacher; and since brother Mead's departure, we have engaged him every evening to read the New-Testament in his house, or by his house-side. Many have attended.

Sept. 26. Yesterday was to us a very memorable day indeed : a Bible Association was begun at the Missionary Chapel. Brother Knill preached previous to the meeting from John v. 39. After sermon brother Loveless was called to the chair—*Rules adopted*—President, Treasurer, Secretary, and Committee appointed, and about 70 pagodas were given as donations. We cannot but hail it as another trophy of redeeming love which shall bring much glory to our matchless Redeemer.

VIZAGAPATAM.

Extract of a letter from Mr. Dawson, July 7, 1817.

It is truly painful to witness their superstitions and abominable practices, and not be able to point out to them a more excellent mode of worship, and a better system. How you would be astonished to see their zeal, ardour, constancy, and regularity, in observing their stated seasons for devotion in honour of their vile deities! I can assure you, that the good people in England do not exceed the natives of India in zeal and punctuality in observing anniversaries.

My teacher is a Brahmin of high caste, and has a good knowledge of the language: we converse daily on the Hindoo religion and customs; by which I acquire the language, and much information respecting their religion. I have lately adopted a plan which I find of great advantage; that is, asking questions, and writing them, with his answers, which I afterwards correct, and hope these will be of great use to me when I am able to talk with the people. The subjects are—the Gentoo Books, their authors and subjects—the Hindoo Idols, Temples, and Feasts—the Gentoo account of the creation of the World, its preservation and final destruction—the Origin of Castes, numbers, and distinction—the life of a Brahmin from his birth to his death; all the ceremonies performed by relations and others, and all that he observes himself—the period when all the natives of this country will become one caste. A Saviour, they say, is to come into the world, who is to write a true book, and teach all the people, and go about to cure the diseased, and pray to God in the behalf of sinners. He is to remain on earth several thousand years. The Brahmins' description of heaven and hell has afforded many inquiries.

Oct. 2. The returns from our English and native schools were 370 in attendance; this, with our Sabbath school, makes about 400 poor children under our care every week, who are taught the glorious news of salvation as revealed in the Bible. The last lesson the native children learned to repeat without book was John iii. from 16 to 28 ver.—the very marrow of the Gospel.

 DEMERARA.

Mr. Elliot says, 'I am engaged on the west coast of Demerary River, in general, three Sundays out of four. The Lord has blessed my labours with great success in this part of the colony. Many, I trust, have been called out of heathen darkness into his marvellous light.

'I go to the Arabian coast frequently.—This is an important station for a missionary. The estates are large, and the population great. I am told that I may have access to 16,000 negroes. There are also six or seven Indian settlements in the neighbour-

hood. I once hoped that the Essequibo River might have been crossed with almost as much ease as the Demerary River; in that case I could have divided my labours, and have preached on them alternately, but this appears to be impracticable."

In another letter, he says, "On the west coast of the Demerary River there are nearly 9,000 negroes, and I think more than half of them have, at different times, attended the preaching of the gospel. The greater part of them have an opportunity of hearing the Scriptures read, of being catechised, and attending the prayer-meetings three or four times a week. I have appointed among the negroes 15 catechists, by whose means some hundreds of the children, and some thousands of the adults, hear the Scripture read, and learn the catechism. You might travel among the estates for several miles, and instead of hearing the song of the drunkard, you might hear the voice of praise and thanksgiving; and which is still better, a great and happy change has taken place in the morals of many of the negroes." This, however, is deplored in the public newspaper. "Formerly," says the editor, "when the negroes returned from their work, they could sing their country song, dance their country dance, and take their rum with cheerfulness; but now they are *poor, dull, miserable psalm-singers*."

It appears that the public newspaper has lately abounded with the most abominable calumnies against the missionaries, so as to oblige them to enter an action against the printer for defamation. "It is asserted," say two of the missionaries, "that we are spies, traducers, troublesome and ungrateful sojourners, whose doctrines and conduct tend to excite insubordination and rebellion among the slaves."

EDUCATION OF HEATHEN YOUTH.

The Juvenile Hindoo Society of the city of New-York have contributed thirty dollars, to be sent to the Rev. Mr. May, at Chinsurah, for the purpose of educating a Heathen youth in Hindostan in the principles of the Christian Religion.

AMERICAN BIBLE SOCIETY.

The printing-office, bindery, and depository of the American Bible Society are now concentrated in one building, situated in *Sloat-Lane*, facing Hanover-Square.

Applications for Bibles may be made at the office of the Agent in said place.

THE FIRST ANNUAL REPORT OF THE

UNITED FOREIGN MISSIONARY SOCIETY,

Presented at the Annual Meeting, held in the City of New-York, on Wednesday, May 15, 1818.

THE United Foreign Missionary Society originated in an overture made by the General Assembly of the Presbyterian Church, to the General Synod of the Reformed Dutch Church, and to the Synod of the Associate Reformed Church, in the year 1816, on the subject of Missions to the Heathen.

In consequence of that overture, a Committee was appointed by the General Synod of the Reformed Dutch Church, at their annual meeting in June, to confer with a like committee which had been previously appointed by the General Assembly; and their first meeting was held in the city of New-York, in the month of October.* At that interview, the outlines of a Constitution for a Society, to embrace the Presbyterian, the Reformed Dutch, and the Associate Reformed Churches, was proposed and considered. Committees, composed of members of the Presbyterian and Dutch Reformed Churches, were appointed to confer with a similar committee, if such an one should be appointed on the part of the Associate Reformed Synod at their annual sessions in the month of May following. That Synod having accordingly appointed a corresponding committee, a fraternal meeting of the three committees was held in the city of Philadelphia in the month of May, 1817.

In that Convention, the Constitution was again considered, and, having been approved, was ordered to be transmitted to the highest Judicatories of the three denominations, for their sanction and patronage.

These Judicatories, having severally approved the Constitution, appointed a committee from each, to meet in the city of New-York on the 28th of July, 1817, for the purpose of organizing the proposed Institution.

In a large and respectable meeting of the friends of missions, convened by public notice, in the city of New-York, at the time, aforesaid, the United Foreign Missionary Society was regularly organized, and went into immediate operation.

One of the first acts of the Board of Managers was, to direct their Secretary to open a correspondence with the London Missionary Society, the Baptist Missionary Society, the Methodist Missionary Society, the Church Missionary Society, and the Edinburgh Missionary Society, in Great Britain; the Netherlands Missionary Society, in Holland; the Board of Missions of the General

* The Associate Reformed Synod could not act in that year on the overture of the General Assembly, because the meetings of the two bodies were nearly simultaneous.

Assembly of the Presbyterian Church; the American Board of Commissioners for Foreign Missions; the Committee of Missions of the General Synod of the Reformed Dutch Church; and the Baptist Board of Foreign Missions in the United States; the Society of United Brethren in Europe and America; and such others as he might deem proper. This order has been complied with, and extended also to the Connecticut Missionary Society, and to the Society for propagating the Gospel among the Indians in North America, instituted at Boston in the year 1787.

Two thousand copies of the Constitution, connected with an address to the Public, have been circulated as extensively as possible among the Ministers of the three denominations.

This Address, after congratulating the Church on the formation of such an Institution, proceeds to point out its unutterable importance. Its arguments are drawn from the state of the heathen and antichristian parts of our world—from the commandment of Christ, and from the pleadings of Christian compassion.

It appeals to the understandings and hearts of those to whom it is addressed, and attempts to awaken the public mind out of that deep sleep, that torpor of feeling, that unaccountable—not to say criminal—apathy on this subject, which has hitherto so generally prevailed.

A printed circular, soliciting pecuniary aid, has also been forwarded to many Presbyteries and Classes connected with the Institution, and will as speedily as possible be transmitted to them all.

The Board of Managers, through their Standing Committee of Missions, have appointed agents to itinerate in various parts of the United States. These agents are authorized to solicit donations, and to form Auxiliary Societies. They have appointed the Rev. Dr. Alexander Proudfit, of Salem, Washington County, in the State of New-York, to itinerate in the northern and western parts of that State; the Rev. John H. Rice, of Richmond, Virginia, to intenerate in the south and west of Virginia; the Rev. Stephen N. Rowan, to visit the States of North and South Carolina, and Georgia; and the Rev. Elisha P. Swift, to itinerate in any part of the United States.

These gentlemen have accepted their appointments, and are either preparing for, or have already entered upon their respective agencies.

A communication, under date of the 20th of February last, has been received from the Board of Directors of the New-York Missionary Society, stating that a Committee had been appointed by them to confer with a like Committee of the Board of Managers of the United Foreign Missionary Society, on the subject of transferring to this Board *all the concerns of that Society*, on certain conditions, and proposing, if these terms should be accepted, to recommend this measure to the New-York Missionary Society, at their next Annual Meeting.

A Committee on the part of the Board having been appointed,

and having conferred with the Committee of the Board of Directors aforesaid, brought in the following report : namely—

“ That the Board of Directors of the New-York Missionary Society, on the ground of the similarity of objects of the two Institutions, and for other reasons, are willing to transfer to the United Foreign Missionary Society their books and papers, their missionary stations, their Missionary and Teacher, and all their funds, on the following conditions : namely—

I. That this Society, in the event of said transfer, shall keep the covenant existing between the New-York Missionary Society and the Tuscarora nation of Indians.

II. That they pay the salaries of their present Missionary and Teacher, conformably to existing stipulations, as long as they shall continue at their present stations.”

These conditions, in behalf of the United Foreign Missionary Society, were accepted by the Board, provided the New-York Missionary Society should agree to the transfer proposed by their Directors.

A letter, dated April 25, has since been received from the Secretary of the Board of Directors aforesaid, stating that their proposals had been laid before their Society, on the 7th instant, and that in consequence of some difficulties in relation to their covenant with the Tuscaroras, the subject was postponed until a future meeting, to be called at the discretion of the Directors.

As the power of this Society to act upon a large scale in the missionary cause, will very much depend on the number and efficiency of auxiliary Institutions, The Board of Managers have caused to be drafted the *Plan of an Auxiliary Society*, which will be published with this Report, and which they earnestly recommend to be adopted by all those who may hereafter co-operate with us in missionary labour.

The following alterations in the *Constitution* have been proposed by the Board of Managers, which, if approved by the Society, will be laid before the highest Judicatories of our Churches, and if acceded to by them,* will be adopted : namely—

I. That the third article be so altered as to make the whole number of Managers eighteen, instead of twelve, exclusive of the officers.

II. That to the fifth article be added the following clause, viz. “ And any person presenting to the Society a donation of not less than \$100, shall be a Director for life, and entitled to a seat and vote in the Board of Managers.”

III. That an article be added after the fifth of the original instrument, to read thus : The President, Treasurer, and Secretary of Societies auxiliary to this, shall be ex-officio members of the Board of Managers.

A letter has been addressed by the Committee of Missions to Governor Edwards, of the Illinois Territory, to obtain information

* The first and third alterations have been acceded to by the highest Judicatories of the three denominations. The second was disapproved of by two of them.

from him on Indian affairs, with a view to the establishment of a mission in that country; to that letter no answer has yet come to hand. A letter has been received from the Rev. Gideon Blackburn, of Tennessee, stating that he had been engaged in collecting information respecting the Indian nations, from Lake Michigan to the heads of Red River, and that the number of souls is computed to be 194,087.

Some pains have been taken to call our youth, and especially those who are in the schools of the prophets, to the honours and dangers of the missionary life.

The Chairman of the Committee of Missions has been requested to send to the Theological Seminaries of Princeton, New-Brunswick, and New-York, as many copies of the Address of the Board of Managers as he should see fit, accompanied with a letter affectionately soliciting the students in those seminaries to institute the solemn inquiry, whether it is not the duty of some of them to engage in missionary efforts under the direction of the Foreign Missionary Society. He has also been requested to prepare for publication a short tract on the subject of Missions, addressed generally to the pious youth of our country.

The Board of Managers acknowledge with pleasure the receipt of several printed copies of the last annual reports of the New-York Missionary Society, the Young Men's Missionary Society, and the Evangelical Missionary Society of Young Men, all of the city of New-York.

Information has been received from the Secretary of the Northern Missionary Society in the state of New-York, announcing that it has become an auxiliary to this Institution. An official letter has also been received from Miss Catharine Weller, of Kingston, in the state of New-York, announcing the formation of a Female Society auxiliary to this, and enclosing a donation of sixty-six dollars.

A letter has been received containing sundry resolutions of the Associate Reformed Presbytery of Saratoga, in the state of New-York, expressive of their high approbation of this Society, and giving an account of measures taken by them to promote its interests. A letter has also been received from the Board of Directors of the Young Men's Missionary Society in the city of New-York, enclosing a donation of one hundred dollars. Another letter has been received from a Committee of the Young Ladies of Chartiers congregation, Washington County, Pennsylvania, enclosing the sum of thirty-one Dollars, for the purpose of constituting their Pastor, the Rev. Dr. John M'Millin, a member of this Society for life.

The Board of Managers will not conceal from their brethren, that a delay has taken place in many Presbyteries and Classes to act upon the application recently made to them for pecuniary aid. Sufficient reasons have doubtless existed to justify the delay; we cannot, however, but view it in its present aspect as a subject of regret.

The Board have adopted measures to have this subject brought before the highest judicatories of our churches at their next annual sessions, and have no doubt but some general plan will be by them devised for carrying the desired object into effect.

The money collected thus far for Missionary purposes, amounting, by the last Report of our Treasurer, to the sum of fourteen hundred and fifty-three dollars.

From the statement that has now been given, it will appear that this Society has been engaged during the past year, not so much in acting as in preparing for action.

From the magnitude of the work in which we are engaged, the necessity of exciting a warm and extensive interest in its behalf, the time occupied in exploring the most promising regions of Missionary labour, in calling youth to the Missionary field, and in raising the necessary funds for their support, it might be calculated that months would elapse. Months have accordingly elapsed in preparation.

Permit us, brethren, under these circumstances, to call your attention once more to the state of the heathen and antichristian sections of our globe. Look at the maps of Asia, of Africa, of America, and even of a part of Europe itself, and see how far the god of this world has extended his dominion. Stretch your mental vision far as it can reach, and survey the immeasurable fields whitening to the harvest! Behold nations, numerous as the sands of the sea, rising into being, living without God, and dying without hope!

When we contemplate their situation, brethren, we are reminded of our own idolatrous origin. Can we forget the time when our ancestors first saw the heralds of the cross?—first turned a listening ear to the soul-arresting message they delivered, and bowed to the overpowering majesty of truth? That era is to us memorable indeed! Had not those messengers of peace been willing to land upon inhospitable shores—to meet the averted eye—the finger of scorn—the scowl of bigotry—and even the arm of violence itself, our fathers had, humanly speaking, never heard the Gospel. Those who sent out these men acted in Christian character. The command of their Saviour had not only fallen upon their ears, but had vibrated upon the chords of their hearts. And the Missionaries themselves, though standing, in spiritual things, on high and sheltered ground, yet when they realized the state of the heathen, and evidently saw them perishing in their sins—scorning mercenary calculation and personal fear, they nobly resolved to rescue them, or to perish in the attempt.

The causes which impelled them to action still exist with undiminished force. May God now give to the Church, by the outpouring of his Spirit, minds that shall feel, and hearts that shall beat in unison with theirs. We have no prophetic powers, brethren, and yet will not hesitate to predict, that our Missionary zeal must rise many degrees higher than its present elevation before we can calculate upon its extensive and powerful agency in the heathen wil-

derness. It is consoling, however, to reflect, that the heathen of our day are as easily brought over to the knowledge of the truth, as the heathen of the apostolic age. Having the command of God for Missionary efforts, we may certainly calculate upon success. All that then that appears necessary for the Church to perform, is to say that these efforts shall be made.

We cannot close this Report without making another appeal to the Christian youth of our country.

What cause of congratulation would it be, if God at this very time should pour out upon them a Missionary spirit! The cause of Missions in our land is at this moment pining for the want of suitable Missionaries.

Our American youth have in other concerns shown themselves equal to the most arduous undertakings. The brows of many are entwined with laurels, the reward of intrepidity and talents in the tented field, or upon the mountain wave. And are there none who are ambitious of the Missionary crown? Shall our youth be for ever dazzled with the splendour of this world, and lose sight of the kingdom of God?

Although our Eastern Churches have done something in the Missionary cause to Redeem the American character, yet nothing has hitherto been attempted in our country that is either proportioned to its population or its means.

The glory of this work, we fear, is not sufficiently appreciated. What great and good men think of it is well expressed in a letter written by the Archbishop of Canterbury, at the commencement of the last century, to the Christian Missionaries at Tanjore. "Your province, brethren," said he, "your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs, and popes; let them glitter in purple, in scarlet, or in gold: let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee: ye have acquired a better name than they, and, a more sacred fame; and when that day shall arrive, when the Chief Shepherd shall give to every man according to his work, a greater reward shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists, and apostles, ye, with them, shall shine like the sun among the lesser stars in the kingdom of your Father for ever. O happy men, who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching! Happy men, to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us.' Happy men, who, being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glad encomium, 'Well done good and faithful servants, enter ye into the joy of your Lord'."

The Board of Managers offer to the Almighty God their fervent prayer, that many such stars may arise and shine in the firmament of the Church, and of the world. They are encouraged the more to hope for such an event, when they consider how many schools of the prophets have recently been reared in the midst of us, and how

many of our youth are at this moment preparing for the service of their Redeemer. May the angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, soon reach the utmost limits of his destination; and may our ears soon be saluted with the joyful sound from every region under heaven, of—"Now is come salvation and strength, and the kingdom of our God, and the power of his Christ;"—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

By order of the Board of Managers,

PH. MILLEDOLER, *Cor. Secretary.*

Board of Managers Elected 13th May, 1818.

Stephen Van Rensselaer, Esq., *President*; Robert Lenox, Esq., Peter Wilson, L. L. D., Rev. Ashbel Green, D. D., Rev. John H. Livingston, D. D., Rev. Alexander Proudfit, D. D., *Vice Presidents.* Rev. Philip Milledoler, D.D., *Cor. Secretary*; Zechariah Lewis, *Recording Secretary*; Divie Bethune, *Treasurer.*

Other Managers.

Rev. Edw'd. D. Griffin, D.D., Rev. James Richards, D.D., Rev. John B. Romeyn, D.D., Rev. Gardiner Spring, Rev. Stephen N. Rowan, Rev. R. B. E. M'Leod, and Messrs. Rensselaer Havens, John E. Caldwell, Guysbert B. Vroom, Isaac Heyer, Henry Rankin, and John Borland.

By the Treasurer's account it appears, that the amount received by him during the past year for the Society, for subscriptions, donations, and congregational collections, is

And that the amount expended is	- - -	\$ 2,732 34
Leaving a balance in his hands of	- - -	154 08
		2,578 26

DEAF AND DUMB ASYLUM AT HARTFORD.

On Thursday the 28th of May the preceptors of this interesting Institution made a public exhibition of the attainments of their pupils. It was held in the Brick Meeting-house in that city, in the presence of the Governor and both houses of the General Assembly, and a large collection of people of both sexes, from that and the neighbouring towns. Under the care of the Directors, who have ever watched over the interests of the Asylum with paternal solicitude and diligence, a stage was prepared for the pupils, with the necessary accommodations for writing, on which they were arranged with their respective preceptors.

The two houses of the Legislature adjourned at 4 o'clock, and attended at the meeting-house. The exercises were opened with prayer by the Rev. Mr. Flint. Mr. Laurent Clerc, one of the Instructors, himself deaf and dumb, then presented to the audience a manuscript, which, by gestures perfectly intelligible, he signified was an address which he wished to make them, and then handed it to Mr. Gallandet, the Principal Preceptor, to read. The following is a copy of that paper, which is entirely the original production of Mr. Clerc,

who was born deaf, and has never heard a sound or uttered the simplest phrase of speech. He was eight years a pupil of the celebrated Abbe Sicard, who now presides over the Royal Institution for the Deaf and Dumb in Paris, in which Mr. Clerc has been eight years a teacher. The Connecticut Asylum for the relief of these children of misfortune, held a public examination of the pupils on the 28th of May, and at the request of the Directors, Mr. Clerc prepared this address, which was delivered by Mr. Gallaudet, who takes this mode of informing those who may peruse it, that a very few alterations have been made in some idiomatic expressions, but nothing which can affect the originality of its thought, language, or style.

Hartford, June 1st, 1818.

LADIES AND GENTLEMEN,

The kind concern which you were pleased to take in our public exhibition of last year, and the wish which you have had the goodness to express, to see it renewed, have induced me to comply with the request of the Directors of the Asylum, to deliver this address. I at first intended to write two or three pages, that I might not fatigue the attention of our auditors; but my thoughts have led me farther, and I flatter myself that you will attend to and keep the memory of these particulars, as a small token of our gratitude for all the favours which you have vouchsafed to confer both upon us and our pupils.

The origin of the discovery of the art of teaching the Deaf and Dumb is so little known in this country, that I think necessary to repeat it. Afterwards I will give you a hasty sketch of our system of instruction; then let you judge whether the opinion of some persons among you is correct, who believe that the sight of the Deaf and Dumb, or conversation about them increase their number, and at length make you appreciate the importance of educating these unfortunate beings.

A lady, whose name I do not recollect, lived in Paris, and had among her children two daughters, both Deaf and Dumb. The Father Famin, one of the Members of the society of Christian doctrine, was acquainted with the family, and attempted, without method, to supply in those unfortunate persons the want of hearing and speech, but was surprised by a premature death, before he could attain any degree of success. The two sisters as well as their mother, were inconsolable at that loss, when by divine providence, a happy event restored every thing. The Abbé de L'Épée, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on their needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice, they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed were doomed by nature never to hear or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbé sympathized with

her on the affliction and withdrew, full of the thought of taking the place of Father Famin.

The first conception of a great man is usually a fruitful germ. Well acquainted with the French grammar, he knew that every language was a collection of signs, as a series of drawings is a collection of figures, the representation of a multitude of objects; and that the deaf and dumb can describe every thing by gestures, as you paint every thing with colours, or express every thing by words: he knew that every object had a form, that every form was capable of being imitated, that actions struck your sight, and that you were able to describe them by imitative gestures: he knew that words were conventional signs, and that gestures might be the same, and that there could therefore be a language formed of gestures, as there was a language of words. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined, and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbé de L'Epée was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he wrote, believing he had but a language to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor! Deprived of all assistance, in a career full of thorns and obstacles, he was a little embarrassed, but was not discouraged. He armed himself with patience, and succeeded, in time, to restore his pupils to Society and Religion.

Many years after, and before his method could have attained the highest degree of perfection of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts—Fortunately the Abbé Sicard, who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge, and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in its beginning. Time only makes it perfect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not as elegant and refined as those of the present century. In like manner was the method of the Abbé de L'Epée. Mr. Sicard reviewed it, and made perfect what had been left to be devised, and had the good fortune of going beyond all the disciples of his predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy. Many are married, and have children endowed with the faculties of all their senses, and who will be the comforters and protectors of their parents in their old age. (The United States is the first country where I have seen one or two deaf and dumb fathers, some of whose children are deaf and dumb like themselves. Will this prove that the Americans are worse than Europeans? By no means. It

is the result of natural causes, which I shall explain hereafter.) Many others of the deaf and dumb are the instructors of their companions of misfortune. Many others are employed in the offices of government and other public administrations. Many others are good painters, sculptors, engravers, workers in Mosaic; while others exercise mechanical arts; and some others are merchants, and transact their own business perfectly well: and it is education which has thus enabled them to pursue these different professions. An uneducated deaf and dumb would never be able to do this. Let us now speak of instruction, and say what Mr. Sicard did while teaching me. By reading or hearing this, you may pretty well judge how we teach the American deaf and dumb.

The sight of all the objects of nature which could be placed before the eyes of the deaf and dumb, the representation of those objects, either by drawing, by painting, by sculpture, or by the natural signs, which the deaf and dumb employ or invent themselves, or understand with an equal facility: the expression of the will and passions, by the mere movement of the features, combined with the attitude and gestures of the body; writing traced, or printed, or expressed by conventional signs for each letter, or even simply figured in the air, offered to Mr. Sicard many means of instructing these unfortunate beings to whom he had resolved to devote his life. He afterwards discovered, by his own experience, that it was possible to make the deaf and dumb speak by the imitation of the movement of the organs of speech, a movement which the eye alone enabled them to conceive and transmit to their understanding. He saw that they could thus comprehend and express the accents of words which they did not understand. But this artificial speech not being susceptible among the deaf and dumb—of complete improvement, nor of modification and regulation, by the sense of hearing, is almost always very painful, harsh and discordant, and comparatively useless. It has neither the rapidity nor the expressiveness of signs, nor the precision of writing. This artificial part of instruction of the deaf and dumb, therefore, appeared to him very limited, and of little advantage.

Nevertheless, he saw with great interest, when in England with myself, the degree of perfection with which this mechanical movement had been able to imitate speech, according to the method of Mr. Braidwood, and by the talent and care of Dr. Watson, in London. He heard several of their pupils, in whose voice there was not any thing very disagreeable. Dr. Watson observed to Mr. Sicard, that this artificial speech was a medium which was found peculiarly useful for the deaf and dumb among the poor, because the children of this description are placed in manufactories, and are thus enabled to communicate more easily with their masters. This motive of convenience appeared to Mr. Sicard, to deserve the greatest attention; but if the question regards the opening of the understanding of the deaf and dumb, as to the important end of giving them in society the same rank they would have if they were not deprived

of the sense of hearing and the use of speech, his own experience and that of his pupils themselves demonstrated fully to him, that nothing can supply to them the place of their natural language, the language of signs, of which all languages spoken or written, are no more to them than translations.

The language of signs, then, ought to fix the attention of every enlightened man who makes it his study to improve the various parts of public instruction; this language, as simple as nature, is capable of extending itself like her, and of attaining the furthest limits of human thought. This language of signs is universal, and the deaf and dumb, of whatever country they may be, can understand each other as well as you who hear and speak, do among yourselves.—But they cannot understand you; it is for this reason that we wish to instruct them, that they may converse with you by writing in the room of speech, and know the truths and mysteries of religion.

Mr. Sicard's first steps, and even the difficulties presented to him by his pupils, made him soon feel the necessity of proceeding according to the strictest method, and of fixing their ideas as well as the knowledge they were progressively acquiring, permanently in their memory, so that what they already knew, might have an immediate connection with what they were to learn; his pupils, unable to comprehend him, if the instruction which he wished to give them did not coincide with that which they had received before; for thus they stopped his progress, and he could not accomplish his purpose but by resuming the chain of their ideas, and constantly following the uninterrupted line from the known to the unknown. It was thus that he succeeded in making them comprehend the language of the country in which he instructed them. This natural method is applicable to all languages. It proceeds by the surest and shortest way, and may be applied to all the channels of communication between one man and another.

It is by this method that Mr. Sicard has brought the deaf and dumb to the knowledge of all the kinds of words, of which a language is composed, of all the modifications of those words, of their variations and different senses; in short, of all their reciprocal influence.

In this manner the nouns become to the deaf and dumb the signs of all the objects of nature; words, which indicate qualities, become the signs of the accidents, variations and modifications which they perceive in objects. Mr. Sicard has made them comprehend, that qualities may be conceived of as detached from the object; whereby the adjective is far better defined than in the grammar written for youth, and by which means, also, he has so very rapidly led them to the science of abstraction. Besides, Mr. Sicard has made them conceive, that the qualities, which, in their eyes, appeared inherent in the objects, could be detached from them by thought; but then it was necessary to unite them to objects, and they themselves pointed out the necessity of the junction by a line. Mr. Sicard has taught them that, in all languages, this line is translated by a word affirming existence; in French, by the verb *être*; in English, by the verb *to be*. Tree—green, or tree is green,

has equally represented to their minds the object existing in conjunction with its quality, or the quality inherent in the object.

Mr. Sicard has thus made them understand the nature of the verb, and by making them afterwards comprehend that the verb could express either an existence, or an action present, past, or future, he has led them to the system of conjugation, and to all the shades of past and future, adopted in all the various languages written or spoken; an admirable system, in which the influence of the genius and of the thoughts of ages is perceptible.

It is to this system, which embraces all possible combinations, and which unites all thoughts, that the language of the deaf and dumb accommodates itself with wonderful facility. The proofs of this assertion, given by Mr. Sicard's pupils, must astonish even the best informed men.

By the same method of proceeding from the known to the unknown, he has subsequently brought to the perception of his pupils, the characters, use, and influence of all the other words, which, as parts of speech, unite, modify, and determine the sense of the noun, the verb, and the adjective.

It is thus that at length Mr. Sicard has led his pupils to analyse with facility the simplest propositions, as well as the most complicated phrases and sentences, by a system of figures, which, by always distinguishing the name of the object which is either *acting*, or receiving the effect of an action, the verb and its government direct, indirect, or circumstantial, embraces and completely displays all the parts of speech.—The use of this method, when generally adopted, will simplify the rules of grammar in all languages, and facilitate, more than any other method, the understanding and translating, both of modern and ancient languages.

This is the way by which Mr. Sicard has initiated his pupils into the knowledge of all the rules of universal grammar, applicable to the primitive expression of signs, as well as to all spoken and written languages.

But names do not only express physical objects; there are some which represent abstract objects. Whiteness, greatness, beauty, heat, and many other words, do not express objects existing individually in nature, but ideas of qualities, common to several objects; qualities, which we consider detached from the objects to which they belong, and of which we make an intellectual substantive, created by the mind.—As soon as Mr. Sicard taught the deaf and dumb to comprehend that the will, which determines our senses and our thoughts, is not the action of a physical being, which can be seen and touched, he gave them a consciousness of their soul, and made them fit for society and for happiness. The affecting expression of their gratitude proves the extent of that benefit.

He advanced a step further, and the access to the highest conceptions of the human mind was opened to them. Mr. Sicard has found it easy to make them pass from abstract ideas to the most sublime truths of religion. They have felt that this soul, of which

they have the consciousness, is not a fictitious existence, is not an abstract existence created by the mind ; but a real existence, which wills and which produces movement, which sees, which thinks, which reflects, which compares, which meditates, which remembers, which foresees, which believes, which doubts, which hopes, which loves, which hates. After this, he directed their thoughts towards all the physical existences submitted to their view through the immensity of space, or on the globe which we inhabit ; and the regularity of the march of the sun and all the celestial bodies ; the constant succession of day and night ; the return of the seasons ; the life, the riches and the beauty of nature ;—made them feel that nature also had a soul, of which, the power, the action, and the immensity, extend through every thing existing in the universe ;—a soul which creates all, inspires all, and preserves all. Filled with these great ideas, the deaf and dumb have prostrated themselves on the earth along with Mr. Sicard himself, and he has told them that this soul of nature is that God, whom all men are called upon to worship, to whom our temples are raised, and with whom our religious doctrines and ceremonies connect us, from the cradle to the grave.

All was now done ; and Mr. Sicard found himself able to open to his pupils all the sublime ideas of religion, and all the laws of virtue and of morals.

You see by the above particulars, ladies and gentlemen, what Mr. Sicard has achieved for his pupils. Their replies to the questions which have been proposed to them in France, sufficiently prove that they have run the career which I have above delineated. This career is that which a man, gifted with all his senses, and who is to be instructed, ought alike to run. The arts and sciences belong to the class of physical or intellectual objects ; and the deaf and dumb, like men gifted with all their senses, may penetrate them according to the degree of intelligence which nature has granted them, as soon as they have reached the degree of instruction which Mr. Sicard's system of teaching embraces and affords.

Now, ladies and gentlemen, if you will take the pains of reflecting ever so little upon the excessive difficulties which this mode of instruction presents, without cessation, you will not believe, as many people in this country do, that a few years are sufficient, in order that a deaf and dumb person may be restored to society, and so acquainted with religion as to partake of it with benefit, and to render an account to himself of the reasons of his faith. You will notice, that the language of any people cannot be the mother tongue of the deaf and dumb born amidst these people. Every spoken language is necessarily a learned language for these unfortunate beings. The English language must be taught to the deaf and dumb, as the Greek or Latin is taught, in the Colleges, to the young Americans who attend the classes of this kind. Now, will you, ladies and gentlemen, give yourselves the trouble of in-

terrogating the Professors of the Colleges, and asking them the time required to put a pupil in a state to understand fully the Greek and Latin authors, and to write their thoughts in either of these languages, so as to make them understood by those who would speak these languages, then you would agree with me, that the Greek or Latin would not be more difficult to be taught to the deaf and dumb, than the English; and yet to teach the Greek and Latin in Colleges, the professors and pupils have, for a means of comparison, a language at hand, an acquired language, a mother tongue, which is the English language, in which they have learned to think; whereas the unfortunate deaf and dumb, in order to learn English, have not any language with which to compare it, nor any language in which they may have had the habit of thinking.— These unfortunates have for their native language but a few gestures to express their usual wants, and the most familiar actions of life. The Abbé de L'Épée demanded for the education of a deaf and dumb person, *ten years* of constant labour; and yet, after this labour of ten years, none of his pupils had as yet attained the highest degree of perfection. Will this prove that ten years of study will be required, in order that the American deaf and dumb entrusted to our care may finish their course of instruction? No, ladies and gentlemen, for them what would be the benefit of the perfection which Mr. Sicard has given to his method, and with whose system we are acquainted pretty well? I have the pleasure to inform you that the deaf and dumb of this country have very good natural talents, a great facility, an unusual ardour in learning, and an intensity of application which we have rather to moderate than to excite. The time which Mr. Sicard's illustrious predecessor thought necessary, will not then be required by us. From five to seven years only, is the time we wish they may pass with us, (especially if they come to the asylum young,) that they may truly improve in all the common branches of useful knowledge, after so painful and so hard a course of study, and that their teachers may see, with satisfaction, that they have not sowed on the sand.

What must I think of the vain presage which some people draw from certain accidents, purely fortuitous! I compare these birds of good or bad augury, who imagine that the sight of deaf and dumb persons multiply them, with those weak minds who fear beginning a journey on Friday, or who believe that the meeting of a weasel, the overthrowing of a salt-box, and the salt spread on the table, bring an ill-luck; or who fear hobgoblins, or who say that when there are thirteen persons at table, one of them is to die in the course of the year?

Every creature, every work of God, is admirably well made; but if any one appears imperfect in our eyes, it does not belong to us to criticise it. Perhaps that which we do not find right in its kind turns to our advantage, without our being able to perceive it. Let us look at the state of the heavens: one while the sun shines, another time it does not appear; now the weather is fine, again it is unpleasant;

one day is hot, another is cold; another time it is rainy, snowy, or cloudy; every thing is variable and inconstant. Let us look at the surface of the earth: here the ground is flat, there it is hilly and mountainous; in other places it is sandy; in others it is barren; and elsewhere it is productive. Let us, in thought, go into an orchard or forest. What do we see? Trees high or low, large or small, upright or crooked, fruitful or unfruitful. Let us look at the birds of the air, and at the fishes of the sea, no thing resembles another thing. Let us look at the beasts. We see among the same kinds some of different forms, of different dimensions, domestic or wild, harmless or ferocious, useful or useless, pleasing or hideous. Some are bred for men's sakes; some for their own pleasures and amusements; some are of no use to us. There are faults in their organization as well as in that of men. Those who are acquainted with the veterinary art know this well; but as for us who have not made a study of this science, we seem not to discover or remark these faults. Let us now come to ourselves. Our intellectual faculties as well as our corporeal organization have their imperfections. There are faculties both of the mind and heart, which education improves; there are others which it does not correct. I class in this number idiotism, imbecility, dulness. But nothing can correct the infirmities of the bodily organization, such as deafness, blindness, lameness, palsy, crookedness, ugliness. The sight of a beautiful person does not make another so likewise, a blind person does not render another blind. Why then should a deaf person make others so also? Why are we deaf and dumb? Is it from the difference of our ears? But our ears are like yours; is it that there may be some infirmity? But they are as well organized as yours. Why then are we deaf and dumb? I do not know, as you do not know why there are infirmities in your bodies, nor why there are among the human kind white, black, red, and yellow men. The deaf and dumb are every where, in Asia, in Africa, as well as in Europe and America. They existed before you spoke of them, and before you saw them. I have read, in a certain account of Turkey, that the great Sultan knowing not what to do with the deaf and dumb of his empire, employed the most intelligent among them in playing pantomimes before his Highness. The forty-two deaf and dumb who are here present, except four or six, had never seen each other before, and did not even imagine that there were any others besides themselves. Their parents probably imagined the same. It is not, then, the sight of them which can have produced them. I think our deafness proceeds from an act of providence; I would say from the will of God. And does it imply that the deaf and dumb are worse than other men? Perhaps if we heard, we might have heard much evil, and perhaps blasphemed the holy name of our Creator, and of course hazarded the loss of soul when departing this life. We therefore cannot but thank God for having made us deaf and dumb, hoping that in the future world the reason of this may be explained to us all.

The Bible, however, says that the doors of heaven will be opened to no one, unless he has fulfilled the conditions imposed by Jesus Christ. If, then, when the uneducated deaf and dumb appear before the supreme tribunal, they are found not to have fulfilled these conditions, they may plead: "Lord, we wished to learn to know you and to do what you had ordered; but it did not depend upon us. Our mind was buried in the deepest darkness, and no man raised or contributed to raise the veil which covered it, although it was in his power!" But let us hope, Ladies and Gentlemen, that this will not be the case. You are at peace with all the powers of Europe, and nothing abroad requires any sacrifice of your finances. May this happy state of things, therefore, while it permits you to improve the agriculture and manufactures of your country allow you, at the same time, to improve the welfare of some hundreds of individuals among your fellow-citizens! Doubtless you ought to use a wise economy in the distribution of the succour, for which the unfortunate sue from the national equity; doubtless you ought to refuse your charity to any establishment which, soliciting benevolence, would be a servant rather to pride than to humanity; doubtless you would have deserved well of your country by stopping with firmness, the first impulses of the sensibility of those among you who are ready to yield to pageantry and magnificence that which ought to be granted only to the most urgent needs. But are these truths applicable to an establishment of a nature like ours? I believe I can deny it. About one hundred deaf and dumb in the state of Connecticut, included in the two thousand spread over all parts of the United States, the greatest portion of whom are born in the bosom of indigence, and reduced to the most miserable condition, all deprived of the charms of society, all unacquainted with the benefit of religion, all more to be pitied than those who are bound by pure instinct, and holding nothing from man but the faculty of mere lively feeling; ought they then to be still longer neglected, eternally forgotten! They suspect, doubtless, all the extent of the deprivation they experience; every day they lament their unhappiness; but this is invisible, and the comfortable voice of reason neither comes to soften the rigour of their fate, nor alleviate the weight of their misfortune. Yet do not they form, like yourselves, a part of human kind? Are not the unhappy authors of their existence Americans like yourselves? On account of not having penetrated our benevolent views, some persons, instead of casting a kind look upon those poor beings, rose against our project; but we are persuaded that their hearts belied their attempt, and that even at the moment in which they thought of opening their lips to remove, from the great human family, beings whom every thing commands you to introduce therein, their arms were involuntarily opened to carry them back to it.

An uneducated deaf and dumb is a natural man, who attributes the whole good which he sees others do to the personal interest which governs them; who supposes in others all the vices which

he finds in his own soul. Often prone to suspicion, he exaggerates the evil which he sees, and fears always to be the victim of those who are stronger than himself.

While casting your eyes on so afflicting a picture, do you not, ladies and gentlemen, feel a strong wish, that the art of instructing beings as unhappy as the deaf and dumb, may receive all possible encouragement? Ah! what among the branches of your knowledge deserves more to interest government and literary bodies of men, devoted by their profession, to patronise all that can render men better and happier.

One institution for them in New-England would produce the most satisfactory result, and answer all your future expectations. In coming thus, to lay our pretensions before so enlightened an assembly as this, we have not suffered ourselves to disguise the fact, that we should have for judges persons to be regarded for their various and extensive information; but the desire of enriching our method of instruction with your observations has surmounted the fears which we had at first conceived. And we presume to reckon the more on your indulgence, as the progress of our pupils, which you are about to witness, is the fruit of only one year's labour, and the most constant and assiduous application.

LAURENT CLERC:

A class of the younger pupils was then called from their seats by their instructor, Mr. Woodbridge, and wrote with promptitude and accuracy terms and expressions which he dictated by signs. From single terms they proceeded to words and sentences which evinced a combination of thought and a clear possession of complex ideas.

The second class exhibited under the instruction of Mr. Clerc. By his direction they wrote the several organs of sense, described the operation of those organs, and the effects produced. He inquired of them, How many senses are there? They wrote *Five*. He next inquired, How many senses have you? They answered *Four*.—An answer with which the audience could not be unaffected. Various questions were proposed respecting natural objects, ordinary duties, and common events, to which their answers were correct and highly gratifying. The most of the inquiries were of a serious cast, which evinced in the pupils a knowledge of God, and the first principles of moral truth. Mr. Clerc manifested a strong apprehension lest his audience should be weary, and dismissed his class with a more limited performance than he would have gladly presented. The first class, consisting of five females and three males, were then introduced by Mr. Gallaudet; and a more interesting set of performers never appeared on any stage. A Roman Consul could ascend a stage and exhibit to wondering multitudes the plunder of desolated countries.—Here was a proof to every feeling heart, that the deaf and dumb of our race can be released from the moral and intellectual thralldom of ages, and be brought to the love of truth and the enjoyment of social blessedness.

Passing over such performances as were exhibited by the other classes, this class was directed to those which evinced, in the fullest manner, the powers of reasoning, reflection, and the expression of their thoughts. They would describe actions which they saw without any communication of expression. The instructor took a basket of fruit and bore it across the stage. They wrote *he carries the fruit*. The audience were informed that they could express an action in the different tenses of the verb. The instructor made signs on a lemon and peach, and directed them to the plus-perfect tense. They wrote accordingly—*He had squeezed the lemon before he pared the peach*. And after other signs—*He had written the book before he brushed the hat*. There were small verbal differences in their answers, which showed that they did not write mechanically, nor by concert. They did not look at the writings of each other. At the desire of Mr. Gallaudet, several questions were proposed by the audience. One by the Rev. Mr. Flint—Where do we go when we die? One answered, *We go to heaven*. Another, *We go to heaven if we are good*. Two others, *We go to heaven or hell*. The others were similar: A question, proposed by the Hon. Mr. Lanman, was, Do you thank God for the Bible? Some wrote, *We thank God for the Bible*. Others, *We do thank God for the Bible*. Another, *We thank God for the Bible of Jesus Christ*.

A PASTORAL LETTER

From the General Assembly of the Presbyterian Church in the United States, to the Churches under their care.

DEAR BRETHREN,

The time in which we address you is very important and interesting. The free conversation on the state of religion has exhibited abundant evidence, that the Churches under our care have never been in a more prosperous condition than during the last year. In the year immediately preceding, perhaps special revivals were more remarkable and more numerous, but as it relates to the general extension of religious influence, the organization of new congregations, and the wide-spreading success of Missionary labours, the aspect of the Church has probably never been so promising as at the present time—and when in addition to this we reflect on the various institutions, not only in our own connection, but in the Christian world at large, calculated to extend the kingdom of our Redeemer; the zeal and liberality with which those institutions are supported; and the extensively beneficial effects which they are every day producing; we are obliged to consider the present moment as forming an important era in the annals of religion. A general movement of Protestant Christendom has taken place; an unusual blessing has descended on the Church of Christ; and we are probably approaching some day of the Son of

Man of no usual or ordinary character.—The present therefore is no doubt a favourable time, not only for extending the influence, but for advancing the purity of the church; for the extirpation of any errors, and the abolition of any antichristian practices which may have found entrance among us during the long period of comparative darkness and desertion through which we have passed. And although we do not believe that any thing immoral or vicious is more prevalent now than at some former periods, or even as much so, yet the existence of such things at the present time strikes the minds of serious christians with an appearance of greater deformity, and fills them with more pungent regret, as it is exhibited in such dark contrast with that promising and wonderful aspect of things so extensively displayed by the christian world. The free conversation on the state of religion has brought some such things to our view, against which we feel constrained to bear our decided testimony; and we would enter upon this duty with the tenderness and meekness, but at the same time with the firmness and authority which becomes a Judicatory of the Church of Christ.

The first thing we shall notice is the crime of *Drunkenness*. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our Church. We are convinced that it may be opposed more successfully by prevention than in any other way. When the character of drunkenness is fully formed, the unhappy victim is lost to those motives which ordinarily influence all other classes of men. In this state of things nothing but a miracle of divine grace can effect his reformation. The certain and acknowledged prospect of the wreck of his family, his fortune, and his character; and even of the ruin of his immortal soul, is not sufficient to arrest his course: and yet, perhaps, the same man may formerly have been in such a state of equilibrium or indecision upon this subject, that the smallest motives might have prevented the formation of a habit, which in its maturity has become so irresistible. This consideration is certainly sufficient to justify an effort for saving our fellow-men from the domination of a destructive vice. For this purpose we earnestly recommend to the officers and members of our church to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow-christians and fellow-citizens, against the encroachment of intoxication; and we have the more confidence in recommending this course, as it has already been tried with success in several sections of our Church.

The vice of *Gambling* has also been forced upon our attention. We indeed hope that few, or perhaps none, of our actual professors, have indulged themselves in the practice of what they consider as coming under the denomination of Gambling. But perhaps there are some addicted to this practice who have evinced a predilection for our Church, and forms of worship, and who are not unwilling to receive the word of admonition from us. Such we

would earnestly exhort to consider, in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world is every day exhibiting on this subject. But it is further our duty to testify, that all encouragement of lotteries, and purchasing of lottery tickets; all attendance on horse-racing, and betting on such, or on any other occasions; and all attempts of whatever kind to acquire gain without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice.

On the fashionable, though we believe dangerous amusement, of *Theatrical Exhibitions* and *Dancing*, we deem it necessary to make a few observations. The Theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description, that a virtuous and modest person cannot attend the representation of them without the most painful and embarrassing sensations. If, indeed, custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a serious depreciation.

With respect to *dancing*, we think it necessary to observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages. It is certainly, in all its stages, a fascinating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust that you will attend, with the meekness and docility becoming the christian character, to the admonitions, on this subject, of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life and obstruct our common salvation, and the Head of the Church may have you in his holy keeping, is our sincere and affectionate prayer. Amen.

J. J. JANEWAY, *Moderator.*

June, 1818.

Resolved, That the General Assembly recommend, and they do hereby recommend to the Pastors and Sessions of the different churches under their care, to assemble as often as they may deem necessary during the year their baptised children, with their parents, to recommend said children to God in prayer, explain to them the nature of their Baptism; the relation which they sustain to the Church; and the obligations which their Baptism has imposed on them.

FASHIONABLE AMUSEMENTS.

The following resolution of the Convention of the Protestant Episcopal Church of Virginia, lately assembled at Winchester, is furnished for publication by the secretary of the convention, for the purpose of giving the earliest information upon the subject, which is considered interesting and important.

In Convention, May 22, 1818.

Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many, that the sense of the Convention should be expressed concerning them; the Convention does hereby declare its opinion that Gaming, attending on Theatres, Public Balls, and Horseracing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the Christian character—of giving offence to their pious brethren—and of endangering their own salvation by their rushing, voluntarily, into those temptations against which they implore the protection of their heavenly Father: and this convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct and unanimity of opinion among all the members of our communion.

The above is a true extract from the proceedings.

WM. MUNFORD,
Secretary to the Convention.

Alexandria, May 26, 1818.

OTAHEITE.

STRICT OBSERVANCE OF THE LORD'S DAY.

The natives of Otaheite have paid their debt of gratitude to the Christian world, by teaching them how to keep the Sabbath.

Mr. ROWLAND HASSAL, of Paramatta, New South Wales, expressing, in a letter to the Rev. Mr. B—— in London, his delight in the success of the Missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the inhabitants of Otaheite, as a body, pay to the Christian Sabbath.

"When my friend Mr. Crook, with his family, arrived on the coast of Otaheite, in the brig *Active*, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

"In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left port Jackson in the *Active*, observed that the natives were keeping the Sabbath day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses, except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

"At length the vessel came to anchor in Matavai Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c., being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

"Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are taken into fellowship with Christ, whilst the children of the kingdom are cast out."

DEATH OF SABAT.

In our Magazine for September last we inserted a letter from the Rev. Mr. Milne, giving a large account of Sabat, who then professed to repent of his apostacy from the truth; and Mr. Milne relates that soon after he had fallen into the hands of an enemy, and was made a prisoner: we have now to communicate an account of the death of this unhappy man, which we copy from the Asiatic Register for February, 1818, said in that publication to have been derived from a respectable merchant.

A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces; and the dethroned Rajah was obliged to seek shelter at Penang; but no person feeling interested in his fate, he continued on board the vessel which had conveyed him from his native country. Sabat and Hamanibui-Salem, another Arab, having opened a communication with the exiled Rajah, engaged to

return with him to Acheen, but the followers of the Rajah for some unspecified reason turned the two Arabs on shore on a neighbouring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he despatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to expel him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there; but on his voyage back to this port, he was informed that the usurper above noticed, after having kept the wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones, and thrown into the sea!"

Other accounts, which concur generally with the foregoing, state that Sebat joined the usurper, and having been discovered in carrying on a scheme to overthrow the new authority in favour of himself, he was punished with the horrible death already described. The story of the revolution in Acheen may be erroneously stated, but all the reports agree respecting the fate of the unhappy apostate.

Evau. Mag.

INDIA.

Account of a remarkable Assembly of Hindoos, near Delhi, who met to Read the Scriptures.

Extract of a Letter from the Rev. Mr. F., dated May 6, 1817, to Rev. Mr. T., Calcutta:

I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean, with a view to their conversion,) from the gross ignorance and want of common rudimental instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our Scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it can do so, has been repeatedly proved, in spite of the melancholy forebodings and sensitive jealousies of the adversaries to its distribution.

Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Arund Messet is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over, for a few days, to Delhi; which was the more readily granted as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the Gospel, as well as his brother and sisters.

During his stay at Delhi a report was in circulation, that a number of strangers had assembled together (and nobody knew why) in a grove near the Imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

This account filled Arund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out.

as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed:—

'Friend, pray who are all those people, and whence come they?'—'We are poor and lowly, and we read and love this book.'—*Anund.* 'What is that book?'—'The book of God.'—*Anund.* 'Let me look at it, if you please.'—*Anund* on opening it perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

Anund pointed to the name of Jesus, and asked 'Who is that?'—'That is God; he gave us this book.'—*Anund.* 'Where did you obtain it?'—'An angel from heaven gave it me at Hurdwar-Fair.'—*Anund.* 'An angel?'—'Yes: to us he was God's angel; but he was a man—a learned Pundit.' (Doubtless, these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the missionary.) 'The written copies we wrote ourselves, having no other means of obtaining the Blessed Word.'—'These books,' said *Anund*, 'teach the religion of the European Sabibs. It is their book; and they printed it in our language for our use.'—'Ah, no,' replied the stranger, 'that cannot be, for they eat flesh.'—'Jesus Christ,' said *Anund*, 'teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, &c.: these are the things that defile.'—'That is true; but how can it be the European book, when we believe that it was God's gift to us at Hurdwar-Fair?'—*Anund.* 'God gave it long ago to the Sabibs, and they sent it to us.' I find, from *Anund*, that these Testaments were circulated at Hurdwar (I believe, by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God's book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

'A great stir was created by the gradually increasing information hourly obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their Brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose when *Anund's* visit took place.

They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord's Prayer. *Anund* asked them why they were all dressed in white.—'The people of God should wear white garments,' was the reply, 'as a sign that they are clean, and rid of their sins.' *Anund* observed, 'You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian padree there, and he will show you what you ought to do.' They answered, 'Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.'

In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information.

A few days after writing the above Mr. Fisher received the following letter from Anund Messee, dated Delhi, May 12, 1817.

"Oh! Father of my religion! reverend Sahib! may Anund Messee's respectful salutation reach your presence! The account of my proceedings is as follows:—

"With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these few resided, I preached to them the word of the blessed Christ: and they, on hearing this word of Jesus, were filled with joy, as having found God. They all showed me great love, and exclaimed, 'You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn.' I shewed them Mr. Corrie's Translation of the Church Liturgy, which some of them copied; and they told me that after the rain, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of Sacrament and of Baptism: in answer to which they replied, 'We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we are willing to conform, but not to the Sacrament, because the Europeans eat cows' flesh, and this will never do for us.' To this I answered, 'THIS WORD is of God, and not of men; and when HE makes your hearts to understand, then you will PROPERLY comprehend it.' They replied, 'If all our country will receive this Sacrament, then will we.' I then observed, 'The time is at hand when all the countries will receive this word!' They replied, 'True!'

"I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi you will see these people."

A letter to the Secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a letter from Lieutenant Macdonald, dated Delhi, June 20, written in answer to Mr. Thomason's inquiries respecting these people.

This extract follows:

"I have conversed with Anund Messee on the subject of the interesting meeting in the Tope, near Delhi. At this season of the year you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the Word of God.

"Several of these people came to Delhi in the course of last month, for the purpose of laying a complaint before the Resident, respecting some acts of oppression under which they had been suffering. Anund Messee brought them to us. Lieutenant Tompkins and I conversed with them; but their minds were so full of grievances; that at first they could speak of nothing else. We discovered however, after some more conversation, that they were eagerly desirous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had heard the Gospel, and are willing to receive further instruction.

"Every inquiry shall be made. Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains: meanwhile I will endeavour to prevail on some of the people to visit Delhi, and will acquaint you with the result."

DESCRIPTION BY A MAHOMETAN OF A SATI, OR BURNING OF A WIDOW.

From the Asiatic Register.

The circumstance recently took place near Commillah. A niece of the late Rajah of Tipperah was the object in question. About four o'clock in the evening I went to the place pointed out for the sacrifice; soon after which the procession made its appearance to the sound of martial music; upon a cot (such as in general is made use of by Europeans) appeared the corpse at full length, elegantly dressed in the finest muslin, having his face painted after the manner of the Rajputs, and a star made of numerous coloured threads and small thin pieces of bamboo, about the size of a thick darning needle, attached to his ears. Upon the same cot, in a reclining posture, was his wife, most superbly dressed in muslin and fine clothes; her hair was loose and encircled in various wreaths of yellow flowers, having rings of pure gold in her ears and nose, and upon her wrists and ankles were rings of pure silver. Numerous attempts were made by her relations, and by myself, to dissuade her from the rash step she was about to make, but all to no purpose. At length, the night fast approaching, various culis were employed to dig a hole in the ground, which was made in the form of a cross; during the making of which she repeatedly made inquiries as to its exactness. Having satisfied herself upon this subject, she then observed that there was not a sufficiency of wood to keep up a large fire till day-light, and then directed her confessor (a Brahmin) to get for her seven Supari trees; which being brought, she then expressed a wish to have the ceremony commenced;—she then descended from the cot, placed a number of cowries in a cloth, which she distributed only to her own caste, repeating a short sentence from the Vedas, and receiving for answer the words Ram, Hori, Ram, Krishno, Hori. She was then bathed, and walked round the funeral pile (which was about six feet long and four broad) three times, and was again bathed; she then distributed her wearing apparel, but retained all her ornaments; again walked four times (in all seven) round the pile, and was again bathed; she then advanced to the pile and spoke to her female relations, recommending their following her example, (as I was afterwards told,) desired a Brahmin to give her a black pigeon, and resolutely stepped upon the pile. The corpse of her deceased husband was then brought and placed close to her, which she clasped in her arms and kissed; then desired the friends to make no delay, and retired to rest—to rest, I may safely say, as upon feeling her pulse before the fire was communicated, I could not perceive the least motion in it. Fire was then communicated to the pile amidst loud shouts from the spectators, the music playing the whole time; and although the flame was very bright, yet for a time it was completely hidden from the sight by showers of short bamboos which were thrown into it by the by-standers, both Hindoos and Mussulmen. The Sati was a most beautiful woman, very fair, and having a countenance somewhat resembling the Chinese. Suffice it to say, that

I retired filled with sensations of a nature not the most enviable. The sight was altogether in the words of the poet,
 'Sublimely grand and awfully terrific.'

MIRZA KASSEM.

Tipperah, 30th December, 1816.

JUVENILE DEPARTMENT.

On Early Piety.

THERE is nothing so indispensably necessary to the establishment of future happiness, whether earthly or heavenly, as early impressions of piety; for as religion is the sole source of human welfare and peace, so habits of religious reflection, in the spring of life, are the only means of arriving at the due sense of the importance of divine concerns in age, except by the bitter and hazardous roads of repentance and remorse. To ensure you, my young friends, as far as precept can ensure you, from horrors like these in your last moments, I would, through the blessing of the Divine Being, induce you to reflect on the importance of your duties to God and to your own souls.

The contrast between the lives of the good and the wicked man, affords such convincing arguments in support of the excellence of religion, that even those infidels who have dared to assert their disbelief of the doctrine of revelation, have confessed, that in a political point of view, if in no other, it ought to be maintained. Compare the peaceful and collected course of the virtuous and pious man with the turbulent irregularity and violence of him who neglects his soul for the allurements of vice, and judge for yourselves of the policy of the conduct of each even in this world. Whose pleasures are the most exquisite? whose delights the most lasting? whose state is the most enviable? His, who barter his hopes of eternal welfare for a few fleeting moments of brutal gratifications; or his, who, while he keeps a future state alone in his view, finds happiness in the conscientious performance of his duties, and the scrupulous fulfilment of the end of his sojourn here?

Believe me, my friends, there is no comparison between them. The joys of the infatuated mortal, who sacrifices his soul to his sensualities, are mixed with bitterness and anguish: the voice of conscience rises distinctly to his ear, amid the shouts of intemperance and the sallies of obstreperous mirth. In the hour of rejoicing she whispers her appalling monitions to him, and his heart sinks within him; the smile of triumphant villany is then converted into the ghastly grin of horror and hopelessness. But oh! in the languid intervals of intemperance, in the dead hour of the night, when all is solitude and silence—when the soul is driven to commune with itself—and the voice of remorse, whose whispers were before half drowned in the noise of riot, rises dreadfully distinct, what—what are his emotions? who can paint his agonies, his lamentations, his despair?

Let that man lose again in the vortex of fashion, and folly, and vice, the remembrance of his horrors; let him smile, let him laugh and be merry; believe me, my dear readers, he cannot be happy; he is not careless, he is not the jovial being he appears to be; his heart is heavy within him, he cannot stifle the reflections which assail him, even in the very moment of enjoyment; but strip the painted veil from his bosom, lay aside the trappings of folly, and that man is miserable; and not only so, but he has purchased that misery at the expense of eternal torment.

Let us oppose to this awful picture the life of the good man; of him, who with cheerfulness rises in the morning to praise his Creator for all the good he hath bestowed upon him, and to perform with studious exactness the duties of his station, and who lays himself down on his pillow in the evening in the sweet consciousness of the applause of his own heart: place this man on the stormy seas of misfortune and sorrow—press him with the afflictive dispensations of Providence—separate him for ever from all he loves and holds dear on earth, and leave him isolated and an outcast in the world; he is calm—he is composed—he is grateful—he weeps, but he still preserves his composure—he still looks up to the Giver of all good with thankfulness and praise, and perseveres with calmness and fortitude in the paths of righteousness. His disappointments cannot overwhelm him, for his chief hopes were placed far, very far, beyond the reach of human vicissitude. “He hath chosen that good part which none can take away from him.”

Here then lies the great excellence of religion and piety: they not only lead to eternal happiness, but to the happiness of this world; they not only ensure everlasting bliss, but they are the sole means of arriving at that degree of felicity which this dark and stormy being is capable of, and they are the sole supports in the hour of adversity and affliction. How infatuated then must that man be who can wilfully shut his eyes to his own welfare, and deviate from the paths of righteousness which lead to bliss. Even allowing him to entertain the erroneous notion that religion does not lead to happiness in this life, his conduct is incompatible with every idea of a reasonable being.

H. KIRKE WHITE.

AMERICAN COLONIZATION SOCIETY.

Address of the Synod of Tennessee to the Society for the Colonization of the free people of colour in the United States.

To the Hon. Rushrod Washington, Esq., President, &c.

RESPECTED SIR,—Through you the Synod of Tennessee embrace with lively pleasure an early opportunity of congratulating the society formed at the capital of our nation, and consisting of so many of our distinguished statesmen and fellow-citizens, for the colonization of the free people of colour among us who may accede to their plan. We congratulate you on the noble and important object for which you are associated—on the providential signs of our

times, which signally favour your efforts; and on the wide spread and growing impression upon the public mind, that your success is connected with the best interests, not only of the people of colour, but of our country and mankind. If it be important that legal equality should accompany liberty, that Africa should receive the gospel, and that the evils of the slave trade should be overruled for her final enjoyment of the blessings of civilization and knowledge, liberty and religion, then it is important that your design should be encouraged. We wish you, therefore, to know, that within our bounds the public sentiment appears clearly and decidedly in your favour, and that the more vigorously and perseveringly you combine and extend your exertions on the plan you have adopted, the more you are likely to be crowned with the approbation of the people as well as with the higher rewards of doing good. As ministers and disciples of him who proclaims light to them that sit in darkness, peace to a jarring world, liberty to the captives, and the opening of the prison to them that are bound, we anticipate the glorious day when men shall know the Lord from the least unto the greatest in all lands; when every one shall sit under his own vine and under his own fig-tree, having none to molest or to make him afraid; when the rod of the oppressor and the tears of the oppressed shall be known no more; but all men shall do unto others as they would be done unto in similar circumstances. This glorious change in the state of the world we expect will be brought about by the instrumentality of men, under the blessing of God. While, then, the heralds of salvation go forth in the name and strength of their divine master to preach the gospel to every creature, we ardently wish that your exertions and the best influence of all philanthropists may be united to meliorate the condition of human society, and especially of its most degraded classes, till liberty, religion, and happiness shall be the enjoyment of the whole family of man.

A true copy from the records of the Synod of Tennessee.

CHARLES COFFIN, *Stated Clerk.*

Nashville Church, Oct. 3d, 1817.

ON SLAVERY.

The General Assembly of the Presbyterian Church, having taken into consideration the subject of *Slavery*, think proper to make known their sentiments upon it to the churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that, "all things whatsoever ye would that men should do to you, do you even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and im-

mortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity.—Such are some of the consequences of slavery—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed often take place in fact, and in the very worst degree and form: and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a new master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their *brethren* of mankind—for “God hath made of one blood all nations of men to dwell on all the face of the earth”—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and, if possible, throughout the world.

We rejoice that the church to which we belong commenced as early as any other in this country the good work of endeavouring to put an end to slavery;* and that in the same work many of its members have ever since been, and now are amongst the most active,

* In the minutes of the Synod of New-York and Philadelphia, for the year 1787, before the General Assembly was constituted, we find the following, viz:

“The Synod of New-York and Philadelphia do highly approve of the general principles in favour of universal liberty that prevail in America; and of the interest which many of the states have taken in promoting the abolition of slavery; yet, inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education and without previous habits of industry, may be, in many respects, dangerous to the community: therefore, they earnestly recommend it to all the members belonging to their communion, to give those who are at present held in servitude, such good education as may prepare them for the better enjoyment of freedom. And they moreover recommend, that masters, whenever they find servants disposed to make proper improvement of the privilege, would give them some share of property to begin with; or grant them sufficient time and sufficient means of procuring, by industry, their own liberty, at a moderate rate; that they may thereby be brought into society with those habits of industry that may render them useful citizens:—And finally, they recommend it to all the people under their care, to use the most prudent measures consistent with the interest and the state of civil society in the parts where they live, to procure eventually the final abolition of slavery in America.

vigorous, and efficient labourers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a *great and the most virtuous part* of the *community* abhor slavery, and wish its extermination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize.—At the same time we earnestly exhort them to continue, and, if possible, to increase their exertions to effect a total abolition of slavery.—We exhort them to suffer no greater delay to take place in this most interesting concern than a regard to the public welfare *truly and indispensably* demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipating them in such a manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve.—We therefore warn all who belong to our denomination of christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts, that are lawful and practicable, to extinguish the evil.

And we at the same time exhort others to forbear harsh censures and uncharitable reflections on their brethren who unhappily live among slaves whom they cannot immediately set free: but who, at the same time, are really using all their influence, and all their endeavours to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery, and of the duty indispensably incumbent on all christians to labour for its complete extinction, we proceed to recommend—(and we do it with all the earnestness and solemnity which this momentous subject demands)—a particular attention to the following points.

1. We recommend to all our people to patronise and encourage the Society lately formed for colonizing in Africa, the land of their ancestors, the people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the *holders of slaves*, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery, we hope that those portions of the American Union whose inhabitants are, by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren in bringing about the great end contemplated.

2. We recommend to all the members of our religious denomi-

nations, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the christian religion—by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favouring the instruction of them in Sabbath Schools, wherever those Schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that, as it is incumbent on all christians to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us would not operate, as some have apprehended that it might, as an excitement to insubordination and insurrection, but would, on the contrary, operate as the most powerful means for the prevention of those evils.*

3. We enjoin it on all church Sessions and Presbyteries under the care of this Assembly, to discountenance, and, as far as possible, to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the church. And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power, to the injured party.

Passed by the *unanimous* vote of the General Assembly of the Presbyterian Church in the United States, and signed by their order by

J. J. JANEWAY, *Moderator.*

Philadelphia, June 2, 1818.

* The following intelligence has been recently received, and may be relied on as authentic:—"The legislature of Antigua, having held a conference with the missionaries (of the United Brethren, commonly called Moravians) to induce them to extend their missions there, and finding it out of their power, voted them one thousand pounds to build a church and house, and three hundred pounds per annum for the support of missionaries at one station; granting and offering as much crown land as should be wanted for that or other stations; and in the despatch to Lord Bathurst from the government of Antigua, it is stated, that the legislature lamented that their limited finances prevented their doing more; as they were persuaded, that to the labours of those missionaries among the negroes they were mainly indebted for a state of profound tranquillity, while other islands had been exposed to revolt and insurrection. The brethren have about twelve thousand negroes in their congregation on that island."

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, July 4, 1818.

[No. 7.]

REVIVAL AMONG THE DELAWARE INDIANS.

Our readers will doubtless peruse with no ordinary satisfaction the following account of the prosperous state of the Mission of the United Brethren in Upper Canada. It is peculiarly satisfactory to observe this flattering condition of christianity among our red brethren of the woods, at the very time when the American Bible Society is about sending to them a translation into their native language of portions of the Sacred Oracles, by which they may be built up in their most holy faith.

We expect to be able to give in our next Number a more particular account of the worthy Missionary to whom the National Society is indebted for that translation. He has laboured long and faithfully in that part of his Master's vineyard; and the Lord now is giving him "souls for his hire," who, we trust, will be his crown of rejoicing in the great day of accounts.

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extracts of a circular from the Rev. C. F. Schaaf of Bethlehem, Pennsylvania, dated Bethlehem, 6th June, 1818—addressed to the congregations of the United Brethren in this country.

We have received letters from Brother Dencke at New Fairfield, in Upper Canada, of the 2d March and 1st April, in both of which he calls upon all our congregations, to unite with him in praising the Lord for the wonders of his mercy to the Indian congregation among whom he resides, which are displayed more and more gloriously; and also in faithful supplications for them, that he would keep them in his grace, and continue to establish them therein. Concerning the blessings enjoyed in the passion-week, and at easter, when the church was daily crowded with attentive hearers, Brother Dencke thus expresses himself: "These were indeed happy days; times of new awakenings, and of new consolations, the like to which I have never before witnessed during my eighteen years service among the Indians. All seem desirous to press into the kingdom of heaven. Nearly all that were formerly excluded on account of their deviations, have been absolved and readmitted to the church privileges; and the candidates for baptism have been all baptised. Pray, dear brethren, that more heathen may come to us, embrace the gospel, and desire baptism; for at present we have no more heathen residing within our settlement!" Brother Dencke mentions also, that at the suggestion of their friend, Mr. John Dolson, a Bible Society had been formed for the county of Kent, in which they live, under the name of the "Kent Auxiliary Bible Society." Brother Dencke, by request, had written an address to the inhabitants of the country, which had been circulated; and many had thereupon become members of the Society, to which also some of our Indian brethren had joined themselves. This undertaking for

the promotion of the kingdom of our Lord, Brother Dencke also recommends to our fervent prayers. At the desire of the Managers of the American Bible Society in New York, Brother Dencke had begun to translate parts of the New Testament into the Delaware language, and had already finished the epistles of St. John, and St. John's gospel. This Society has in view to print these translations at their expense, for the use of our and other Indian missions, and offers to present us with 400 copies ready bound. We wish this truly respectable Society the rich blessings of our Lord, especially that they may have the joy, that their laudable endeavours in the cause of the gospel may be the means of promoting the everlasting happiness of very many souls."

"Brother Richter at St. Johns in Antigua, in a letter of the 27th March, gives an account of the continued prosperous course of the mission on that island. The passion season, and easter, were particularly blessed, through the solemn consideration, of what our Lord suffered and merited for us. Brother Stobwasser and his wife had moved to the new establishment on the east side of the island; and found reason to hope, that by the preaching of the gospel, many souls would also there be gained as a reward for the travail of the soul of our Lord. The meetings are at present held in the newly built dwelling-house, which however will not contain the number of hearers who attend. They were engaged in building a new church there.—Since Easter 1817, in St. Johns only, 228 adults had been added to the church by baptism, or reception, and 113 had become participants of the holy communion."

"By later accounts from Antigua it appears, that the brethren Ellis and Taylor, with their wives, arrived there in the month of May from England and Ireland, as new assistants in the mission: Brother Sauter and his wife arrived in the same month in Bethlehem, for the recovery of their health; and brought with them their two youngest daughters, for their further education."

CHEROKEE MISSION.

From the Knoxville Register.

Copy of a letter from the Rev. Cyrus Kingsbury, Missionary to the Cherokee Tribe of Indians, to the Rev. Thomas H. Nelson, dated Chickamaugh, March 27, 1818.

Rev. and dear Sir,—I take the liberty through you, as pastor of the Church and Congregation in Knoxville, to address a few lines to those benevolent females, who, more than a year ago, voluntarily came forward to aid by their Charity in establishing this mission. Your liberality deserved a more particular notice, and a more prompt acknowledgment than it has yet received from us. I hope, however, you will excuse our delay, when we tell you, that a pressure of cares, and those indispensable duties which were

necessary to make provision for our large family, obliged us to neglect many other duties which had a strong claim to our attention.

It is not my design at this time to illustrate the beauty and excellence of Christian charity, as a trait of the female character, or to enlarge on that noble maxim of our Saviour, "It is more blessed to give than to receive." I would rather call your attention to the effects which your charity, in connection with that of many others, has been instrumental in producing. We have most substantial grounds for saying, that God has been pleased in his condescending mercy, to bless your charity as a means of enlightening these ignorant people, and of bringing more of them to a saving knowledge of the truth as it is in Jesus.

The first of this month was but one year since I was here, a solitary pilgrim in this strange land, without one Christian friend with whom I could advise, or to whom I could look for assistance. But the Lord has unexpectedly raised up labourers, whose hearts we trust are warmed with a generous and holy love for the poor heathen, and who are willing to spend and be spent for the cause of Christ among them. Our missionary family is now so large, that some of us are engaged in making active preparations to commence a mission in the Choctaw Nation.

Our little Church which at first consisted of only five members, now consists of fifteen, and three more stand propounded for admission. Five of these are natives, who give pleasing evidence of having experienced a saving change of heart. Respecting some of these, I must be a little particular.

Katy Brown, a girl about eighteen years of age, whose parents are half breeds and do not speak our language, has been in our family about seven months, and attended our school about five months. When she came, she could read but indifferently in three letters; and was very ignorant as to every thing pertaining to God and divine truth. She did not even know that there was a Saviour, and had never felt that she was a sinner. She was from the first attentive to her book and industrious in her habits, and in about three months was able to read intelligibly in the Bible, and now writes a decent hand, and has commenced arithmetic. She is fair in her complexion, amiable and genteel in her manners. But what endears her to us, and must render her case interesting to every Christian, is her piety. In the course of last fall she became the subject of serious impressions, which have terminated, as we trust, in a saving change of heart. She loves her Saviour, and loves Christians; a tender kindness rules in her heart, which is unknown among uncivilized people, except where grace reigns. She expresses her anxious desires for the instruction and conversion of "her poor people," as she calls them, and would gladly spend her days in our family as a missionary, were it not for the duty which she owes to her aged parents. In consequence of depredations which are almost constantly committed on their property by some lawless

whites, they feel constrained to remove over the Mississippi in the fall, and wish their daughter to go with them. We feel as though it would be sending forth a tender lamb into a howling wilderness without a shepherd; but we also feel that by this means, the Lord is raising up missionaries from among the natives, and sending them into that vast country before others are ready to go.—How consoling the thought, that by means of your charity, not only a precious soul has been saved, but a female missionary educated, who perhaps will be the first to carry a savour of religion into that unknown country; and whose example and progress may be the means of leading many others to seek the same precious salvation.

One thing more I must mention. When she came to live with us, she was very fond of dress and ornaments, of which she had many. After she became pious, without any suggestions of ours, she laid aside all her ornaments, except a pair of plain knobs in her ears. She dresses plain, and expresses her disapprobation of ostentatious finery. In short, she seems desirous of being adorned not with gold and pearls and costly array, but (which becometh women professing godliness) with *good works*.

Another instance worthy of notice, is the case of Charles Reece, who is also a half breed. He was the first of the three Cherokees, who, at the battle of the Horse Shoe, swam the Coosa river, under the fire of the enemy, and brought over their canoes; by which means the Cherokees crossed that river, and by turning the attention of the enemy, were instrumental in saving the lives of many of your valuable citizens. In consideration of this brave deed, President MADISON presented him with an elegant silver mounted rifle. But in this he does not now glory, having learned, as we humbly trust, to glory only in the cross of Christ. Soon after the mission was commenced here, this man once or twice attended our Sabbath preaching. He has since told us that he was then convinced that he was a bad man, and felt very uneasy in his mind. He had many struggles in his heart, whether to forsake his bad ways and attend to instruction, or quit going to the missionaries, and do as he had before done. The preaching of our dear brother Cornelius was made instrumental in increasing convictions; and after a few more ineffectual struggles of his wicked heart to reign, this brave and undaunted warrior was brought, by the power of divine grace, to bow cordially and joyfully to the meek and humble Jesus, and to trust alone in his merits for pardon and eternal life. This man is not only a hopeful Christian, but an industrious, or more properly, he is a hard working man. He has this season cleared several acres of ground, with his own hands, for the purpose of enlarging his cornfield. He labours in the daytime, and at night is engaged in learning to read, that he may be able to read the word of God.

Another instance. A Cherokee woman who was left a widow last spring, with three small children, has for some time been a constant attendant on our preaching. Lately she has given evidence

of a saving change of heart, and is to be admitted to our communion next Sabbath. She has had a little son at our school for several months, who now can read very well. On the Sabbath, after preaching, she has been seen to take him into the woods for the purpose of his teaching her to read. There the mother sits an humble and attentive hearer to this little boy, who appears no less earnestly engaged for the instruction of his beloved parent.

I will mention but one instance more, lest I should weary your patience, which is that of a young man, apparently a full blooded Cherokee. He was formerly a vicious, trifling character. Last summer he was hunting on the Sabbath, and his gun, accidentally going off, discharged its contents through his arm. This made a deep impression on his mind; he considered it as an evidence that the Great Spirit was displeased because he hunted on the Sabbath, and could not afterwards be persuaded by his people to go out on that day. But it was not till within a few weeks that he felt the burden of sin and the importance of being delivered from it by the merits of Christ. He is now a man of prayer, and though often reproached and ridiculed for it, is not at all moved. In short we have hopes that he is a renewed man, and trust he may soon be admitted a worthy member of our little church.

Monday, March 30.—Not being able to close my letter last week, I will add a few lines before I speak of the school. Yesterday was our communion season. A larger number of people were assembled than I have before seen at this place on such an occasion. After a sermon, to which all appeared attentive, two Cherokee women, and one white man made a public profession of their faith in Christ; were baptized and received into the church; and seven children were admitted to the ordinance of baptism. Twenty-two communicants then sat down to partake of those elements which represent the broken body and shed blood of our blessed Saviour, seven of whom were natives, who we hope have been gathered out of the wilderness into the fold of Christ. Two of the natives and two white men were members of the Moravian Church at Spring-Place, who were with us on this occasion. The season was truly solemn and interesting, and we often regretted that some of our pious benefactors could not be present to enjoy it with us.

Having spent so much time in giving particulars on what appeared to us a very interesting subject, I must be brief in my remarks on the school. We have at present about thirty regular scholars, who live in our family, eat at our table, and are receiving in every respect, as far as we are able to give it, a Christian education. They are all instructed, most of them fed, and many of them clothed in part, free of expense to them. But then in return, they are most of them very good children, attentive to their books, obedient to the commands of their master, and the rules of the family, and are fast acquiring habits of industry. Indeed if we tell the whole truth, we shall say that many of them learn faster than the same number of white children in any school with which we have been acquainted.

The children appear cheerful and contented with their situation. But this has not been the case with all. Last season we laboured under many difficulties; our school was not taught regularly, and some of the children grew weary of the restraints laid on them, and left the school. Some of these have now returned; and both parents and children have solicited us to take them again, and they are now among our best scholars.

I am aware of the danger missionaries are in, of giving a colouring to their narratives which facts will not warrant. In this respect, I can only say, that I have endeavoured to confine myself to the simple narration of facts, and have omitted many which might have been given. If in these I have erred, it has been through ignorance, and not by design; and I do now, in the name and at the request of the Mission family, tender our grateful acknowledgments to those ladies who so generously came forward to aid the work in which we are engaged. We felt it our duty to make this statement to you, that both you who sowed and we who reap may rejoice together.

We hope no one will think that we overlook the liberal aid which the gentlemen in Knoxville and other places have given to our work. We devoutly acknowledge the hand of God in it, and pray that their hearts and yours may be enlarged a hundred fold towards the poor perishing heathen—that your prayers for them may be more frequent and fervent, and that a more abundant harvest of good may yet be realized by those who sow in hope, will ever be the prayer of your affectionate and obliged friends at Chickamaugh.

CYRUS KINGSBURY.

From the Evangelical Magazine

SOUTH SEA ISLANDS.

WE had the pleasure, in our last Number, of laying before our readers a full account of the proceedings of the missionaries at Otaheite, &c. and of the blessing of God upon their labours; we now present a letter from the Rev. Mr. Marsden, senior Chaplain of the Colony of New South Wales, containing his views of the great importance of that intelligence.

Extract of a Letter from the Rev. S. Marsden, dated Paramatta, New South Wales, Oct. 31, 1816, to the Secretary.

Since I wrote last, the Queen Charlotte has arrived from Otaheite. By her I have received from your missionaries many private and public letters, which I have forwarded to you and other friends by the ship Willerby, under the care of Mr. Hill, Surgeon, who came out with Mr. and Mrs. Ellis. I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of Idolatry. No event could have given me more pleasure. They are now lying prostrate on the table before me; and were we

not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger.

I need not say any thing relative to the work of the mission, as the missionaries have written so fully on the subject. The wishes and prayers of the Society are now fully answered, and they must rejoice with exceeding joy at the good news which they will receive by this conveyance. I have experienced many anxious hours on account of this mission when circumstances have occurred which threatened its total ruin : but the Lord hath now crowned the labours of his faithful servants far beyond all expectation, and I see nothing now wanting but some employment for the converts, to prevent the temptations which are at all times connected with an idle life : but this must be left to the wisdom of your Society.*

The Active (in which Mr. Crook and his family proceeded from Port Jackson to Otaheite, to join the missionaries) is not yet returned. I intend to keep her in the service of the missions to New Zealand and the other islands, as long as there may be occasion for her.

Mr. and Mrs. Ellis are both at Paramatta, waiting the return of the Active. They are promising young people, and I hope will prove of the greatest benefit to the cause. I am very much satisfied with them.

On Sunday, May 11th, 1817, the five missionaries designed for Otaheite arrived safely at Port Jackson, in the ship *Harriet*, Capt. Jones. She left England Nov. 17, 1816, remained 17 days at Rio Janeiro, and reached Hobart Town 21st March. These missionaries are, Messrs. Darling, Platt, Bourne, Williams, who left England together, and Mr. Threlkeld, who had been detained at Rio on account of the illness of Mrs. T. and child. During the passage they buried a native of Otaheite, who with another of his countrymen was returning from England to his native country. Mrs. Bourne was delivered of a child about a fortnight before their arrival.

These five missionaries will doubtless proceed by the first conveyance to Otaheite ; and with Mr. Crook and Mr. Ellis, and Messrs. Orsmond and Barff will form a considerable addition to the number of the brethren already there. The society of missionaries there will then consist of *fifteen*. They will, we hope, soon be joined by Mr. Gyles, who is gone to promote the mission, by instructing the natives in the cultivation of the soil, &c. &c.

TRINIDAD.

Mr. Adam, in one of his late excursions among the negroes in this island, visited several small villages, about forty or fifty miles from Port-au-Spain ; the inhabitants of which, about 650, with many children, were formerly slaves in North America, and being taken

* Some months ago, an active and intelligent person (with his family) was sent out for this express purpose.

prisoners in some of the forts, during the late war, were transported to Trinidad, and made free. The Governor has appointed them land to cultivate, and allowed them rations until it be made productive of sufficient support. Some of these blacks had obtained a little knowledge of the gospel while in America; and are now under the benevolent care of a Mr. Johnson, who was once a hearer of Mr. Adam, and others. They meet for worship every Sabbath, and in each of the villages (about ten in number) have chosen from among themselves one who was the best qualified to conduct it. Many of them can sing the praises of God, and the woods around them sweetly echo with the name of Jesus. These men had the character among their employers of being quiet, sober, and industrious. Mr. Adam preached among them, and was received 'as an angel of God.'

Mr. A. has promised to visit them again, and is very desirous of establishing schools, and settling a missionary among them. He has been repeatedly and dangerously ill, but much recovered. The arrival of Mr. Mercer, who lately sailed for Trinidad will be truly seasonable.

CHURCH MISSIONARY SOCIETY OF ENGLAND.

A Letter to the Secretary from the Rev. Marmaduke Thompson, dated Madras, March 25, 1817, conveys much encouraging information.

STATE OF THE MISSION IN MADRAS.

My Dear Sir,

We have much to communicate—much that will afford, we trust, great satisfaction and encouragement to the Committee, and all the friends of the Society. Every where, at every station we seem to be prospering. In Madras, Mr. Rhenius is going on with unabated zeal, and I think with great judgment. His attention seems ever awake to observe the progress and effect of the systems of education which we adopt, and of his Wednesday evening lecture and public preaching; to hear and improve on the remarks of the natives round him, respecting the mission in its several parts; and to watch openings of Providence for the extension of it, especially by readers and schools. The consequence is, that our sphere is enlarging very widely; so that we are obliged to cry out loudly for 'Money! Money!—Missionaries! Missionaries!'

Mr. Rhenius, remember, is quite alone; and the business that he has to do in the course of the day of superintending and giving his portion of teaching in the schools, receiving visitors who call on him for religious instruction, studying languages, translating and preaching, together with a general care of the whole Mission Establishment now including four schools in as many different places, is so great that it is surprising how he gets through so much as he does, and, in justice to him it must be added, so well. Pray, my dear Sir, endea-

your to send him help. Here is a very fine field for any one who would be doing much for the Lord, in propagating the saving knowledge of His grace to the Heathen—a fine field, both in extent and in encouraging prospects. I trust that Mr. Corrie will bring some missionaries with him; if not actually directed to Madras, yet, at least, disposable generally at discretion, according to circumstances. Then shall I have no fear of our proportion.

MISSIONARY SOCIETY.

INDIA.

Mr. Loveless and the other brethren at Madras mention the following pleasing instance of the good effects of instruction among the natives:

‘A young man, a member of the church, was called on duty 3 or 400 miles up the country, and feeling the love of Christ shed abroad in his heart, and being able to converse in four languages, he began to unfold the riches of Jehovah’s mercy, and to tell the people of the way of salvation. Many books were distributed by him, and a great number of brother Hands’ Tracts in the Canara language. In every town or village where he stops he collects the people, who quickly come to hear the white man—when assembled, he tells them of the true God, &c. &c. The people in general are delighted with him, and some of them ask him to give them a prayer, that they may know how to pray in the name of a Mediator. Brother Hands speaks highly of him as an active man of God, and says, he is completely preparing the way for missionaries.”

BURNING OF A WIDOW IN BENGAL,

IN MARCH LAST, UNDER PECULIAR CIRCUMSTANCES.

On the 27th of March, a *Satie*, or female sacrifice by burning, no less remarkable on account of the firmness displayed by the victims than from some extrinsic circumstances, took place at Khaligaut.

While we detail the particulars of the melancholy occurrence, it is with no ordinary feelings of regret that we contemplate in it the influence which this species of fanaticism still maintains over the minds of its deluded votaries, and are constrained to acknowledge, that the moral character of this race must be greatly ameliorated before we can look for the total dereliction of these horrible practices. The victims of superstition, in the present instance, were the two wives of Nilloo, a physician, and inhabitant of Shova Barzar; the first aged 23, and the second only 17. By a regulation of government, before any sacrifice of this nature can take place, notice must be given to the police; and we are informed that the officers attached to the Police establishment of the 24 Purgumahs,

with a laudable humanity, employed many endeavours to turn the misguided women from their fatal determination. Their persuasions, however, being utterly disregarded, it was suggested, we believe by Ram Mohun Roy, that in the actual mode in which females are burnt on the funeral pile of their husbands, there had been a wide departure from the method prescribed by the holy books of the Hindoos; and that the correction of this irregularity in the present instance, might not only lead to the saving the immediate victims, but also many others on future occasions. According to the usual method, it seems, previous to the fire being lighted, the females lay themselves down beside the corpse, when such a quantity of wood and other combustible materials is immediately heaped upon them, that if in the agony inflicted by the flames they should be desirous of retracting, it is utterly beyond their power so to do. This is probably a mere invention of the Bramins to deprive their victims of all free-agency; but if we are rightly instructed, the Shashtra explicitly directs that fire shall first be applied to the fuel on which the corpse is laid, and while it is in a state of ignition, the wife shall go, if she pleases, and lay herself down upon it. A gleam of humanity altogether uncongenial with the ritual itself, is discernable in this regulation; for the Hindoo lawgiver manifestly intended by it, that the female should have, as it were, a prelibation of the horrid fate she was about to undergo, and if intimidated thereby, the full power to recede. Agreeably to this view of the law, we understand that it was determined that the wives of Nilloo should have the full benefit of this latter mode of sacrifice. The Bramins were prevailed on to give their consent. It is with pain, however, that we are obliged to add, that the hopes entertained from the experiment, in respect to a change of determination on the part of the victims, were altogether disappointed. The flames had no sooner begun to rise, than the older female deliberately walked into the midst of them; and quickly afterwards the younger followed her example; but previously, with great animation, addressed herself to the by-standers in words to this effect: 'You have just seen my husband's first wife perform the duty incumbent on her, and you will now see me follow her example. Henceforward, I pray, do not attempt to prevent Hindoo women from burning; otherwise our curse will be upon you.' We are informed that this young woman then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogly, in order to perform her morning ablutions and devotions. We have reason to believe that the Bengalee writings of Ram Mohun Roy have made a deep, though, at present, not very obvious impression, upon the Hindoos of Calcutta and its neighbourhood, which may ultimately lead to the entire extinction of this, as well as many other practices alike abhorrent to reason and humanity. We have heard of several respectable and intelligent natives openly testifying their abhorrence of the cruel ritual of the Satie—and it is probable that a similar sentiment prevails in the breasts of many others, though prudence may induce them to conceal it.

Extract of a letter from two Missionaries sent by the London Missionary Society to the interior of Russia, addressed to a member of that Society, and communicated by him to a member of the Board of Missions of the Presbyterian Church, who resides in Philadelphia.

"Moscow, 5th January, 1818.

"We have this evening had the expected honour of an interview with his Imperial Majesty. He received us without the forms and ceremonies which are usual at Courts. He expressed his pleasure at making an acquaintance, and inquired particularly respecting our objects. We told him it was to translate the Holy Scriptures into the *Mongel*, and if possible into the *Manjur* languages. He spoke of the difficulty of our undertaking—the privations we must endure—his wish to make our arduous undertaking as easy as possible. He expressed his pleasure that God had raised up instruments for such a work—his opinion that nothing but a pious hope in the promise of God, and grace and strength from him, could enable us to execute our intentions. With eyes sparkling with joy, and an animation which nothing but a feeling sense of the subject could excite, he spoke of the promises made in the word of God respecting the circulation of Divine Truth, and of the pleasure which he felt, and what every believer in them must feel, at this singular period, in seeing so many of them fulfilled. He expressed his firm conviction that they will all be fulfilled, because made by a faithful and powerful God. He regretted that he was able to speak so little on these great subjects in the English language. He assured us of the pleasure which he should feel in affording us every assistance and encouragement in his power, both on our journey and also for the promotion of our object when arrived at Irkutsk. He told us he had given *most positive orders*, and should still give them, that every facility should be afforded us. And above all, he assured us that his prayers should ascend to God on our behalf—that the important work which we had undertaken might be accomplished.—Mr. R. and myself spoke much to him on the subject. His familiarity was such that I could almost think I was talking to an intimate christian friend. His majesty took particular notice of a circumstance which lately occurred—that two Boriats have arrived at St. Petersburg from Irkutsk. Their intention is to learn the *Russe* language, and to get acquainted with the Bible. They have already transcribed the Gospel of Matthew from the Kalmuck into the Mongolian dialect, and if more of the Kalmuck should be translated, they will transcribe it also, and as soon as types can be made, the gospel of Matthew will be printed. This is a favourable circumstance for us. His Imperial Majesty observed that what was very singular in it was that the Boriats were thinking of sending into Europe, at the same time that you (in England) were thinking of sending to them. Having given us his best wishes, he bade us farewell.—We have nothing now to detain us in this city, and intend to depart early

on Monday morning. Prince Galitzin took an affectionate leave of us—also his Excellency Mr. Papoff.”

CIRCULATION OF RELIGIOUS TRACTS IN CUBA.

Holguin, (Island of Cuba,) March 31, 1818.

Mr. K. T.

Dear Sir,

Yours of the 3d ult. came duly to hand, accompanied with one hundred religious tracts, (in the Spanish language,) the most of which are distributed, and I shall attend to distributing those remaining on hand. I am very glad that you sent them to me, not only for the benefit the Spaniards may receive from reading them, but I think it will give them a different opinion from what they formerly had of us. We have always been considered by them as Jews or infidels. I first gave one to a Padre, who had no objections to my circulating them. Afterwards I gave some to the Governor, and all who have read them seem pleased with them.

Your Humble Servant,
S. S. C.

Copy of a letter from a respectable gentleman in Vincennes, in the State of Indiana, to the Hon. Bushrod Washington, President of the Society for the colonization of blacks.

SIR,—Having been informed, through the medium of the newspapers, of the formation of the Society to which you do honour as President, but either not being informed of, or having forgotten the name of the Society, I take the liberty to address this letter to you, requesting you to send it to the Secretary, or other proper officer whose business it is to receive communications.

I feel a deep interest in your society, and highly approve the patriotic and benevolent motives which have induced its formation, and with every American citizen feel a pride in seeing the name of *Washington* at its head.

To aid its views I am prompted to send the following information. There are in this vicinity between fifty and a hundred free people of colour, who have by my means heard of your society, and are desirous of going to Africa, to help in forming a settlement or colony, should one be attempted. They live on the Wabash, on both sides; some in the Illinois territory, and some in Indiana. They are in general industrious and moral. Some of them have landed property and are good farmers; and some can read and write. They are sensible of the existing degraded condition in which they are placed by our laws, respecting the right of suffrages and other disabilities.

If your society has formed a constitution, they wish to see it, as well as the consequent regulations, and they wish to be informed how soon any settlement or colony will be commenced.

Be pleased, sir, to forward the constitution and other information to me, and I will communicate it to them. I will also aid the society in removing the people of colour from this to the place of embarkation, and in any other manner in my power.

With best wishes for your success in your patriotic and humane labours, I have the honour to be, sir,

Your devoted and obedient

Humble servant.

Vincennes, Oct. 16th, 1817.

Extract from the Second Annual Report of the New-York Sunday School Union Society, presented on the 12th of May, 1818.

Your Committee have the pleasure of reporting an increase of six schools since our last annual meeting. The whole number is now 34 schools, conducted by 50 Superintendents and 359 Teachers. The number of scholars on the rolls is about 3500, of which 2200 attend with great regularity, and the remainder but irregularly, owing to a variety of causes. The measures which have recently been adopted for looking after the delinquents will, your Committee trust, be successful in persuading them to a more constant attendance.

Your Committee are happy to report, that the Visiting Committee, which could be but slightly noticed in their last Annual Report, have increased in strength and efficiency. The Number of gentlemen engaged in this most interesting employment is 32. For mutual encouragement they meet every Saturday evening at each others' houses, when they communicate whatever is important, and give the combined result of their various observations on the preceding Sunday. At these meetings suggestions for improvements in the schools generally are originated, and from thence communicated to your Committee, who never fail to adopt such of their plans as they deem essential to the welfare of the schools. For the last six months their duty has been more arduous than ordinary, as they have attended to examine the scholars in their Scripture lessons, and in the distribution of certificates for good behaviour; in hearing the number of chapters or verses committed to memory, and bestowing the rewards. This, though laborious, has been to the Visiting Committee a most pleasing duty. It has given them a view of the Sunday School system in its best form—its most glorious fruit. They have seen that precious word of the living God, which at first was but committed to memory from obedience to the Teachers, at length fastened on the heart, and riveted in the affections of the pupil. Your Committee cannot therefore but call the particular attention of the Society to the Visiting Committee, as deserving of their warmest thanks: nor can they dismiss this part of the Report without remarking, that they consi-

der it no small proof of the deep interest which the Sunday School system is calculated to inspire, that so many gentlemen can be found, enjoying all the comforts and even luxuries of life; men engaged also in the activities and the fatigues of business, during six days in the week, voluntarily devoting a great part of the seventh to the investigation of the moral improvement in the Sunday Schools. Your Committee may challenge the whole records of benevolent exertions to produce more disinterested and upostentatious devotion to the welfare of human beings, than has been produced by the system of Sunday Schools. Your Committee, in order to give more force to the general plan, by the advice and with the concurrence of the Superintendents and Teachers, resolved upon dividing the city into 12 districts. To each district has been assigned two or more schools, according to the population of the district. The object in doing this was two-fold;—to prevent the scholars from either going to an inconvenient distance, or changing their schools at their own pleasure; but above all, to make the plan of visitation from the Teachers more efficient by narrowing its boundaries, and enabling them to devote more time to the collection of new scholars. So far as this new regulation has been tried, and the duties of the gentlemen engaged in this more irksome, but very important employment, have been faithfully discharged, the good effects have been evident.

Sensible that the moral effect of instruction must be much impeded by inattentive and irreligious parents, your Committee have been led to adopt a plan for visiting them at their own houses. This, however, has been retarded by the multiplied duties both of your Committee and the Teachers—yet it has not been neglected. The parents have in numerous instances been visited by those Teachers who, *never wearied in well-doing*, have devoted the intervals of school hours, and their leisure in the week, to this benevolent object. From this much good has resulted. Parents have in most instances received their visits with gratitude; have evinced a growing attention to, and a more earnest concern for their children; and, as the natural effect, exhibit an improvement in their own moral conduct.

Your Committee are also gratified to report, that the discipline so necessary, and yet so difficult to establish in Sunday Schools, has much improved during the past year. The utmost order and attention to the wishes of the Superintendents and Teachers every where appears. This regularity in discipline has been produced by *kindness alone*. Persuasion forms the only weapon of the Sunday School Teacher, and it has been found all-effective. Even the most obstinate have by this cause been subdued; nor have instances been wanting of some who appeared so hardened as to make their dismissal from the School absolutely necessary, afterwards returning, and emulating the most orderly in their future conduct.

It has been the desire of your Committee as much as possible to

interest the Clergy of our city in promoting Sunday School instruction. They have looked to them as the legitimate guardians of the morals and religion of our unprotected youth. Not only has their co-operation been sought, but they have been invited to spend at least one hour at the Schools, once a month, in examining the pupils respecting their progress in religious knowledge, and in giving them suitable advice on those subjects connected with their present and eternal welfare. The important avocations, however, of many of the Clergy have been such as to prevent a compliance with the request of your Committee—and the Schools consequently within their sphere have been left entirely to lay-instruction. On the other hand, several of the most respectable pastors, of various denominations, have not only from their respective pulpits zealously recommended the Sunday Schools as fountains of pure morals, and of genuine religion, but have devoted much time in visiting the Schools themselves; and in imparting that spiritual instruction which it is the great object of your system to extend. Considering the weight which pious Ministers must always have over the minds of youth, and the numerous instances on record of the good which has flowed from their labour and example, your Committee cannot but regret that the Sunday Schools have not had more of their personal attention.

One great feature in the Sunday School system, and for which it has throughout been distinguished, is the attention which has been paid to BIBLE INSTRUCTION. Like the great BIBLE SOCIETY, which it preceded, it has been its glory to bury sect in its solicitude to make known the unadulterated word of truth. To this duty the attention of your Committee has been particularly called; and with feelings of affectionate gratitude, they express their thanks for the uniform and zealous manner in which their plans have been carried into effect by the Superintendents and Teachers.

It has been made a duty of those Scholars who could read the Bible, to commit certain portions of the Scriptures to memory during the week, and repeat them either to the Teachers or Visitors on Sunday. They have been rewarded by a ticket valued at one cent for each chapter committed.—To these have been added punctual attendance, and good behaviour tickets, 30 of which entitled the holder to a Testament, and 75 to a Bible. The ambition which has been excited, and the signal success of this part of the system, your Committee deem it to be their duty, as it is their delight, to dwell upon for a few moments.

The instances are too numerous to be all noticed—but a few shall be selected. One boy committed no less than 26 chapters in the course of four weeks.—This may be considered as extraordinary. There are few Schools, however, who do not report from 3 to 7 chapters. One School reports that 54 chapters had been committed by 14 Scholars; 16 of which were repeated by one Scholar alone, a boy but 8 years old. Since the last distribution, 7 tickets in one School, where but 150 Scholars regularly attend; 550

chapters, containing nearly 17,000 verses, have been committed within a period of about six months! In another School, the highest class had committed 80 chapters in 3 months. A School consisting of 80 Scholars committed in the last two months 57 chapters, making about 2,000 verses; another of 60 Scholars had repeated 112 chapters in 3 months.—In a School which does not particularly enumerate, they report that the largest number of chapters committed by one boy since the distribution of tickets was 45. The last which we shall name is a school which has always been exemplary for its improvement: the Superintendent reports; that one boy, who had to work at a trade, had, notwithstanding, committed 200 verses in *one week*; and in 3 months, had committed 1000 verses. During the last quarter, 6088 verses had been committed by the different boys.

Your Committee also find that meetings for prayer have been instituted by the Superintendents and Teachers, to which both scholars and parents are invited, and at which many of them attend. Much good has been the result. The effects of religious instruction upon the scholar, which your Committee at the commencement ventured to say would rise to the parent, is now beginning powerfully to operate. Many of the children having become deeply thoughtful about their immortal souls, have conveyed the sentiment and the feeling to the parent. Some of them have evidenced the conviction by repentance toward God and faith in our Lord Jesus Christ.—Others, by a more moral course of conduct; greater solicitude about their children, and an attendance on divine ordinances. Thus has God watered the seed sown by feeble instruments, which is producing fruit to his own glory.

Your Committee are happy to report, that the effect on the Teachers in general is not less striking than has been this system on parents and children. Morally, and intellectually, they are many of them new beings. It is in the very nature of benevolent exertion to refine and elevate the feelings. The constant exercise also of the mind on such subjects calls forth its latent powers, while it gives them both expansion and employment. But above all, the weekly recurring duty of religious instruction is calculated to produce serious reflections in the most careless—how much more in minds already prepared for the best impressions! Your Committee feel it, therefore, an exhilarating part of their duty to refer to the quarterly reports, in which the blessed effect of your system is so often noticed; and are well assured that they will be joined by every member of the Society in offering up grateful praise to that God who has made his grace effectual to the enlightening of so many individuals, and bestowing on them the gifts of his own Spirit. One Church can number more than 20 Teachers who have been added to its communion; and many others have received into their bosom living members from the same source. What encouragement, then, does this give for you to proceed in this your elevated course! You have blessed, and shall be blessed.

The Superintendents and Teachers continue with the same zeal and steadiness to fulfil their respective duties. To them the support and increase of the Sunday Schools is chiefly indebted; and it is a remark which your Committee wish ever to keep before the Society, that where the schools decline it is generally to be traced to the neglect of the Teachers, rather than to the indifference of parents, or the reluctance of scholars; and where they are found in the most successful operation, there every man is regularly found at his post, discharging his solemn obligations, and promoting to the utmost in his power the dearest interests of those children which Providence has placed under his care.

Your Committee report, that since the last Annual Meeting they have ordered the following books, lessons, and tracts, to be printed:—

Alphabets and Small Lessons	10,000
Large Lessons in sheets	11,000
Spelling Book, Part I.	7,500
Do. do. II.	5,000
Class Papers	6,000
Tickets for Punctual Attendance, Good Behaviour, and committing the Scriptures	30,000
Numerical Register	100
Sunday School Rewards, No. 2	5,900
Raffle's Sunday School Teacher's Monitor	2,000
The Second and Third Address of the Sunday School Committee to Parents	10,000
Plan for selecting Scripture to be committed to memory by the Scholars	200

The sale of books since your last Annual Report, for the use of Sunday Schools in this and other States, has been considerable, as will appear from the Treasurer's account.

Your Committee have purchased 1000 Testaments. They also gratefully acknowledge liberal donations of Bibles and Prayer Books, from the Auxiliary Bible and Common Prayer Book Society of New-York; of Bibles from the New-York Bible Society; of Bibles and Testaments from the New-York Auxiliary Bible Society; and of a considerable quantity of the broken sheets of the Bible, from the American Bible Society. These last having been bound up and used in several parts, have prevented a great expenditure to the Society, and have enabled your Committee also to supply a number of them to schools in the country.

Your Committee have again to return their thanks to those gentlemen who have furnished them with school-rooms without any remuneration. Some congregations also have shown a noble example in the erection of buildings, in which accommodations for the Sunday Schools attached to their respective Churches have been particularly provided for. This example your Committee hope will excite many others to the same good work. The expense to any one Church is comparatively small; but the saving

to the Society is great, and the benefit and comfort of the scholars lasting. It also reflects equal honour, and confers as lasting benefit on the Church itself. The children, educated as it were within its walls, nurtured by the affections of its members, instructed frequently by its minister, and trained up in its doctrines and its precepts, are gradually imbibing those principles which will ultimately lead them to receive the truth as it is in Christ; and thus in the course of time to fill the places of their benefactors. What a reward this offers for their pious exertions! The children of the dust, the neglected, the vicious, and the poor, redeemed by their instrumentality—raised to a seat among God's people, are destined to profess the truth, and to support its cause, when the authors, under providence, of their happiness, shall be sleeping with their fathers!

PROVIDENCE SABBATH SCHOOLS.

It is now but about two years since the first Sabbath School was established in Providence, and there are now *five*, in different parts of the town, besides one for coloured people, which is about commencing. These Schools, as we understand, are all in a flourishing condition, and several hundred children are regularly and gratuitously taught, by a number of individuals who have generously stepped forward for this purpose, and who find a sufficient remuneration in the plaudits of an approving conscience. These facts we state, because we believe they ought to be more generally known and understood, and because we think these schools entitled to the patronage and support of those who may feel able to assist them, and their teachers as eminently entitled to the gratitude of our fellow-citizens. The circumstances connected with the establishment of one of these Schools are perhaps worthy of notice. It was commenced by a young lady, on the west side of the bridge, a few months since, for the purpose of teaching and catechising very small children; was continued by her until she left town, when it was taken by two others, and increasing rapidly; it was found necessary to remove it a short time since to the vestry of the Rev. Mr. Wilson's Meeting-House, where there were present the last Sabbath, 150 scholars, who were regularly divided into classes, under the instruction of ten teachers, five of each sex. This School commences at 9, and continues until half past ten o'clock, A. M. and we understand it is contemplated to open it from 1 to 3 o'clock, P. M. as the number of scholars has so much increased. The present Superintendent is Mr. J. L. Starks.

Providence Gazette.

SABBATH SCHOOLS.

For five summers in succession, with one exception, there has been a Sabbath School at the tabernacle in Salem Massachusetts. One hour, before the afternoon service, has been devoted to the school. The number of learners has varied from one to two hundred, under the care of from ten to twenty teachers. This school is now in successful operation. Eight or ten weeks since, a number of ladies of

the different religious societies in town united to promote the improvement of the people of colour. A Sabbath School for females and children was commenced, and from fifty to eighty have attended. The good effects of this school already begin to be visible. Within a few weeks a school has been commenced for males. Twenty have attended, and discovered great interest in the object. A Sabbath School has been recently commenced at the Branch Meeting-House, and is attended by about fifty, the number increasing.

The several Societies in Beverly have united in establishing two Sabbath Schools, one for males and the other for females. The number of learners is between three and four hundred. In Marblehead a Sabbath School Union Society has been formed—a subscription has been liberally commenced, and measures are taking for a general system of Sabbath School instruction. Sabbath Schools are also understood to be in operation at Lynn, Reading, Topsfield, Hamilton, Manchester, Gloucester, and several other places in their vicinity.

While much time and property have been annually devoted, in New-England, to the literary instruction of youth and children, it is a fact too obvious to need proof, and too deplorable to escape notice, that no sufficient efforts have been made for their religious instructions. But the rapid spread and remarkable success of Sabbath Schools afford a new pledge that more general efforts will be made to have the holy Scriptures committed to memory, and the doctrines and duties of religion more generally understood. In consequence of these efforts, it is hoped that many children will become like Timothy, who from a child knew the holy Scriptures, which are able to make wise unto salvation, through faith that is in Christ Jesus.

Salem Gazette.

FOR THE CHRISTIAN HERALD.

Extract from the Sixth Annual Report of the Board of Directors of the Theological Seminary at Princeton, N. Jersey, to the General Assembly of the Presbyterian Church in the United States.

The number of Students in the Seminary at the date of the last Report was forty-seven.

During the summer session seven students were received.

At the close of the summer session there were forty-three.

During the winter session fifteen additional were received.

Since the last annual report, the following students have been licensed to preach the Gospel, viz.

David Monfort, by the Presbytery of Miami,

Gideon N. Judd, do. Columbia,

James S. Woods, do. New Brunswick,

Samuel L. Graham, do. do.

Benjamin I. Lowe, do. do.

Symmes C. Henry, do. do.

Reuben Post, by the Presbytery of New-Brunswick.

James C. Barnes,	do.	do.
Nicholas Patterson,	do.	Philadelphia,
Thomas I. Biggs,	do.	do.
Isaac W. Platt,	do.	New-York,
Ravaud K. Rodgers,	do.	do.
William Moderwell,	do.	New-Castle,

William Chester, by an association in Connecticut.

Certificates that they have fully finished the whole course prescribed in the plan have been given by the Professors to Charles Webster and Jeremiah Chamberlain. The Board regret that notwithstanding the recommendation of the last Assembly, "that the course of study prescribed by the plan be in every case complete," there should be in a whole class only two students who continued until the full completion of the course.

The whole number of students connected with the Seminary during the winter session was fifty-five. The number now connected with the Institution is fifty-one.

The studies which have been attended to through the year by each class are the same as in the preceding year, stated particularly in the last annual report.

At the close of each of the sessions through the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

The Board are happy to state that the missionary spirit which has existed among the students of the Seminary, still continues, and appears to increase. Numbers of those who studied in this institution, have through the year been actively engaged on missionary ground, in almost every state and territory in our country. The great good which has resulted from their labours, in advancing the cause of the Redeemer, the Assembly will be able in part to appreciate from the missionary journals which have been read before them.

On the subject of Societies for the support of necessitous Students, the Board are happy to report, that they have been informed by the Professors, the following sums have been forwarded for this object, viz.

Female Cent Society of Newburgh, N. Y.	\$42 19
Do. Bridgetown, (Cum. co. N. J.)	29 56
Do. Harrisburgh, Penn.	79 00
Do. West Town, (Orange co. N. Y.)	40 00
Contribution from a Lady unknown,	50 00
Do. from a person in the Presbytery of Erie,	5 00
Female Dollar Society of Lebanon and Bethlehem, N. J.	60 00
Female Society of Holmesburgh, Penn.	25 00
Female Cent Society of Baskinridge, N. J.	27 55
Phebean Society of Philadelphia,	125 50
Certain Ladies of Philadelphia,	10 00
Presbyterian Congregation of Ballston, N. Y.	11 80

Female Mite Society of Augusta, (Georgia),	\$404 50
Cong. and Pres. Female Society of Charleston, (S. C.)	175 00
Female Cent Society of Jamaica, Long Island,	210 91
Do. Montgomery, Orange co. N. Y.	49 00
Do. Goshen, N. Y.	28 00
Do. Trenton, N. J.	50 50
Female Association of 1st Pres. Ch. Newark, N. J.	131 91
Benevolent Society of Flemingsburgh and Smyrna, Ken.	50 00
Female Society of Scotch Town, (Orange co. N. Y.)	25 21
Female Benevolent Society of Springfield, N. J.	20 40
Female Mite Society of Georgetown, D. C.	130 00
Baltimore Society for aiding Theological Seminary,	150 00
Female Society of Charleston, Saratoga co. N. Y.	30 00
Do. of the 2d Presbyterian Cong. Albany,	106 00
Do. of Blooming Grove, N. Y.	33 00
Female Cent Society of Hopewell, N. Y.	20 00
Do. of Cedar St. Congregation, N. York,	337 00
Do. of Lexington, Kentucky,	50 00
Second Cent Society of the 1st Pres. Ch. N. York,	117 00
Female Charitable Society of Vernon, Hartford Pres.	6 75
Female Charitable Society of Rutger's St. Church, } N. Y. appropriated to an individual by themselves, }	275 00
Female Charitable Society of Cranbury, N. J.	20 00
Female Mite Society of Allen Township, Penn.	55 38
Monthly Prayer Meeting of Troy, N. Y.	8 04
Female Cent Society of Pleasant Valley, N. Y.	40 00
Do. Morris Town, N. J.	24 75

Total, \$3053 95

The number of Students who have been maintained through the year, in whole or in part, on the charitable funds put at the disposal of the Professors, has been *twenty-five*.

Through the year past several valuable books have been presented. The number of volumes which have in this way been received into the library is 121; a number more donations in books have been heard of as on the way, but have not yet been received. Among these, the Board beg leave particularly to notice a box of books which has arrived in New-York, consisting chiefly of the works of the fathers, presented by the Rev. Dr. Benjamin M'Dowell of the city of Dublin, in Ireland.

With respect to the Theological edifice, the board informed the last Assembly, in their report, that it was then enclosed. During the summer season they proceeded in the work of the interior of the house, and by the commencement of the winter session, had nearly completed the rooms in the two lower stories. The debt reported to the last Assembly, and directed to be paid, has been discharged. In addition to this, there has been expended on the building through the year past \$8,401 50½, leaving a balance of the appropriation of the last year for building unexpended of \$1,598 49½.

For the general purposes of the institution there have been expended the following sums, viz.

For Professors' salaries and house rent, including a quarter's salary of the preceding year,	} \$4652 75
For printing last annual report, and a historical sketch,	77 50
For wood for recitation room for two preceding years,	66 11
Secretary's account,	25 78
Travelling expenses of one Director,	21 00
	\$ 4843 14

This expenditure, owing to accounts of former years, which had not been presented, has exceeded the appropriation \$343 14.— This sum has been paid out of the appropriation for building, leaving a balance of the united appropriations of the last Assembly, unexpended of \$1,255 35½.

Since the commencement of the winter session, the edifice has been occupied by the Students. About forty of them were accommodated in the building, in the rooms which had been finished. These have been boarded and lodged in the edifice; the remainder have been obliged, for want of room, to board and lodge out of the building.

Many of the Students in the Seminary were supported by charity, and therefore were unable to furnish their rooms in the Seminary. This difficulty has been removed by the generosity, chiefly of benevolent females. Several necessary articles of furniture were forwarded, of which the Board beg leave here to make a report to the Assembly.

Miss Olive Sproat, of Philadelphia, collected and forwarded 8 lanterns for the entries, 10 Psalm and Hymn books for the oratory, and mattresses, bedding and furniture, sufficient for several rooms. Several articles of furniture were also received from Mrs. Woodhull, wife of the Rev. Dr. Woodhull, Mrs. Smith Green, of Lawrenceville, Mrs. Scudder, of Monmouth, Mr. Zechariah Lewis, of New-York, Mr. James C. Barnes, a Theological Student, and from Flemington, N. J. A number of articles were collected from different individuals by Mr. Woodward, a Theological Student. The Rev. John Joyce presented \$30, with which was purchased furniture for two rooms; Rev. Dr. Janeway presented \$5 50, and from Miss Susan D. Nye and the young Ladies of Raleigh Academy have been received three elegant bed quilts.

The Board have to inform the assembly, that at their late meeting in Princeton, the Rev. Dr. Green, their President, generously presented to the Institution two acres of land which he had purchased for the purpose, in the rear of the lot on which the edifice now stands.

The same gentleman, at the same time, presented a plan to provide the means of building a house for the Professor of Didactick and Polemic Theology, which is very much needed, which plan has received the approbation of the Board, and which they beg leave to lay before the Assembly. "It is proposed, if authorized by the

General Assembly, that exertions be made to procure the names of ten or twelve individuals, who shall each be responsible in the sum of \$500, either to be paid by themselves or to be raised by their agency, which sum shall be devoted to the erection of a house for the use of a Professor; which house shall be located by the Board, and shall belong to the Theological Seminary without condition or reservation."*

The following six gentlemen have already generously bound themselves each to provide the sum of \$500 for the above object on condition that 10 names are procured, viz.

Rev. Dr. Ashbel Green, Mr. Zechariah Lewis, Rev. Ebenezer Grant, Rev. Dr. Jacob J. Janeway, Rev. John Chester, Rev. George Duffield.

The Board have further to report to the Assembly, that at their meeting in September last they were informed that John Whitehead, Esq. of Burke county, Georgia, had presented to the Seminary one hundred shares of Marine and Fire Insurance stock in the city of Savannah, the par value of which was \$25 per share. Through the course of the winter this stock was sold, and the proceeds, amounting to \$3,275, were transmitted to the Treasurer of the General Assembly. By the direction of the Board, the President wrote to Mr. Whitehead, requesting to know whether he intended that his donation should be applied to any particular object. Mr. Whitehead replied that he left it optional with the Board. The same information was received from a Director who had a personal interview with Mr. Whitehead. In consequence of these communications, the Board, desirous of expressing the high sense they have of the unsolicited generosity of Mr. Whitehead, and of perpetuating in the Institution the name of so distinguished a patron, passed the following resolution, viz.—“Resolved, That if the General Assembly approve, \$2,500 of Mr. Whitehead’s donation be applied to establish a Scholarship, to be called the *Whitehead Scholarship*.”†

“Resolved, That it be recommended to the Assembly to add the following clause to the plan of the Seminary at the close of the 5th section of the 8th article, viz.—“And if any Congregation, Presbytery, Synod, or Association, shall found a Professorship or Professorships, a Scholarship or Scholarships, or a Fund or Funds, such Professorships, Scholarships, or Funds, shall for ever afterwards be called and known by such name as the body founding them shall give.”‡

Signed by order of the Board,

ASHBEL GREEN, *President*.

JOHN M'DOWELL, *Secretary*.

Philadelphia, May 28, 1818.

* The Assembly have authorized the building of a Professor's house on the plan proposed by the Directors.

† On this article the Assembly unanimously passed the following resolution, viz. “Resolved, that \$2,500 of the liberal donation of Mr. Whitehead be appropriated to establish a Scholarship, to be called the *Whitehead Scholarship*.”

‡ This paragraph, by a unanimous vote of the Assembly, has been added to the plan.

Five Scholarships have been founded, viz.

1. The _____ Scholarship, } Both founded by an unknown
2. The _____ Scholarship, } individual, New-York.
3. The Lenox Scholarship, founded by Robert Lenox, Esquire,
of New-York.
4. The Whitehead Scholarship, founded by John Whitehead,
Esq. of Burke county, Georgia.
5. The Charleston Female Scholarship, founded by the Con-
gregational and Presbyterian Female Association of Charleston, for
assisting in the education of pious youth for the Gospel Ministry.

*The Second Annual Report of the New-York Female Auxiliary
Bible Society.*

The Managers have distributed, during the last twelve months, five hundred Bibles, which they procured from the American Bible Society.

The large clear type, and the superior quality of the paper and binding of the Bibles furnished by that National Institution, tend to make them more acceptable and useful books than the common copies formerly circulated. We were much pleased to find that the American Bible Society had completed its first stereotype edition of the octavo Bible, which is in a still larger print, and still better adapted to the sight of the aged. Its remarkable cheapness also, for a book of that kind, renders it a great acquisition to the Bible cause in this country. The Board have recently obtained fifty of these octavo Bibles, together with one hundred of the duodecimo size, and six German Bibles. We have reason to expect that these will not be long on hand.

It is hoped that the opportunity thus afforded of obtaining the sacred volume in such eligible forms, and at so cheap a rate, for circulation among the needy, will produce a corresponding increase of liberality in supporting this best of causes.

Whatever opinions may be entertained respecting the tendency of those charitable institutions whose object is to supply the *temporal* wants of the indigent, and to mitigate the miseries of *this life*; and whatever objections may be made to multiplying establishments of that description,—surely there can be no reason to apprehend any evil consequences to result from augmenting the number of *Bible Societies*, from increasing their means of circulating the Scriptures, or from being too actively engaged in *personally* aiding to advance their invaluable designs.

Should any be doubtful concerning the utility and importance of the work in which we are engaged, we would invite such to contemplate the nature of the Holy Book which we are so anxious to put into the hands of those who are destitute of it.

It is a revelation from JEHOVAH to a fallen world—making known the infinite perfections of the Deity, and the glorious end of all his works. It informs us of the primeval innocence and happiness of

our first parents, and the awful consequences of their apostacy from their Sovereign Maker. It tells us that "God so loved the world that he gave his only begotten Son" to die for lost sinners, in order that "whosoever believeth in him should not perish, but have everlasting life."

The Sacred Oracles are the "pillar of cloud by day and of fire by night," shining upon our path while traversing the wilderness of this benighted world. To the fainting, thirsty soul, they exhibit the waters of life flowing from "the rock of ages;" and offer for spiritual food "the Bread which came down from Heaven." The diseased soul finds in the sacred pages "The balm of Gilead, and the Physician there." "The weary and heavy laden" are invited to repose on the bosom of Him who "has borne our sorrows," and knows how to compassionate our infirmities. The bereaved find in the Divine promises revealed in the Scriptures a source of consolation which "this world cannot give nor take away." And the dying spirit, animated by living faith in its risen Saviour, looks at the prospects beyond the grave with heavenly serenity; and in the light of revelation wings its triumphant flight to the mansions which the "Author and Finisher of that faith" has declared to be ready for the reception of his followers.

If the possession of a Book revealing such glorious realities be an unspeakable blessing, then are Bible Societies to be ranked among the most inestimable institutions, and to support them is eminently to promote the glory of God, and to serve the best interests of mankind.

The Bibles distributed by the managers have uniformly been received with thankfulness; and we have reason to hope they have, in many instances, been attended with the Divine blessing to the individuals or families to whom they have been presented.

He only who knows the hearts of all men, can tell the extent of good effected by the instrumentality of this labour of love. It is our distinguished honour and privilege to be employed as humble stewards, to disseminate "the good seed of the word," and to be earnestly engaged in supplicating the blessing of "the Lord of the harvest" upon it. It is His province to "give the increase," in his own good time, and according to his sovereign pleasure. We know from his own declaration, that "his word shall not return unto him void, but that it shall prosper in the thing whereto he sent it."

Stimulated by these sublime and animating considerations, let us persevere with fidelity and diligence in our "work of faith," confident in the promise, that we "shall reap if we faint not."

We cannot refrain from noticing the great satisfaction with which we received the intelligence of an Association of Young Females formed in this city, as an auxiliary to this Society; and the aid which that juvenile institution has afforded us, by the handsome contribution of forty dollars to our funds. We hope that others, seeing their good example, will go and do likewise.

The New-York Female Auxiliary Bible Society in account current with
Dr. Hannah L. Murray, Treasurer.

1817.		\$	Cts.	1817.		\$	Cts.
Aug. 11	To Cash paid order No 1, for printing	21	25	April 23	To balance from acct. rendered	80	76½
Oct. 8	do paid order No 2, for cartage of Bibles		50		By Cash rec'd from the Sec'y, from April 30, 1817, to June 4, 1818.	747	29
23	do paid order No. 3 for advertising	4	75			7	79 4½
Nov. 15	do paid. order No. 4 to the Treas. of Amer. B. S.	500	00		Balance to new acct.	251	54½
June 4	To bal. carry. to new acct.	251	54½		Errors excepted.		
		778	4½				

New-York, June 4, 1818.

HANNAH L. MURRAY, Treasurer.

OFFICERS ELECTED IN MAY, 1818.

Mrs. P. Livingston, First Directress,
Mrs. J. E. Caldwell, Second Directress,

Miss H. L. Murray, Treasurer,
Mrs. S. Ledyard, Corresponding Sec'y.

MANAGERS.

Mrs. William Few,
Mrs. P. A. Jay,
Mrs. G. Spring,
Mrs. Isaac Heyer,
Mrs. L. Coit,
Mrs. Banyer,
Mrs. R. Varick,
Mrs. A. M'Vicker.
Mrs. M. Abeel,
Mrs. T. Carpenter,
Mrs. Dr. Watts,

Mrs. J. Canldwell,
Mrs. T. Lyell,
Mrs. C. Dickenson,
Mrs. Dr. M'Lee d,
Mrs. Selah Woodhull,
Mrs. William Crosby,
Mrs. T. Hamilton,
Mrs. Joshua Sands,
Mrs. G. Lindsey,
Mrs. R. S. Robertson,
Mrs. Dr. Rodgers,

Mrs. G. Van Wagenen,
Mrs. J. Le Roy,
Mrs. B. Mortimer,
Mrs. J. R. Smith,
Mrs. D. H. Wickham,
Mrs. I. Goodhue,
Mrs. D. Codwise,
Miss S. Collins,
Miss M. W. Morgan,
Miss R. Seaman.

The New-York Female Juvenile Bible Association Instituted on
the 20th June, 1818.

Sensible of the inestimable value of the Word of God, and desirous of using our endeavours to promote its more extensive diffusion, the subscribers have formed themselves into an Association to be governed by the following

CONSTITUTION.

I.

This Institution shall be known by the name of "*The New-York Female Juvenile Bible Association*," whose sole object is to aid in promoting a wider circulation of the Holy Scriptures without note or comment.

II.

Its concerns shall be conducted by seventeen Managers, to be annually elected at the anniversary meeting on the 2d Thursday in April.

III.

A meeting of the Managers elect shall take place at the next stated meeting after the anniversary of the Association, for the purpose of choosing, out of their number a First and a Second Directress, a Treasurer, a Corresponding and a Recording Secretary.

IV.

The stated meetings of the Board of Managers shall be on the second Saturday of every month, at such hour and place as they may from time to time appoint; and as much oftener as they may deem necessary.

V.

The Board shall have the power to make their own by-laws for the management of the concerns of the Institution.

VI.

Each member shall pay fifty cents annually.

VII.

The Board of Managers shall have the right of calling special general meetings of the Society.

VIII.

This Association shall be auxiliary to "the New-York Female Auxiliary Bible Society."

OFFICERS AND OTHER MANAGERS.

Miss Jane M. Heyer, *First Directress*,
Margaret Aspinwall, *Second Directress*,
Catherine Strong, *Treasurer*,
Harriet Strong, *Corresponding Secretary*,
P. Caroline Heyer, *Recording Secretary*.

Other Managers.

Miss Catherine M. Suydam,
Harriet Jackson,
Clementina Mulligan,
Charlotte Heyer,
Eliza Lewis,
Mary Neilson,

Miss Mary Le Roy,
Margaret Rankin,
Eliza Duryee,
Helen Riggs,
Emily P. Aspinwall,
Susanna Coit.

FOR THE CHRISTIAN HERALD.

Extract from an Epistle of the Yearly Meeting of the Society of Friends held in London.

"Amidst the trials of the present day, we are comforted in the belief that the minds of the people are in a good degree preparing for the further diffusion of divine light and knowledge. The Holy Scriptures are now circulated by the exertions of the Bible Society among nations who had never heard of them before, and generally, throughout the world, to an extent unexampled in any former period. This, and an increasing zeal to promote the general education of the poor, are two of the most remarkable circumstances of the present times, and must prove, in a high degree, satisfactory to those who are anxious to promote the best interests of

men. It is further animating to observe, that with us as well as with you, there is a growing conviction among persons not of our religious society, that War, upon any pretence, is inconsistent with the principles of the Gospel. May we, by a steady adherence to those testimonies which have been given us to bear, be instruments in the Divine Hand of exalting this peaceable principle, and may each of us, in our respective measures, co-operate towards the accomplishment of that glorious prophecy, "that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

[The Epistle for 1817 will appear in our next.]

The Treasurer of the American Bible Society has acknowledged the receipt of the following sums in the month of May, viz:—

From the Burlington Female Bible Society, N. Jersey,	\$32
the Elizabethtown Female Auxiliary B. S. do.	100
the New-Brunswick Young Men's Aux. B. S. do.	75
the Westchester Auxiliary B. S. N. York.	100
the Fayetteville Auxiliary B. S. N. C.	150
the Jefferson College B. S. at Canonsburgh, Pa.	50
the Hudson Fem. Aux. B. S. N. Y.	43
the Albany B. S. N. Y.	250
the Rensselaer County B. S. N. Y.	200
the Steuben County B. S. N. Y.	50
the Washington College B. S.	45
the Fem. Aux. B. S. of Newville, Cum. County Pa.	50
the Montgomery County B. S. N. Y.	250
the Seneca County B. S. N. Y.	25
the New Haven County B. S. Conn.	50
the Cincinnati Miami B. S.	90
the Welsh B. S. of Steuben and Utica, (omitted in the last account of the Treasurer)	186
the Female Juvenile Society of Princeton, N. J.	16 25
the Fem. Benevolent. Society of South Orange, N. J.	12
the Ladies Cent Society in Northford, Conn.	20
The Tolland United Female Cent Society, Conn.	7
a Lady and her daughters in Cambridge, N. Y.	9 50
also a pair of ear rings and drops and 2 plated hair necklaces	
a number of ladies in the Congregation of Middle Spring Pennsylvania.	10
H. M.—supposed from Middlesex and Gorham N. Y.	
(by Mr. Thomas Strong)	5
"a small devoted friend," thro' the Rev. Dr. Milledoler	20
sundry Annual subscribers	47 50
the Female members of the Presb. Ch. of Augusta Geo.	
to constitute the Rev. John Joyce a director for life,	150

Also the following sums to constitute the following ministers, and others, members for life, viz :

Rev. Dr. Jonas Coe—contributed by a number of ladies, of the Presb. Cong. in Troy, N. Y.	\$30
Rev. R. Hawks—by the Fem. Char. Soc. of Peru, Mass.	30
Rev. Robert Forest—by ladies of the town of Stamford, N. Y.	30
Rev. Ansel Nash—by the Tolland U. Fem. Cent Soc. Conn.	30
Rev. Joseph Labone—by the Fem. Benevolent Society of Jericho, Vt.	30
Rev. Seth Williston—by the Durham Fem. Char. Soc. N. Y.	30
Rev. Lavius Hyde—by the ladies of Salisbury, Conn.	30
Rev. John Blair Hoge—by a Soc. of ladies in Martinsburg,	30
Rev. Asa Blair—by the ladies of Kent, Conn.	30
Rev. Thom. F. Skillman—by a few ladies of the 1st Presb. Church in Lexington,	30
Rev. Dr. Jas. Blythe—by the same,	30
Rev. John Hough, & Mr. Frederick Hall, Professors in Middlebury College—by the Students of that seminary,	60
Rev. Alex. Gillett—by the Females of the first Ecclesiastical Society in Farrington, Conn.	30
Rev. Matthew Larue Perrine—by the Bible Class of young ladies belonging to his congregation in the city of New-York,	30
Rev. Isaac Van Doren—by the ladies of Hopewell, Montgomery, N. Y.	30
Rev. Asa Hillyer—by the Fem. Benev. Soc. of Orange, N. J.	30
Rev. Saml. Whelpley—by the ladies of the 1st Presbyterian Cong. in Plattsburg, N. Y.	30
Rev. John Robinson—by the Fem. Tract Society of Poplar Tent, N. C.	30
Rev. Isaac Anderson, of Maysville, Tenn.—by ladies of New Providence Congregation,	30
Rev. Erastus Ripley—by ladies and gentlemen of Meriden, Conn.	30
Rev. Robt. G. Wilson—by the ladies of Chillicothe, Ohio,	30
Rev. N. C. Grier—by ladies of Congregation of Forks of Brandywine, Pa.	30
Rev. Joseph Merrill—by ladies in Middlesex and Gorton, N. Y.	30
Rev. D. J. Kimball—by ladies of the 1st parish in Ipswich, Mass.	30
Rev. Ludovicus Welch—by the Hempstead Fem. Cent Soc.	30
Mrs. Susan V. Bradford of Burlington, N. J.—to constitute herself a member for life,	30
Mrs. John Pintard, of New-York, to constitute herself and her two daughters, Mrs. Eliza N. Davidson, of New-Orleans, and Miss L. H. Pintard, members for life,	90
Mr. David Perkins, to constitute himself a member for life	30

The Treasurer of the American Bible Society also acknowledges the receipt of the following sums in June, 1818, viz :

From the Middlesex Bible Society, Mass.—remitted to the		
Secretary for D. C.		\$200
the Urbana B. S., Ohio, do. do.		100
the Branch B. S. of Great Barrington, Mass.—surplus funds,		28 83
the Marine B. S. of Charleston, S. C.		400
the Nassau Hall B. S., New-Jersey, remitted to J. E. Caldwell,		100
the B. S. of Georgetown, S. C., remitted to Secretary for Domestic Correspondence,		200
the Westbrook Female B. S. do. do.,		28 15
the Female B. S. of Carlisle, Penn., by Rev. John Knox,		109
the B. S. of Berkely, Virg. partly for Bibles and partly donation,		90
the St. Clairsville B. S., Ohio, (besides 12 dollars that could not be passed, returned,)		27
the Female B. S. of Boston and vicinity, Mass., by A. Tappan & Co.		140
the New-York Female African Auxiliary B. S.,		33 98
the Cumberland County B. S., New-Jersey,		50
the Mill Creek Female B. S., Ohio,		30
<i>From the following Bible Societies and individuals, for Bibles, through John E. Caldwell, Agent of the Society, viz :</i>		
From the Delaware B. S., paid by C. A. Foote, their Treasurer,		
		58 25
the Philadelphia Female B. S., by Robert Ralston,		405
the Madison County B. S., by Samuel A. Forman,		83 33
the Moscow Female B. and T. S., by their Agent,		15 50
the Yorktown Female B. S., by their Agent,		7 20
the Schoharie B. S., by the Rev. J. F. Schermerhorn,		50
the Fredericksburgh B. S., by W. Henderson,		98 25
the Cayuga County B. S., by Horace Hill,		275
the Unity B. S. in Westmoreland County, Penn., by Dr. Romeyn,		29 37
the Baltimore Female B. S., by Mrs. M. Hartshorn,		242 50
the Auxiliary New-York Bible and Common Prayer-Book Society, by J. S. Rodgers, their Treasurer,		39 50
the East Tennessee B. S., by Robert Ralston,		400
the Broome County B. S., by Elisha Coit,		50
the Marine B. S. of New-York, by Najah Taylor, their Treasurer,		32 27
the Orange B. S., by the Rev. John Johnston,		100
the Otsego County B. S., by Geo. Pomeroy, (inclusive of a counterfeit \$5 note,)		195

From the Female Auxiliary B. S. of Westchester town and vicinity, by Miss M. M. Lewis,	\$11 50
sundry individuals in May and June,	86 34
Rev. Jonathan Kenney, of Plainfield, Vt. a congregational collection	17 80
James Vernor Henry, of Albany, as a director for life,	150
Roswell L. Colt, of Baltimore, in addition to \$100 formerly paid, as director for life,	50
Samuel I. Beebee, of New-York, a donation,	100
S. V. S. Wilder, a citizen of the United States in France,	100
A. W. Hutchinson, an annual subscriber,	3
Mrs. Deborah Ingham, of Westbrook, Connecticut,	1 10
James, Wadsworth, of Tennessee, a member for life,	30
Dr. Samuel Bradhurst, a member for life,	30 25
<i>Also to constitute the following ministers members for life.</i>	
Rev. Jonathan Greenleaf, contributed by the 1st Ch. and Society in Wells, Maine,	30
Rev. Andrew Wylie, President of Washington College, by the students,	30
Rev. John F. Schermerhorn, of Middlebury, N. York, by the ladies of Schoharie,	33
Rev. Wm. A. Hawley, by the Female Charitable Society of Hinsdale, Mass.,	30
Rev. James Hughes, by ladies of the Congregation on Buck Creek, Ohio,	30
Rev. E. Fisk, by ladies of the Presbyterian Church at Goshen, N. Y.,	30
Rev. Ely Smith, by the ladies of Frankfort, Kentucky,	30
Rev. Dr. Stephen West, by ladies in Stockbridge,	30
Rev. Julius Steele, by ladies of the Congregation of East Bloomfield, N. Y.,	30
Rev. John Monteith, by the ladies of Detroit, Michigan Territory,	30
Rev. Horatio Waldo, by the Female Cent Society of Griswold, Conn.-	30
Rev. Henry Wright, and Rev. Joel Mann, associate pastors of the Catholic Congregational Society of Bristol, R. I., by individuals of the Congregation,	60
Rev. Ephraim G. Swift, by the Female Cent Society of Stockbridge, Mass.,	30
Rev. Jonathan Parker, by young ladies of the South Parish in Portsmouth, N. H.,	30
Rev. Ephraim H. Newton, by the Female Cent Society of Marlborough, Vt.,	30
Rev. Cornelius C. Cuyler, by ladies of the Reformed Dutch Church in Poughkeepsie,	30
Rev. Benjamin Mortimer, by the Congregation of United Brethren, in the city of New-York,	30

224 Resolutions of the Managers of the American B. Society.

Rev. Joshua L. Wilson, by ladies of the 1st Presbyterian Church in Cincinnati, Ohio,	\$32
Rev. Asa Basset, by females of the 1st Society in Hebron, Conn.,	30
Rev. Isaac Galvin, by ladies of the Congregational Society of Butternuts, N. Y.,	30
Rev. Caleb Knight, by the Ladies' Mite Society in Franklin, N. Y.,	30
Rev. Daniel Smith, by the ladies of Stamford, Conn.,	30
Rev. Daniel Haskill, by the ladies of the 1st Calvinistic Society of Burlington, Vt.,	30
Rev. Thomas Snell, by the ladies of North Brookfield, Mass.,	30
Rev. Wm. M'Pheeters, by the students of Raleigh Academy, and the Euterpean Society of Raleigh, North-Carolina,	30
Rev. Thomas H. Nelson, of Knoxville, Tennessee, by —	30
Rev. Hutchins Taylor, by the Wilkesbarre Female B. S., on account,	20
	\$5028 58

At a late meeting of the Board of Managers of the American Bible Society, the following resolutions were passed:—

“Resolved that Auxiliary Societies and Members of this Society, upon their application for *New Testaments*, be supplied therewith from the Depository of the Society, in the same manner that they are supplied with *Bibles* upon similar applications.”

“Resolved that the Members of the American Bible Society be permitted to purchase *Bibles* and *Testaments* at the same prices as Auxiliary Societies; and that the Members of Auxiliary Societies be permitted to purchase *Bibles* and *Testaments* at the same prices as members of the American Bible Society.

TO AN UNKNOWN CORRESPONDENT.

We have received a note signed S..... W....., inclosing a “letter from a dear friend now no more.” Both the sentiments and the language of that letter are suitable for our miscellany. We will with pleasure give it a place in our next. It came too late for insertion in this Number.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, July 18, 1818.

[No. 8.

FOR THE CHRISTIAN HERALD.

The account published in the last Number of the Christian Herald, of the state of the Indian Congregation at New-Fairfield, in Upper Canada, as given by the Rev. Christian Dencke, Missionary of the United Brethren, stationed at that place, is truly interesting. It shows that the chief object of his abode among them, as a Christian teacher, is answered. After the example of the Apostle Paul, he preaches "Jesus Christ and him Crucified," 1 Cor. ii. 2; and this gospel comes now unto them *generally*, it appears, as it did to the ancient Thessalonian church, "not in word only, but also in power, and in the Holy Ghost, and in much assurance," 1 Thess. i. 5. This will surely not be wondered at by any one who considers, that when Paul was called to preach the gospel among the heathen, he received the following remarkable commission from Jesus Christ, promising the very success that should attend his labours: "I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Acts xxvi. 18:—that he afterwards attests; "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5:—that he asserts generally "*the Gospel of Christ is the power of God unto salvation, to every one that believeth,*" Rom. i, 16: that our Lord, with particular reference to the preaching of the gospel in the manner he has directed it to be preached, Matt. xxviii. 19, 20, has given to all his servants the promise, "Lo, I am with you alway, even unto the end of the world," Matt. xxviii. 20:—and that he had previously declared, through the prophet Isaiah, "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it," Isaiah, lv. 11.

The number of Indians residing at New Fairfield, who are Mr. Dencke's daily hearers, and conform to the rules and regulations by which they are constituted a Christian community, is at present one hundred and eighty. Besides these, there are many other Indians who have been, and still are, at times, instructed by the Missionaries there, but who generally reside elsewhere.

The Indians of that town are nearly all of the Delaware and Monsey tribes. Mr. Dencke has, with the greatest diligence, devoted himself to the learning of their language, the knowledge of which he has acquired *grammatically and critically*. After his first year's abode among them he could express himself with much fluency in it, on all ordinary subjects. But for many years past, they

have considered him a perfect master of their whole speech, and have willingly listened to his sermons to them, which were always delivered without the intervention of an interpreter. It will naturally be supposed, that the facility and correctness with which he is now able to address them tends much, under God, to endear him to them, and make his labours useful. He is now about forty-three years of age. *Mrs. Dencke*, who has lived about fourteen years among the Indians, speaks their language as readily as her husband, and is very useful among her sex, particularly by the instruction which she gives in the Indian school.

Mr. and Mrs. Dencke have, from apostolic principles merely, there is every reason to believe, (2 Cor. v. 13, 15,) endured many hardships and privations among their flock, particularly during the late war, when their town was burnt, and all their property was destroyed, or taken from them. They then also lost nearly all they had among the Indians, except the clothing which they wore at the time. But they at no time forsook their congregation; they assiduously continued their instructions to them at their encamping places in the forests; and availed themselves of all the means in their power, through their influence with benevolent Societies, to mitigate their sufferings, and to promote their temporal as well as spiritual comfort. It will easily be believed, that the faithfulness, and affectionate attention to the welfare of their congregation, which they were then, in the way of God's mysterious providence, particularly called upon to exercise, was calculated to impress even the most savage hearts with respect for them personally, as well as for the gospel which they preached to them. It appears, from a series of letters since received from Mr. Dencke, that these severe trials were preparatory to that general effusion of the Spirit upon his congregation, which they now so happily experience. Oh how favoured is such a Christian church, collected from among *savages*! How must the hearts of pious Missionaries rejoice, who "as labourers together with God," after many and severe trials, are privileged, as Mr. and Mrs. Dencke now are, to be witnesses of such distinguished grace and mercy, bestowed upon those who have been so long the objects of their tender parental care!

A particular providence of God ought also to be noticed, in the circumstance of our receiving this truly pleasing account from a portion of the Delaware tribes just at the present time, when the Managers of the American Bible Society are about sending to that nation of red brethren parts of the Holy Scriptures translated into their native language. It furnishes a very pertinent and happy answer to the questions which have been raised by some persons among us: Where are the Indians for whom it is worth the while going to the expense of translating the Bible into their barbarous dialects? Who will be able, or desirous, to read the Scriptures in the tongue of the Delawares? Delawares! Yes, God be praised, there are such Indians. Behold the Indian settlement at New Fairfield, County of Kent, Upper Canada. They have been prepared, by pre-

vious instruction, to read and understand the Scriptures in their own language ; and *Mr. Dencke, their Missionary for eighteen years past, assures us they will receive the gift of any part of the word of God, printed in their own tongue, with the warmest gratitude ; and will make diligent use of it.* Besides these, many other Indians who have been taught by the Missionaries of the United Brethren, would, it is known, thankfully partake of this benefit ; a part of whom reside, under the care of the Rev. Abraham Luckenbach, at Goshen, Tuscarawas County, Ohio. Ought we not also to indulge the hope, that, as Societies for the propagation of the Gospel among the heathen are increasing among other denominations, both in number, in means, and in the energy which they display—who have sent Missionaries too among the aborigines of this country, whose labours are blessed—there is ground to expect, that similar endeavours of the Managers of the American Bible Society, agreeably to their constitution, in behalf of the Indian tribes, will be more and more called for ? But the views of the Managers on this head are fully explained in their own second annual report, which is now before the public.

It may be proper to add here, that “ the history of the Mission of the United Brethren among the Indians in North America, in three parts, by Geo. H. Loskiel, translated from the German by “ Chr. Ign. Latrobe ;” is to be had at No. 104 Fulton-street.

BENJAMIN MORTIMER.

New-York, July, 1818,

From the Religious Remembrancer.

GOOD NEWS FROM NEW-ORLEANS.

In presenting to our readers the following extract of a letter from the Rev. E. Cornelius, it is with pleasure that we prefix the Christian tribute of Mr. Larned to this evangelical servant of God. This pleasing testimony of Mr. C's exertion to promote the Redeemer's cause is from Mr. Larned's communication to the 'Board of Missions of the General Assembly of the Presbyterian Church in the United States :—

“ Rev. Elias Cornelius, acting under the authority of the Connecticut Missionary Society, had reached the city about three weeks before myself : And, conformably with a mutual understanding previous to leaving the Eastern States, had bent all his efforts towards effecting my permanent settlement. To say that his disinterested views and unwearied exertions have endeared him most strongly to my heart, would only express my individual feelings. For the rest, I will add, that if the Great Head of the church is opening for New-Orleans any prospect of moral or religious improvement, that improvement cannot fail, with those who appreciate Christian endeavour, and especially in the eye of Omniscience, to be associated with the name of Mr. Cornelius.

Extract of a Letter from the Rev. Elias Cornelius to the Editor of the Religious Intelligencer, dated New-Orleans, March 30, 1818.

MR DEAR SIR,—I have long intended to write to you, but the necessity for ministerial labour in this city has prevented me. I have never yet indeed seen a place in which a good man might not find work enough to perform. But in New-Orleans such a man will find a field of usefulness, more extensive, I believe, than any other in the United States of the same population. Its local situation, pre-eminently important in a commercial point of view, renders it equally so in its moral character; and more than this, I can say it is a field already white unto the harvest. The American part of the population are as ready to promote religious institutions as the same number of citizens on an average in any other city of the United States. This has been very clearly proved within two months past. A new congregation has been formed, and a subscription to the amount of 15,000 dollars already made for the erection of a church, the whole expense of which is estimated at thirty-five or forty thousand dollars. The Rev. Sylvester Larned, recently from the Theological Seminary at Princeton, and of whom I think it may be affirmed with truth, there is not a more worthy, a more able, or more eloquent young minister in the United States, has been invited to settle as pastor, with a salary of four thousand dollars annually. The invitation has been accepted; and I trust I am not extravagant in saying, that the fact deserves to be hailed as the signal for a great extension of religious influence, not only in this city, but in the adjoining region. It is certain, that the moral aspect of this region of our country is improving with wonderful rapidity; and when we reflect on the influence which Louisiana now has, and is destined to have to a much greater extent, from its accumulating and unrivalled wealth, it cannot but excite our gratitude to God, that he is also providing the instruments for its moral and religious improvement. There is a band of real Christians in New-Orleans; and very many, I assure you, who lend their influence and their property to the cause of religion and humanity with as much cheerfulness, and with more liberality than is usual in the northern states.

In regard to myself, I can say that I never laboured with more satisfaction, and with greater hope of usefulness, than I have the past winter in New-Orleans. The field is indeed wide, and the work to be done immense. But this I regard only as a motive to greater exertion.

E. CORNELIUS.

The following is an extract from the official communication of Mr. Larned, alluded to in the paragraph prefixed to the above letter:—

“After procuring from the Legislature an ‘Act of Incorporation for the First Presbyterian Church and Congregation in the city and parish of New-Orleans,’ a meeting of persons friendly to the object was called. From them I received an invitation to remain as their

Pastor, accompanied with the offer of a sufficient annual compensation, and a promise of erecting a place of worship without delay. With this invitation, predicated on such conditions, I signified my willingness to comply; and should I be permitted to visit New-York during the ensuing summer, I shall prepare it in the form of a call, and prosecute it accordingly before my Presbytery. A subscription has been circulated for purchasing a lot for building a church; and the present result is, that the Trustees have secured the first, at the price of \$10,000, and have a balance left of \$5000 to \$6000 for erecting the edifice. Every week, however, is augmenting the amount of this last sum. An estimate has been made of the probable expense of the whole undertaking—and, exclusive of the lot and steeple, it is supposed that \$30,000 will be necessary to complete a brick church, of the general dimensions of 90 feet by 60, more or less, and constructed, for the most part, on the plan of Dr. Mason's in the city of New-York. To such an object in this town, donations must necessarily prove inadequate; it is contemplated, therefore, to make up the final deficiency of funds by a loan from one of the banks, or from individuals, until a sale of the pews can effect a redemption of the money. Were it necessary that I should say, in many words, what the efforts in allusion will probably amount to, when they shall have ripened into some sober and certain results, I could only remark, that the prospect is at present highly encouraging. There are circumstances, however, which have a bearing on the subject by no means favourable—Among which I mention, in the first place, that any undertaking directed so decidedly as our own to the advancement of religion, cannot proceed so actively in a very *low* as in a flourishing state of general piety; in the second, that a large proportion of monied Americans here, are already enlisted in behalf of the Episcopal church; and in the third, that young men, and particularly young merchants, from whom the support of our contemplated establishment will be chiefly derived, have generally come to the city for temporary purposes, and on this account feel but a short-lived interest in its public institutions. But on the whole, I cherish a belief, reciprocated, I am confident, by the congregation as a Body, and by their Trustees, that the day has at last arrived, when a Second Protestant Church will lift its spire to Heaven! and shield our city, in something more than a natural sense, from judgments which it has too much reason to apprehend. For the present, I am accustomed to preach on every Sabbath morning at a commodious room fitted up by Mr. Paulding, a Baptist gentleman; in the evening, at the Episcopal, or as it is commonly styled here, the American Church. At the former of these places, also, I hold a regular lecture on Thursday evening; besides which, there is a prayer meeting on the morning of every Wednesday for our own sex, and of every Friday for females. As it becomes a part of my report to speak of the disposition exhibited towards the public exercises of worship, I am happy to state, that it has exceeded my most sanguine expectations. Mr. Paulding's

room, which seats about four hundred persons, is almost uniformly, and very often uncomfortably crowded; and during the afternoon's service in the Episcopal church, containing 1000 to 1100 seats, I have frequently seen persons compelled to leave the house for want of accommodations. And it is but justice to the American population, who, however little they are inclined to religion, claim a very considerable exemption from the immoralities chargeable on the city at large—it is but justice to say, that I have never witnessed more decorum of conduct, or more solemnity of attention, than I have found among them on every occasion of worship. From a determination which I long since formed, and to which I have rigidly adhered, of preaching the truth, without withholding, abridging, or embellishing the severest doctrines, I have experienced less difficulty than I expected. And I rejoice in an opportunity of saying, that four or five instances of serious inquiry have occurred, as if to prove, on the part of God, that it can never be necessary for the good of His Church, to halt between two opinions in the pulpit.

From the Religious Remembrancer.

MEETING AT DELHI.

In former numbers of the Remembrancer, we presented to our readers some account of an interesting meeting of Hindoos, at Delhi, to read the Sacred Scriptures; in addition to which we doubt not but the following letter from *Anund Messee* to the Rev. Mr. *Fisher*, and also the extract of Lieut. Macdonald's letter, will afford pleasure.

ANUND MESSEE'S LETTER.

Delhi, May 12, 1817.

“Oh! Father of my religion! reverend Sahib! may Anund Messee's respectful salutation reach your presence! The account of my proceedings is as follows:—

“With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these few resided I preached to them the word of the blessed Christ: and they, on hearing this word of Jesus, were filled with joy, as having found God. They all showed me great love, and exclaimed ‘You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn.’ I showed them Mr. Corrie's Translation of the Church Liturgy, which some of them copied; and they told me that after the rain, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of Sacrament and of Baptism: in answer to which they replied, ‘We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we

are willing to conform, but not the Sacrament, because the Europeans eat cows' flesh, and this will never do for us.' To this I answered, 'This word is of God, and not of men: and when he makes your hearts to understand, then you will *properly* comprehend it.' They replied, 'If all our country will receive this Sacrament, then will we.' I then observed, 'The time is at hand when all the countries will receive this word!' They replied, 'True!'

"I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi you will see these people."

A letter to the Secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a letter from Lieutenant Macdonald, dated Delhi, June 20, written in answer to Mr. Thomason's inquiries respecting these people.

This extract follows:

"I have conversed with Anund Messee on the subject of the interesting meeting in the Tope, near Delhi. At this season of the year you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the Word of God.

"Several of these people came to Delhi in the course of last month, for the purpose of laying a complaint before the Resident respecting some acts of oppression under which they had been suffering. Anund Messee brought them to us. Lieutenant Tompkins and I conversed with them; but their minds were so full of grievances, that at first they could speak of nothing else. We discovered however, after some more conversation, that they were eagerly desirous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had heard the Gospel, and are willing to receive further instruction.

"Every inquiry shall be made. Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains: meanwhile I will endeavour to prevail on some of the people to visit Delhi, and will acquaint you with the result."

OTAHEITE.

Extract of a Letter from Mr. Bicknell, Eimeo, dated 12th August, 1816, to the Rev. Mr. Weston, Sherbourne.

DEAR SIR,—Bless God with us, because he hath done great things for the people among whom we labour. At length superstition and

idolatry are done away, and the Areoi Society is also at an end. Their gods are burnt in the fire, and their children are saved from death. You know that where the Gospel comes with power, it always works a change for the better in man.

" Blessings abound where'er he reigns,
" And all the sons of want are blest."

I have lately been twice round this island, preaching the Gospel, and have just returned from a preaching tour round Taheite. There are about 700 people on this island who have embraced the Gospel, beside about 500 who are with us. In every district they have built a place of worship, in which they have prayer thrice every sabbath-day, and once every Wednesday. Almost every house has family worship daily, and most of the people retire for private worship (in the bushes) twice and some three times a-day.

At Taheite there are about 3000 who have turned from idols, and who now call Jehovah their God. They have built about 50 places of worship, in which they pray as they do here. They teach each other to read and write, and they learn very quickly. Many teach others the catechism. The king writes better than any of us.

At Huaheine, Raiatea, and Borabora, we believe there are nearly 4000 people who embrace the Christian religion, although they have no instruction at present, except by the books which we send them. They are frequently sending messages to us, requesting us to come and teach them.

[We are indebted to a worthy member of the Society of United Brethren for the following remarkable account of the work of the Holy Spirit in the heart of a Mahomedan Nobleman.]

Extracted from the Memoirs of the late Brother Winiger, who with several other Missionary Brethren, resided, about 30 years ago, a considerable length of time in Egypt.

One day, for recreation's sake, we entered (Brother Winiger writes) a large and beautiful garden, situated on the river Nile. The proprietor of it, an Aga, richly attired, saluted us in a very friendly manner, and inquired whether all of us were Brethren, and of one and the same religion? Being answered in the affirmative, he turned towards *me* and said: "Why dost *thou* wear a beard, and thy brethren wear none? Surely thou art a priest." He would not give credit to my assertion, when told I did so merely for convenience sake, but reiterated, "Thou art a priest; do not detain my soul! I have prayed to God Almighty that He would suffer me to become acquainted with a man who could tell me what I must do to be saved; and God has given me *this* answer—that a man would one day enter my garden, and he would tell me what I should do. *Thou* art the man; I'm sure of it; so now only speak out thy mind freely!"

I replied that it was out of my power to tell *him*, a Mahomedan, what he must do to be saved ; he might consult the clergy of his religion on this head. He rejoined, "I am thoroughly convinced that myself, as well as all the followers of Mahomet are not walking in the right way. There must be a something else whereby we are saved, and thou must tell me in what that consists." He added, "I am well aware, that our conversation will be death to us if the news of it transpire ; however, do not fear, thou art dealing with an honest man—the secret shall not escape my lips !" While he spoke this he was so much affected that myself was also sensibly moved by it.

"Well then," said I, "I will tell thee what a *Christian* must do to be saved."

He now conducted me under the shade of a fig-tree, saying, "Come, thou man of God ; here, where I have prayed to God so often, thou shalt tell me what I shall do !"

During silent aspirations to my Saviour for his aiding grace, I gave this ignorant man a concise account of Scripture history till to the crucifixion and ascension of our Lord. He listened with profound attention, and on being informed that Jesus had re-ascended up to heaven before the eyes of his disciples, he raised his hands towards heaven, exclaiming, "O Jesus, thou who sittest at the right hand of God, have mercy on me ! be *my* Saviour also !" Several times he repeated this prayer, with eyes overflowing with tears ; and the Saviour of sinners deigned to grant unto this sinner, crying for mercy, a lively sensation of his peace, and a saving view of his atonement for lost human creatures. Repeatedly did he exclaim, with heartfelt emotion, "Yea, Lord Jesus, I behold thee with thy wounds ; now I am permitted to call thee *my* Saviour too !" During this interview myself was also pervaded by a happy sensation of the gracious presence of Jesus.

Next morning, before daybreak, this Turkish gentleman appeared with a numerous retinue at the door of our house, which at the first greatly disconcerted us. I ran up to him, inquiring "What art thou about, to fetch so many people along with thee ?" He replied, "These are my *mamelukes*, (or slaves.) They are ignorant of the matter, and have received orders to await my return in the street. I could endure it no longer without seeing thee and thy brethren, and have not slept a wink all last night for joy." We had a very agreeable conversation with him, and conjointly returned our grateful acknowledgments to the Lord for the mercy he had shown unto him.

As long as we abode in Egypt this Turk remained faithful to the Lord."

CONVERTED MONGOLIANS.

From the London Missionary Chronicle of May last.

The Rev. Isaac Jacob Schmidt, of the Church of the United Brethren, and Treasurer of the Bible Society at Petersburg, has

transmitted to the Elders' Conference of the Unity a very remarkable account of the manner in which the study of the gospel of St. Matthew was, under the Divine blessing, made the means of conversion to two Saisangs (nobles or princes) of the Mongolians. The account is as follows:

"Having finished printing the first edition of the gospel according to St. Matthew in the Calmuc language, copies of it were sent to Siberia, to the civil governor of Irkutsk, Nicolai I. Treskin, a counselor of state to his Imperial Majesty, which he most judiciously directed to be distributed among the Selenginskish Mongols and the Chorinian Burats.

As the above mentioned governor, on distributing the translated Gospel, had required an opinion of the Princes of these people respecting it, they took all possible pains to understand its contents; which proved a very difficult task, as the Calmucs have a new, improved, and much more distinct manner of writing, invented by Arran Dschimba Chutuktu, but formed after the pattern of the Mongol letters; whereas the other Mongol tribes have retained the ancient characters, which have also been the original of the Mandshurish letters.

The commission to decypher the Gospel was now given to two Saisangs of the Chorinian Burats; who so diligently applied themselves to the work, that they were soon enabled generally to explain its contents to their superiors. This excited so much curiosity, that the Head Lama of the mongols, and the prince of the Chorinian Burats, each among his own people, of their own accord, made a collection amounting to upwards of 11,000 rubles, (550*l.*) which they placed at the disposal of our Bible Society, on condition that the Gospel of St. Matthew, and, if possible, other books of the New-Testament, might be translated into their language, and printed in their characters.

This gave occasion to several conferences, to consider how their wish might be complied with; and, at length, the matter being referred to a sub-committee, of which I was appointed a member, I proposed to send for one or two learned Mongols or Burats, to undertake the work; which being unanimously approved, Prince Galitzin sent a requisition to this effect to the civil governor at Irkutsk.

The choice of the Chiefs of the Horde fell upon the two Saisangs who had been already employed. The elder is called Saisang Nontu, chief of the tribe of Chuwahshay, of about 3000 males; and the younger, Saisang Badma, chief of the Charnagay tribe, having above 3000 males.

The two Saisangs soon set out from the Chinese frontier for St. Petersburg, and arrived here in the beginning of December, 1817. Passing through Moscow, they had the honour to be presented to the emperor, who encouraged them, in the most condescending terms, to proceed in the work. Here the Bible Society furnished them with a suitable lodging; and the care of them was committed

to me. They likewise brought recommendatory letters from the upper chiefs to me, expressing the great and anxious concern which they felt for the welfare of the two Saisangs; and declaring that they were the best and most sensible men among their people.

Having regulated their affairs in their new station, they commenced their labours with unbounded zeal. Before they began their translation they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

Here appeared the work of the Spirit of God, by the power of the gospel. They listened with silent attention: their countenances became serious: they gave no particular signs of approbation; but said, in a solemn tone, full of gentle emotion, that they now understood it. They visited me twice or thrice a week, always bringing their work with them; and at each visit I perceived their progress, not only in the knowledge, but also in the personal application of the gospel. The work of the Spirit of God in the hearts of these men having originated altogether with Himself, I left the whole entirely to Him, without intermeddling in the least.

I noticed with delight their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy laden to come unto Him, and promising to give them rest. They were also forcibly struck by His parables; among others, by that of the householder who hired labourers into his vineyard, giving to those who came in the evening the same wages as those received whom he hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the Gospel shall be preached, *for a testimony unto all nations*, made a deep impression upon them. Some time ago they related, without any suggestion on my part, that whenever they prayed to their gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time they spoke as follows:—"We have been zealous followers of the doctrines of Shakhshamuni, and have studied the books containing them attentively; but the more we studied the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus we observed the reverse: for the more we meditate on his words, the more intelligible they become; and, at length, it appears as if Jesus himself were talking with us." Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25, occurred during my conversation with these men. It would be taking up too much time to enumerate them all.

I had frequently remarked that there seemed to be something upon their minds which they were on the point of disclosing; but

that they always suddenly checked themselves, and entered upon other subjects. A short time ago they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length I broke silence, by saying: "Well my friends, what have you to say to me to-day?" Upon this, the elder of the two, after an evident conflict with himself expressed himself thus: "We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakdshamuni (the Fo of the Chinese) without finding rest. By God's mercy we have been chosen to translate the gospel of his Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other; we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian faith.—What advice would you give us?" The young Saisang confirmed all the elder had said, as expressing his own sentiments.

This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit through the Gospel, and as demonstrating the power of that gospel: but I asked them if they had duly reflected on what was required of a disciple of Jesus; that Christ does not promise his followers earthly happiness and honours, but rather reproach among men; and that he calls those blessed, who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming his entire property; for that He, who, in order to redeem fallen man, in mercy offered himself as a sacrifice once forever, and who thereby purchased us unto himself by his bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to him, and half to sin and the world. The worst of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and affliction, or out of levity and indifference.

They replied, that they had well considered these things; and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead*: further, what he says of himself—*The foxes have holes, the birds of the air have nests, &c.* But

they declared that it was their firm determination to be followers of Jesus, and to share in his reproach, if that were their lot ; though they, at the same time, did not deny their wish that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable ; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the gospel, might turn to Jesus ; that they did not intend, as yet, to inform their friends of the change that had taken place with them ; in order to prevent, as much as possible, all mistakes and prejudices during their absence ; for that their nation imagined that, as soon as they became Christians, they must become Russians : (of which both they and the Calmucs have great horror :) that this idea was dreadful even to THEM, personally ; for they did not wish to forfeit their nationality. They therefore hoped that the emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the gospel ; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

I approved their plan ; but begged them to be quite passive, and take no steps on their part, but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them ; but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them ; who had begun the good work in them, and would complete it, if they only obeyed his voice in all things ; and who would find means to remove all external difficulties, if it were his will.

After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian faith. These conversations gave them great pleasure : but they inquired, why I had not told them all this sooner. I answered : " You are, as yet but babes in Christ ; and, with such, the pure milk of the gospel agrees best : as you grow in grace you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again ; if we neglect doing this, we may indeed become learned divines ; but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be in your own country.

Before I conclude, I will add a few words concerning their translation of the Gospel according to St. Matthew, in the Mongol language.

According to my insight and knowledge of the language, their translation is the best that can be procured. No European could have executed it so well ; nor will any one be able to do it for a long time to come. These persons are not only most profound scholars in their vernacular and learned dialects, insomuch that they could explain the meaning of many words and phrases to me in a way in which I have sought for in vain among the Calmucs ; but they are well versed in the language of Thibet, and can read the Thibetan characters with as much ease as the Mongolian. They immediately understood me when I spoke Calmuc with them ; but, in the beginning, I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables.

I conclude my report with a fervent wish that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my brethren and sisters to whom the extension of the Redeemer's kingdom is precious. The harvest in the immense regions of the Russian Empire is truly great, but few, very few are the labourers. Surely the fervor which fills my soul, while I am writing this, will likewise inspire those who read the report.

I. J. SCHMIDT.

St. Petersburg, March 7, 1818.

MISSION AT MADRAS.

From the Missionary Chronicle, May, 1818.

Extract from the Journal of Mr. Knill, Madras, August 21, 1817.

This day a learned and interesting Brahmin called upon me. He converses fluently in four languages. Our conversation was on religion. I followed him, but he took shelter in all the old subterfuges of his forefathers. I found I could not do any thing with him. I felt very much for him. We drew closer together, our discourse was applicatory—we approached the dying bed, and stood on the threshold of eternity. I told him my views of myself as a sinner, and on whom my hopes were built for eternity—the tear started in my eye—he perceived it, his eye rolled, his lip quivered. I kept up the application. He shook : I said, What will become of your precious soul ! O Sir, your soul, your precious soul ! You have no atonement, you know nothing of a satisfaction suited to the character of Him whom we have offended. Jesus Christ alone can make atonement. He has made it, and obtained eternal redemption for all that believe. O friend ! think of this, I beseech you. His countenance was altered. I was astonished and delighted, yet knew no further. A gentleman entered, and our conversation ceased. I left him, but pray that God may never leave him. He is a most interesting man. My heart

glowed even to rapture while I told him of Jesus Christ my Lord, and I should not regret coming to India, if it had been only to tell this man of Him whose blood cleanseth from all sin.

From the Boston Recorder.

MAINE MISSIONARY SOCIETY.

The annual meeting of this Society was holden June 24, in New-Gloucester.

The report gave a very interesting view of the operations of the society the last year. It was highly gratifying to the society as well as to the spectators, to hear from the missionaries themselves, accounts of the success of their labours in different places. At Bethel a very considerable revival crowned the ministry of Mr. Hilliard, who was employed as a missionary for some time in that place.

The receipts the present year amount to about \$1700 exclusive of considerable sums expected from the towns on the Penobscot river, which were not represented on account of distance. Capt. Ladd, of Minot, gave, himself, \$30, and Mr. R. Cobb, of Portland, \$50. While the members of the Society were happy in hearing of the success of their missionaries, they could not but be deeply affected with the cries of numerous fellow Christians, scattered through the wilderness, who are hungry and thirsty, and cannot be supplied. The Society, which at its commencement, was like a little stream, scarcely perceived, winding its course through the forest, has now become a powerful river. But the operations of this Society increase the applications for aid. Those who taste of her waters desire to drink again, and, like the woman of Samaria, bring others with them.

The officers of this Society for the ensuing year are the following:—Rev. Kiah Bailey, *President*—Rev. Eliphalet Gillet, *Cor. Secretary*—Rev. David Thurston, *Rec. Secretary*—Hon. Ammi R. Mitchell, *Treasurer*.

The missionaries will this year be instructed to establish Sabbath Schools wherever they labour, and to encourage stated meetings on the Sabbath, and the reading of suitable sermons when they are gone.

SUNDAY SCHOOL ANECDOTES.

A few days since, a young man, about 19 years of age, called at the British Consul's office, in New-York, and made himself known as one, whom, but a few years before, the Consul had taken into his own Sunday School, in the North of Ireland, as a poor, little, helpless, wretched outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears.—No father owned him for a son. But the Sunday School was to him as a father, and a mother, and a sister, and a brother. The precepts of religion and

morality which he learned there have stricken deep root into his heart, have blossomed in beauty, and are now ripening into an abundance of fruit. He poured into the Consul's lap more than a hundred dollars, the little earnings of his bodily toil in this land of liberty, this asylum of affliction, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow."

*Extract of a letter from the Rev. Justin Parsons, dated Pittsfield,
June 20, 1818.*

"I have opened six Sabbath Schools, (viz.) one in Pittsfield, two in Stockbridge, two in Bridgewater, and one in Hancock. In the whole there are about 500 scholars. In Pittsfield, where it was first set up, it begins to have some serious effects. The following anecdote may serve to illustrate the happy effect of these schools on the minds of children. Two little boys came to a blacksmith's shop to get work done; while the smith was doing the work he noticed the boys engaged in conversation the outside of the shop; he listened and found they were conversing on the deity of the Saviour. One says, Mr. — says, Jesus Christ is not God, only a creature." The other replied, "the Bible says he is God." (then run over the texts he had learned at the Sabbath School) now says he, "*which shall we believe, Mr. —, or God?*"

Monthly Extracts from the correspondence of the British and Foreign Bible Society, for April, 1818.

FROM CHARLES STOKES DUDLEY, ESQ.

Haddenham, near Thame, January 31, 1818.

SINCE my last of the 3d instant I have been engaged in forwarding the design of the Society in Lancashire, Warwickshire, Northamptonshire, Oxfordshire, and Buckinghamshire. I have had ample cause for humble gratitude to Him whose blessing has manifestly descended on the work.

It will afford the Committee pleasure, to learn that the interest excited in the important district of Liverpool and its vicinity, has extended to Manchester, Warrington, Chester, and other places, wherein measures are already adopting for the establishment of similar Institutions.

The Committee of the Liverpool Auxiliary Bible Society has been sub-divided into eight District Committees; one of which, composed of gentlemen connected with shipping, was specifically attached to the *Marine* Department. The deficiency of means for supplying sailors, resorting to the *second* port in the empire, with the Holy Scripture, had strongly attracted my attention; and it became an immediate subject of care, on the organization of the

Committee. In furtherance of this object, a general meeting of ship owners, captains, and sailors, was held in the noble Marine School, on the 13th instant, James Cropper, Esq. in the chair; which was highly interesting, and rendered still more so by the unexpected address of a *blind* sailor, who, in a touching manner, declared, that "no one was more suitable to second a motion for supplying seamen with Bibles, than a sailor who had been mercifully brought to a knowledge of the Bible, by the loss of sight!"

On the 20th I attended the public establishment of the *Northampton Ladies' Association*, in the County Hall, which was crowded to excess: Lady Althorpe has accepted the office of Patroness, and Lady Euston that of President, of this Association: and I anticipate the formation of several new Societies in that County.

On the 23d I attended two most interesting meetings at *Worton*, when a regular Female Association was established. The Committee will better appreciate this comparatively humble Society, when I say, that it embraces *fifty-six* villages within a circle of fifty miles, of which Worton is the centre. The zeal, cordiality, and christian animation with which the *peasantry* enter into the cause is truly delightful. A venerable old man, whose head was white with age, as he grasped my hand, exclaimed: "We have sent you 50*l.*, Sir, to buy Bibles for those poor foreign creatures; but we hope to do a great deal more this year. We have had *two thousand* Bibles and Testaments ourselves, and now we must think more about those poor folks abroad, whose souls are of as much consequence as ours." And *what* is it that has excited this fine, this generous, this British, this *Christian* spirit throughout the country? The simple, single, but majestic design to place the Sacred Volume of inspired truth in *every* hand.

On the 24th I met, by special invitation, the Committee of the *Oxford Ladies' Association*. The Countess of Jersey has become Patroness, and Lady Lock, Treasurer of the Association, which is proceeding with consummate prudence and vigilance. They have already about 1100 subscribers, and collected nearly 50*l.* in the first month.

Proceeding into Buckinghamshire, on the 27th instant, I attended the first public distribution of Bibles and Testaments, by the *Aylesbury Ladies' Association*, of which the Countess Nugent is Patroness, and Lady Mackintosh President. The meeting was held in the great County Hall, which was completely filled. This Association is proceeding most prosperously.

On taking a survey of the Auxiliary, *two* Branch Societies, and *eight* Ladies' Associations, which now ornament the Vale of Aylesbury, I rejoice to behold all flourishing, proceeding with regular and harmonious order, and productive of the happiest effect.

Extract from a Speech of the Right Reverend Johann Wingard, D. D. Bishop of Gothenburg, delivered at the Annual Meeting of the Gothenburg Bible Society, March 31, 1817.

ANOTHER year has elapsed since we last assembled at this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny which affected all their proceedings, the perturbation of mind, the agitation, when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in most parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although in the conflict between truth and unbelief, the success has varied, yet, He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, "the sword of the Spirit," which is, "the word of God."

In all parts of the earth, the most active exertions are carried on for making known the counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord."—For, "He is worthy to receive the praise, and the power, and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end: secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in *this* cause, which is in a peculiar manner the cause of God and our neighbour, it might be assumed, that the admonition of a mortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will probably be the last he shall ever be indulged with? I am become old, and

satiate with living ; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work ; and, although my age has precluded me from the active labours of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children ; and that, through your charity, it may be plentifully distributed among your brethren and sisters in Christendom. O may you, and, through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

From the Monthly Paper containing the Business of the Committee of the Russian Bible Society, at their Meeting, December 20, 1817.

THE desire after the reading of the word of God is increasing day by day. Poor people are incessant in supplicating us to let them have the Bible gratuitously ; and when they have received a copy, are unable to express sufficiently the high sense they entertain of its value, and their gratitude for the gift. A Bailiff at Ranenburg, writes, " I am now completely happy, and enjoy the hours of leisure from business in the circle of my family, by partaking of the delightful food which the reading of the word of God affords me. May the merciful God grant, that this seed may spring up in me, and my children, and bring forth heavenly fruit."

A peasant in the government of Saratoff, writes, among other matters, as follows :—" The gift of the Bible is to me an invaluable treasure, and my soul quenches its thirst from the fountain of eternal life just as the parched earth is refreshed by the rain from heaven.

The correspondent of the Society in their branch at Keiff, in a letter full of joyous feelings at hearing of the progress of the Russian Bible Society, expresses himself in the following terms : " What pleasure must it afford to that pious Association, to behold well organized Societies spreading over continents and islands, among cultivated nations in populous districts, and among wandering tribes ; in countries near to us, on which the light of the Gospel has long shone ; and in the most remote ones, which have not yet beheld a single ray of that light ; among men whose minds are cultivated by science, as well as those who have not had an opportunity of obtaining such knowledge for the improvement of their intellectual faculties ! What joy must they not feel on observing, that among these various classes the word of God is dwelling rich-

ly—that evangelical doctrine begins powerfully to impress the mind—that the law of the Most Holy converts the soul ;—and that the will of our Heavenly Father is the rule of our life, thoughts, and actions ! The blessing of God is, in truth, conveying saving health unto all nations. Thus the inspired prophet of old, foreseeing the establishment of the kingdom of Christ, exclaimed, “The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our Lord !”

“As the root of the Bible Society is holy, its branches will be holy also. This pleasing prospect excites in our minds the hope, that, with the assistance of the grace of God, every father of a family, firmly grounded in faith and love for the word of God, will soon be able, surrounded by his children, who wait for his edifying lessons, to begin them by saying ; “Come, ye children, hearken unto me, I will teach you the fear of the Lord.” May the Lord soon grant the accomplishment of this hope to the heathen, who, wandering in the darkness of ignorance, have not yet come to a knowledge of the truth, nor listened to his gracious voice !”

From the Report of the Proceedings of the Rendsburg Bible Society, to the end of January, 1818.

The Rendsburg Bible Society, organized on the 1st of March, 1816, still pursue their course without interruption ; and are bound gratefully to acknowledge, that the Lord has blessed their feeble endeavours with success. They have great reason to deplore the loss of a noble Patroness, the Countess Julia of Reventlow at Emkendorf ; who, at the close of the year 1816 terminated a life full of suffering, but wholly dedicated to the promulgation of true Christianity. Although this now glorified saint groaned for many years under the burthen of disease, and had to struggle with unutterable bodily pain, her spirit was active to the last moment of her existence, and her thoughts were constantly fixed on the one thing needful. Her capacious mind entered with wonderful activity into the great cause of the diffusion of the word of God, and promoted, even from a sick bed, by her example, and unabated energy, the diffusion of the Holy Scriptures to such a degree, that she has erected a lasting monument to herself in the hearts of all who are friends to the divine word, and has brought forth fruit which will remain. However great this loss is to the Rendsburg Bible Society, it would be an act of injustice, were they not gratefully to acknowledge, that, during the last year, many warm friends of the Bible cause were found ready to co-operate in its furtherance, by donations or annual subscriptions. Some small associations have taken place in Jevenstedt, and Flasmoor, and the clergy in several

parishes have united with the school-masters to investigate the actual deficiency of Bibles, and to supply those who might be desirous of possessing them.

From the Rev. W. A. Voppel, Counsellor of Consistory, to the Reverend Dr. Schwabe.

Eisenach, January 27, 1818.

The assembly which met in the Town Hall, for the purpose of establishing the Eisenach Bible Society, was very respectable and numerous. The chief men of the town and the neighbourhood attended. Our General Superintendent addressed the meeting, explaining the nature and importance of the object, and warming their hearts in its behalf; after this I reported what had already been done, directed the attention of the audience to the great want of the Scriptures in our country, and encouraged them to sign their names as subscribers and benefactors to the Society. This was immediately done, and not one of the persons assembled declined. The Honourable Privy Counsellor, Von Goechhausen, was chosen President, a nobleman of much zeal for the good cause; but, as his great age begins to weigh heavy on him, our worthy, vigorous, and very active General Superintendent was attached to him as Vice-President. All the members of the Committee are not only men of great respectability, but also animated by an ardent zeal for the important object. Thus, at length, the work has been brought about, which for years I have been labouring to accomplish. The day of the establishment of our Bible Society proved a great comfort to my mind; I know the importance of it to my country, as I am acquainted with the spiritual wants of the people, *and their desire after the word of God.* Very many among us are destitute of this precious book. A few weeks ago I inquired in our school, and there were 60 children whose parents had no Bible in their possession, much as they want it for their instruction. I am daily applied to, both personally and by letter, for copies of the Scriptures. The blessing of the Lord evidently rests upon the money you intrusted to me; I am continually receiving some addition to it from one quarter or another: thus, for instance, our funds were increased by the produce of a discourse which I delivered on the occasion of the bringing in of the first fruits of the harvest, which enabled me not only to distribute a number of Bibles, to children and adults, both in the town and in the country, partly gratuitously, partly at a very low rate, but also to present the grown up children of the working School of the Ladies' Association with a Bible each, on the day of the Jubilee of the Reformation, and to make a donation of a number of Bibles to a newly established Free School for the poor.

From a Correspondent in a Catholic Town in Germany.

February 6, 1818.

Last month we had to cope with a fresh class of applicants for New Testaments; namely, the soldiers, who were eagerly demanding copies, which, they said, they had such excellent opportunity of reading in their leisure hours in the barracks. No less than 200 applied in the course of two days. We had at that time no stock of bound copies, and yet were much concerned lest delay should cool their zeal, when, at the very instant, there arrived from Professor Von Ess, several packages, containing 150 bound copies of his New Testament, for which we had not previously made any particular request.

We likewise have profited by opposition. From every quarter applications are making for Bibles. People are desirous to know what may be contained in the *forbidden Book*, and many are made acquainted with it through their curiosity. The Jews likewise request copies, and we have dispersed to them upwards of fifteen. A Rabbi, whose attention I directed to the sermon on the Mount, causing him to observe the greater purity of the moral precepts contained in it, in comparison with the letter of the Old Testament, ran joyfully away, holding his finger upon the chapter, full of zeal to communicate this discovery to his disciples. May the Lord bless the scattered seed.

From a Correspondent on the Borders of Switzerland.

January 25, 1818.

SEVERAL young Catholic clergymen are zealously engaged in the distribution of the New Testament. One of them could not rest till every family in his parish was provided with a New Testament; part of the number he paid for out of his own purse.

From the Reverend William Milne.

Malacca, December 27, 1816.

HAVING obtained permission to open a weekly lecture for the benefit of the Chinese, in the Temple of Ta-peh Kung, the place is sometimes full; and it would, I think, be gratifying to the members of the Bible Society to see half a dozen New Testaments taken out, and opened in this idol's temple by the heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world! How important its assistance to Missionaries!

The Epistle from the Yearly Meeting, held in London, by adjournments, from the 21st of the fifth Month, to the 30th of the same, inclusive, 1817. To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

The love of our Heavenly Father has prevailed in this our annual assembly. It has united us in the fellowship of the Gospel, and has extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is for ever immutable. Notwithstanding our own infirmities, and the discouragements which surround us, we have felt the consoling persuasion that the Lord is still mindful of us. He who hath blessed us and our forefathers with many tokens of his Divine regard, is yet waiting to show himself gracious; and by the Spirit of his Son is calling us to purity of heart, and to holiness in all manner of conversation. May we then consider the sacred duties which devolve upon us as Christians; the awful responsibility we are under as to a right use of all those gifts and talents with which we have been intrusted; and the necessity of becoming a more spiritually minded people.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine whether they are sufficiently solicitous to improve that portion of this day which is not allotted to the great duty of meeting with their friends for the purpose of Divine worship. To those who are awakened to a due sense of the eternal interests of the soul—and oh! that this were the case with all—we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength both at these and other times, from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that he would bless them to their comfort and edification; and from perusing the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance will not be withheld.

Those of the class whom we have just been addressing, may sometimes feel that their faith is low, when about to attend their meetings in the course of the week, it may be, under great outward difficulties. These sacrifices of time, and opportunities of withdrawing from worldly cares, have been blessed to many: they have proved, in seasons of deep trial and discouragement, times of refreshing

from the presence of the Lord. The waiting, dependent mind has thus been enabled to put on strength to persevere in the Christian course; and under the pressure of many troubles and perplexities, to experience an increase of faith in the merciful and omnipotent care of our great Creator. Be encouraged then, dear friends, not to neglect your meetings, however small; but to believe that by a diligent attendance of them, and a right engagement of mind therein, you will be strengthened to fill up your stations as faithful and devoted Christians.

In a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also be turned in gratitude to God, who thus liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray."

In our last year's epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tenderly both for the near relatives of these, and for their creditors who have suffered through them. In advert- ing to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. At all times, but more particularly in the present depressed state of trade and commerce, it will be very useful for friends frequently to inspect into the state of their own property, to keep their concerns within proper bounds, and so to confine their wants within the limits of Christian contentment, that should any unforeseen reverses be experienced, they may look back with feelings of conscious integrity. And we would especially recommend to friends of discrimination and sound judgment, in kindness and love to watch over their brethren for good. Great advantages would result from early, repeated, and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

Our sympathy is much excited for those, who after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those

limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demands that none, when they have it in their power, should rest satisfied until a just restitution be made to those who have suffered by them.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received epistles from all, except one, of the Yearly Meetings on the American continent. From these we observe with pleasure, that besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow-men.

Dear young friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the Heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will from their own experience know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming Love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the Truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine counsel, come to know an establishment in that faith which giveth the victory.

And, dear friends, you who love the Truth, and who are in the vigour of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be employed, in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his disposal, and, under his sacred guidance, to become devoted to the support of his cause.

May our dear elder brethren and sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer, endowed with capacity to trust in God. May they receive that Divine

support which will enable them acceptably to endure the remaining trials of time ; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting—Farewell.

Signed in and on behalf of the Meeting, by

WILLIAM DILLWORTH CREWDSON,

Clerk to the Meeting this Year.

FOR THE CHRISTIAN HERALD.

Letter from a Friend—ON RUINS.

June 25, 1809.

We have often, my friend, conversed together on the effects of ruins on the mind. We have felt that chilling sadness which steals upon the soul when we have seen the proudest structures of human art, and the noblest efforts of human genius, alike subject to decay, alike destined to oblivion. With what melancholy sensations have we viewed the towering grandeur of *Palmira*, now mouldering into dust ; and the beautiful ruins of *Balbec*, now encumbering the plains which they once adorned. When we behold all that elegance of ornament which wealth could purchase or luxury desire, which art could form, or genius could invent, the unheeded subject of a decay so complete, of a ruin so universal, must not pride go out, and ambition stand appalled ? But, my friend, a nobler monument than *Balbec* or *Palmira* boasts, is fallen. 'Tis Man ! Man, the workmanship and device of *Him* who formed and governs nature. If we weep that human magnificence must yield to decay, why should we pass unheeded by the grave of man ? 'Tis here, my friend, the honour, the wealth, and the glory of this world have retired, "to feed the worm and moulder into dust."—Here those who once were rolled in pomp, who once were pampered in luxury, and charmed by the syren voice of flattery, must sink together. Where are the *triumphal arches* of conquerors ? where the *statues* of heroes, and where the *palaces* of kings ?—Tumbled to the earth by the rude hand of time, or hastened to destruction by the promiscuous pillage of modern barbarians.—But where are these heroes, conquerors, and kings ? Why should they desert these former scenes of their luxury ? Why forget these proud memorials of their honour ? Alas ! they as well as their monuments of grandeur, *sleep in Oblivion's tomb* ! Their dust is wafted on every breeze, and the incautious foot of every stranger violates the ashes of the illustrious dead ! But let us, for a moment, my friend, repair to the silent abodes of those who occupied the middle station while in life. How still and solemn is the scene. As we enter these regions of long and dread repose—how do the thousand concerns of life drop from around us, and sink beneath our care !—No marble monument designates the place of their interment ;—no proud inscription tells the world their glory—

"But o'er these bones, from insult to protect,

"Some frail memorial is erected nigh ;

"With uncouth rhymes and shapeless sculpture deck'd,

"Implores the passing tribute of a sigh."

And indeed, my friend, this common lot of humanity deserves a sigh; but not for the dead, 'tis for ourselves. Contemplating this destination so certain, this doom so awful, what heart but the Christian's does not tremble? And where are our schemes of pleasure? our projects of ambition? where is the pomp of power? and where the "insolence of office?"—These are regarded as too trivial for thought. Death, judgment, and retribution, are now the awful subjects on which our minds are employed; life is reviewed; characters are examined, and religion esteemed. A thousand pious resolutions are formed. We live indeed; but solemnity stamps new features on our very existence. These little tufted hillocks, these tombs of the silent dead, speak a language which all must hear, and which all may understand.

"Time was, like you we life possess,
"And time shall be, when you shall rest."

Yes, my friend, soon shall it be—soon shall our probation terminate—soon shall our friends be clad in the vestments of mourning, and soon shall these sad offices which we have discharged to others be performed to us. "Slow through the church-way-path we saw them borne," is the language we may apply to thousands. Do we reflect that this is our fate? and do we remember that it advances with a step as sure as time and rapid as thought?—that it is a fate which our vigilance cannot prevent, nor our efforts baffle? A consideration so solemn should induce all to action. Our world is a mighty mass of ruins. There we have seen mingled together, in one common destruction, the altars of religion and the abodes of vice, the temples of God, and the seats of human science; regal magnificence and rural wretchedness; the halls of legislators and the tombs of heroes. With this mighty collection our bodies soon must mingle—this destiny we cannot escape. But, my friend, there is one ruin more awful than all others, which we may prevent—the eternal ruin of our souls. A desolation so tremendous, yet so certain and permanent, we may prevent, but we cannot repair. Let us then arouse all our dormant faculties to vigilance. The season of repose is over, 'tis time for action. Soon shall a long repose weigh down our eyes in death—a repose from which we must awake to an endless happiness or an interminable misery. Yours, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

To the obliging attention of an estimable correspondent in Liverpool, the Editor of the *Christian Herald* is indebted for a copy of the *Fourteenth Report* of the British and Foreign Bible Society. Its contents are of the most animating description. It exhibits the zeal and exertions of Christians in various parts of the world to be greatly augmenting; and the beneficial results of their labours, to spread the word of life, furnish abundant evidence that the

work is truly of the Lord; that it is blessed with his smiles, and accompanied by his power, in accomplishing his gracious designs towards our fallen world. The increasing disposition among the Roman Catholics, not only to peruse it, but to aid in circulating it more extensively, and the desire manifested to a considerable extent by Jews, Mahomedans, and Pagans, to peruse and converse about its sacred truths, add fresh interest to the relation given of the operations of that stupendous Institution which has been so eminently instrumental in producing these blessed effects.

We have room in this number for only a few extracts from the above mentioned Report. The remainder will appear in course. We shall not observe the order in which the matter is arranged in that document, but select it in a manner deemed most suitable for our publication.

The following account is given of the distribution of the Scriptures from the Depository in London :—

Faithful to the duties of their appointment, your Committee have attended to the applications made to them from various quarters : and have distributed copies, in different proportions, to the following places :

EUROPE.

Russia—France—Switzerland—Wurtemberg—Sleswig-Holstein—Konigsberg—Neuwied—Freyburg—Hamburg—Rostock—Kreutznach—Hamm on the Sieg—Cologne—Waldeck—Madeira—Italy and Malta—Smyrna.

DOMESTIC.

Ireland—Sunday School Society—Donnegal—Hibernian Society in London, for their numerous Schools—For School-masters and others in the South of Ireland—Belfast—Ballymena—For poor Irish in London—Convicts at Sheerness, and proceeding to New South Wales—Portsmouth—German Emigrants—Poor Italians and other Foreigners in London—The Guardian Society—Society for the Relief of Distressed Seamen.

ASIA.

Isle of France—Malacca and Penang—Ceylon.

AMERICA and the WEST INDIES.

Canada—Cape Breton—Philadelphia—Demerara—Nassau, New Providence—Honduras—Scotch Colony in Upper Canada—Hayti—Barbadoes—St. Christopher's—Nevis—Jamaica—Antigua—St. Vincent's—Tortola.

The number of copies issued in this manner, and to Subscribers, &c., at cost and reduced prices, from the 31st of March, 1817, to the same period in 1818, is,

89,795 Bibles, and 104,306 Testaments ; making, with those circulated at the Society's expense, from different presses on the Continent, the total issued by the British and

Foreign Bible Society, in somewhat less than thirteen years, more than **TWO MILLIONS** of Bibles and Testaments.

The Domestic occurrences of the past year, though not distinguished by any new or peculiar features of interest, have been such as to furnish the members of your Society, and the friends to the general cause, with ample matter of congratulation and thankfulness.

The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered that the number of Auxiliary and Branch Societies in Britain alone, amounted, at the close of last year, to nearly 500, independently of Bible Associations; and that scarcely a county in the Island was destitute of one or more of these Auxiliary Establishments, it is with no less surprise than pleasure that your Committee are enabled on the present occasion to report so respectable an addition to their number.

Of those which will appear in the general List, your Committee regard it as their duty to specify, with particular commendation, "**The Merchant Seamen's Auxiliary Bible Society.**"

The object of this Institution, (which was formed on the 29th of January last in the Egyptian Hall, at the Mansion-House, London, under the auspices of the Lord Mayor, and various Noblemen, Gentlemen, and Merchants of the first consideration,) is, "to provide Bibles for at least, 120,000 British Seamen, now destitute of them:" and with so much vigour and judgment have its proceedings been commenced, that within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the Society's Agent, Lieutenant Cox; and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both the officers and men. On hearing him deliver his message to the Commander of one of the ships, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls." The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, "It is very good, very good indeed: we pay a great deal of money for God's Book in my country." And while the Captain of a French vessel was reading the Testament which he had received, his crew was observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant Seamen's Auxiliary Bible Society.

On the importance of this Establishment to the Mariners themselves, their immediate employers, and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject; and more especially by those who, from considerations of property, occupation, or

connexion, have, in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial marine.

Another source from which by much the largest proportion of additional aid to the local, and eventually to the general, interest of your Society has been derived, is the zeal so laudably manifested by the Female part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of "Ladies' Bible Associations," to advantageous account, your Committee examined the Regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable, in giving to that class of exertions a prudent and useful direction. The model suggested in the circular referred to, has, with few exceptions, and those arising altogether, it is believed, out of local peculiarities, been generally adopted; and the effects already produced encourage the expectation of the most pleasing and beneficial results.

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its Ten Associations, deserves to be particularly cited. In the production of this system of Female Auxiliaries, (to which, as well as to by much the largest proportion of these Institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley, essentially contributed,) the zeal, the talents, and the influence of more than 600 Ladies, embracing many of the most respectable and pious females in Liverpool, and its vicinity, were called into exercise under the patronage of the Countess of Derby, and other Ladies of rank. The union, harmony, and co-operative spirit which characterised the establishment of these Eleven Auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having within three months obtained 7292 Subscribers, issued 1338 Bibles and Testaments, and raised more than 970*l.*, unanswerably demonstrates the practicability of engaging Females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your Committee, (which they here repeat,) that Associations of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

[The Report thus speaks of this country :—]

IN AMERICA the cause continues to flourish; and the correspondents of your Society report, from time to time, such particulars as evince that the Scriptures are rising in estimation among a great proportion of the inhabitants of the northern division of that vast Continent and its contiguous islands and settlements.

But it is to the AMERICAN BIBLE SOCIETY, as combining nearly all the Local Institutions in one grand Association, your Committee must principally look, in order to ascertain the progress made by the common efforts in the American Union.

"The formation of this Society" (to use the language of its Committee) "was hailed as a great and glorious era in the history of the country: and its means of accomplishing the important end of its formation, have been increased with more than ordinary rapidity." In justification of this statement, it may be observed, that at the close of its first year it numbered more than 80 Auxiliaries: and how greatly that number must have increased, may be inferred from intelligence received in September last, purporting, that new Societies were constantly forming; and that the number in existence at that time was believed to exceed 200.

The desire of this National Institution to establish an intercourse of friendship and co-operation with the British and Foreign Bible Society, had been notified, immediately on its formation, by its venerable President, Dr. Boudinot, and replied to by a congratulatory letter, and a grant of 500*l.* on the part of your Society. This disposition was still further evinced, by the more particular expression of it through the Secretary for Foreign Correspondence, the Rev. Dr. Mason, on his recent visit to this country. How well qualified that gentleman was to be the medium of such a communication, those who had the satisfaction to hear his eloquent, liberal, and most impressive address, at the last Anniversary of this Society, will not need to be informed.

Your Committee were not backward in availing themselves of the favourable opportunity afforded by Dr. Mason's presence among them, to testify through him, their high respect for the American Bible Society, and the deep interest they continued to take in every measure which might conduce to its success.

In Asia, in Africa, and in America, the cause has been espoused, and continues to be promoted, with degrees of vigour and activity proportioned to the circumstances of the respective countries; and in the last of these grand divisions, more especially, your Committee feel emboldened to expect, from the newly-formed American Bible Society, a scale of operations, within the benefit of which the largest proportion of the western hemisphere shall be eventually included.

JUVENILE DEPARTMENT.

A FABLE.

AN idle weed that used to crawl,
Unseen, behind the garden wall,
(Its most becoming station)
At last—refresh'd by sun and showers,
Which nourish weeds as well as flowers,
Amused its solitary hours
With thoughts of elevation.

Those thoughts increasing day by day,
It shot forth many an upward spray,
And many a tendril band;
But as it could not climb alone,
It uttered oft a lazy groan
To moss and mortar, stick and stone,
To lend a helping hand.

At length by friendly arms sustained,
Th' aspiring vegetable gained
The object of its labours;
That which had cost her many a sigh,
And nothing less would satisfy—
Which was not only being high,
But higher than her neighbours.

And now this weed, though weak and spent,
With climbing up the steep ascent,
Admired her figure tall;
And then (for vanity ne'er ends
With that which it at first intends)
Began to laugh at those poor friends
That help'd her up the wall.

Set by and by my lady sp'd
The garden on the other side;
And fallen was her crest
To see, in neat array below,
A bed of all the flowers that blow,
Lily and rose,—a goodly show,
In fairest colours drest.

Recovering from her first surprise,
She soon began to criticise,—
“A dainty sight indeed!
Ed be the meanest thing that blows,
Rather than that affected rose;
So much perfume offends my nose,”
Exclaim'd the vulgar weed.

“Well, 'tis enough to make one chilly,
To see that pale consumptive lily
Among these painted folks
Miss Tulip, too, looks wond'rous odd,
She's gaping like a dying cod:
What a queer stick is golden-rod!
And how the violet pokes!

“Not for the gayest tint that lingers
On honey-suckles rosy fingers,
Would I with her exchange;
For this, at least, is very clear,
Since they are there, and I am here,
I occupy a higher sphere—
Enjoy a wider range.”

Alas! poor envious weed!—for lo!
That instant came the gard'ner's hoe,
And lopp'd her from her sphere;
But none lamented when she fell;
No passing Zephyr sigh'd “farewell;”
No friendly Bee would hum her knell;
No Fairy dropt a tear.

While those sweet flowers, of genuine worth,
Inclining tow'rd's the modest earth,
Adorn the vale below;
Content to hide in sylvan dells,
Their resy buds and purple bells,
Though scarce a rising Zephyr tells
The secret where they grow.

THE MORAL.

“LET no one think more highly of himself than he ought to think.” What a vast alteration would take place in Society if this reasonable rule were to be attended to.

Young people, at the period when they are acquiring knowledge, are very liable to self-conceit; and thus, by their own folly defeat the great purpose of instruction; which is, not to make them vain, but wise. They are apt to forget that knowledge is not for show, but for use: and that the desire to exhibit what they know, is invariably a proof of their acquirements being superficial.

Besides, like most other faults, self-conceit is no solitary failing, but ever brings many more in its train. They who are very desirous to shine themselves, are always envious of the attainments of others; and like the weed in our fable, will be ingenious in discovering defects in those who are more accomplished than themselves.

There are three things which those who are conscious of a tendency to self-conceit would do well to remember:—

First, That this fault is always most apparent in persons of mean minds, and superficial acquirements: a conceited person may, indeed, be clever, but never can become great.

Secondly, That however they may suppose this weakness to be concealed within their own bosoms, there is no fault that is really so conspicuous, or that is more impossible to hide from the eyes of others.

Thirdly, That it is highly offensive in the sight of God; and wholly inimical to moral and religious improvement.

Now, is there any gaudy weed who would fain become a sterling flower? Let such be assured that this wish, if prompted by right motives, and followed up by sincere endeavours, will not be in vain. But let it be remembered, that such a change can never be effected by merely adopting the colours and affecting the attitudes of one. This would be but to become an artificial flower at best; without the grace and fragrance of nature. Be not, then, satisfied with imitation; which, after all, is more laborious and difficult than aiming at reality. Be what you would seem to be; this is the shortest, and the only successful way. Above all, “be clothed with humility; and have the ornament of a meek and lowly spirit,”—for of such flowers it may truly be said, that, “Solomon in all his glory was not arrayed like one of these.” *Youth's Mag.*

ERRATUM.—In our last Number, page 221, 15th line, for *Rev. Thomas F. Skillman*, read *Rev. Robert M. Cunningham*.

THE CHRISTIAN HERALD.

Vol. V.] Saturday, August 1, 1818. [No. 9.]

EXTRACTS FROM THE FOURTEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

[Continued.]

Commencing with the UNITED NETHERLANDS' Bible Society, your Committee have to express their satisfaction at the vigour and cordiality with which the several establishments throughout the kingdom, (52 in number,) under this common designation, have prosecuted their benevolent object. The funds from various sources, within the first year, amounted to 33,763 florins, (nearly 3,500*l.*) and the issue of Bibles and Testaments to 4,578. Among the objects in which this Association is engaged, one is, an edition of the Malay Bible in the Arabic character. With a view to encourage a work so much needed by the Malay population of the East, who are chiefly Mahomedans, your Committee arranged for such an extension of the proposed impression as would allow for 5000 Bibles, and 5000 extra Testaments, to be placed at the disposal of your Society.

The HANOVER Bible Society, with its Branches at Osnaburg, Bueckeburg, and Aurich in East Frisia, under the Patronage of His Royal Highness the Duke of Cambridge, and several distinguished Noblemen and dignified Ecclesiastics, has proceeded in its work of distributing the Scriptures among Protestants and Catholics. Many of the latter have, notwithstanding every discouragement, co-operated with the former in this object so interesting to both.

Nearly 12,000 copies of the Scriptures had been disposed of by the Parent Society at Hanover, in November, 1817; and 2500 by the Osnaburg Branch, within the two first years of its formation. From the Depository of the former 500 copies were, by direction of your Committee, forwarded to Hildesheim and the vicinity. The want which prevailed in several parts of this district, may be inferred from the statement of a respectable parish minister; that on his first settlement among his charge, (five years before,) *not a single copy of the Bible was to be found in the village, the church, or the school.* How acceptable, under such circumstances, this supply must have proved, it will not be difficult to imagine; and your Committee could not, without emotion, hear themselves thus addressed, by the Rector of the Protestant Grammar School of St. Andrew, on receiving, for his disposal, 100 copies of the Bible:—

“Do not despise the thanks we offer you with pure hearts. This donation shall stimulate us afresh to watch over the best interests of our youths; and, by the public reading and expounding of the

Scriptures, to kindle the flame of religion in their hearts, and thereby render them truly wise and virtuous."

After such a representation, it will be heard with pleasure that a Bible Society has been recently formed at Hildesheim.

The PRUSSIAN Bible Society, under the patronage of His Prussian Majesty, consisting of the Central Society at Berlin, and various Branches and Auxiliaries in different parts of the kingdom, exhibits a gratifying spectacle to the eye of the Christian philanthropist.

The CENTRAL Society, in its third year, distributed 6000 German Bibles. The large edition of 11,000 copies will soon be completed: after which, another edition of 10,000 must be immediately undertaken, as the deficiency is said to be still very great.

In the department occupied by the THURINGIAN Bible Society, an investigation has been made into the circumstances of the inhabitants, as to their want of the Scriptures. The inquiry was, in many parts, conducted under the authority of the magistrates; and, although the most pressing cases only were attended to, the returns exhibited a demand for not fewer than 8,974 copies.

In MECKLENBURG a new and promising Bible Society has been formed at ROSTOCK. Its Committee, reflecting on the indifference to religion during the reign of infidelity, and the appearance, since the late political changes, of "a more favourable disposition towards the Christian faith, the revealed word of God, and religious worship," observe;—"We consider ourselves, therefore, as peculiarly happy, that, at this very time, we were encouraged, by the distinguished labours of the British and Foreign Bible Society, to lay the foundation of a Bible Society of our own. Providence, by wisely overruling the events of this world, appears to draw numbers to the fountain of Christian wisdom and faith; to whom we can now throw that fountain open, and invite them to become partakers of it."

The progress made by the Bible Society in the free City of FRANKFORT, on the Maine, is truly gratifying, and has drawn from the Emperor of Russia a strong testimony of his commendation and friendship.

The influence of this Society has extended to many of the neighbouring parts: and the demand for the Scriptures has increased in a degree which has surprised, and, from the narrowness of their means, even embarrassed the Managers of the Institution. "My room," says the Secretary, "was often, on Sundays in particular, so crowded with people that I was obliged to confine myself to one of the corners of it."

These applicants were, chiefly, day-labourers from Fulda, Hesse-Cassel, Bavaria, &c.; and not more desirous of the Scriptures, than sensible of their value; but, from the smallness of their earnings, unable to give more than a trifle, and some not even that, for a Bible.

In reflecting on these circumstances, the Secretary adds,—"As

the desire after the word of God manifests itself in so marked a manner in these poor people, and frequent proofs encourage us to cherish the pleasing hope that the Lord will make them rich in faith, by the communication of his word, the Committee will joyfully lend their assistance to the furtherance of this work :” nor can it be doubted, that, in this pledge, every Member of the British and Foreign Bible Society will very cordially unite.

The WÜRTEMBERG Bible Society, proceeding with that zeal and activity by which the conduct of its Directors has been uniformly distinguished, has printed 18,000 copies of the New Testament, and is expediting the proposed new edition of 10,000 Bibles. So urgent, however, have been the demands upon this Institution, that, in order not to delay their supply altogether, your Committee have ordered 500 Bibles to be furnished from Basle, at two separate times ; and added a pecuniary grant of 300*l*.

The impression made by the exertions of this Society has been extensive, and greatly conduced to the advancement of its object. Among others, the Clergy, in country places, have very zealously co-operated. On announcing their design, not only the rich, but even some of the most indigent of their parishioners, have come forward with contributions, in proportion to their respective circumstances ; and “ many who had not had a loaf of bread in their houses for weeks together, were not behind others” in offering their mites, that they might obtain possession of a Bible. The distribution of Bibles which took place on the festival of the Reformation, and of which an interesting description will appear in the Appendix, while it gratified many, must have excited, in not a few, a desire to possess this Holy Book : and as the obstacles in the way of supplying them are great, the assistance of the British and Foreign Bible Society will still be required to enable the Württemberg Bible Society to surmount them.

In the principal Bible Societies of SWITZERLAND, the zeal so often commended continues to operate ; and progress is making in each of them, though in different degrees, towards the attainment of the common object.

How truly this is affirmed of the BASLE Bible Society, at once the earliest and most active of these Institutions, may be understood by the following statement of a respectable Member of the British and Foreign Bible Society, from his own observation on the spot : “ Four presses are constantly in action for the purpose of multiplying the sacred page ; but the supply is insufficient to meet the demand. On the 18th of June, in the current year, the eleventh edition of the octavo German Bible left the press ; on the 18th of July not a copy was left. Again, on the 19th of August, the twelfth edition appeared ; and on the 30th of the same month the whole impression was disposed of.” In addition to this, an official letter from the Secretary of that Society contains the pleasing information, that, in February last another edition of 4000 co-

pies was produced ; of which, a few weeks after, scarcely 50 copies remained on hand.

Among the works in the execution of which the BASLE Society has been engaged, may be mentioned, as recently completed, an impression of 5000 copies of the *French Bible*. From the extraordinary pains which have been bestowed upon the correction of the press, it is believed that this Bible will prove highly satisfactory ; while its appearance will be found particularly seasonable during the interval of preparing the editions undertaken in other parts of Switzerland, and the South of France.

The AARGOVIAN Bible Society, at Aarau, gives the pleasing intelligence, that, by the united exertions of Catholics and Protestants, a considerable distribution of the Scriptures has been effected among the Members of both communions.

To prove the zealous and successful operations of the BERN Bible Society, it will be sufficient to state the simple fact, that its Directors have distributed 2690 Bibles, and 9048 Testaments, and have ordered a further supply of 336 Bibles, and 7350 Testaments.

The ST. GALL Bible Society had to state, at its fourth anniversary, in October last, that, from its commencement down to that period it had put into circulation not fewer than 13,696 copies of the Scriptures : and the Bible Society of the Grisons reports, that it is diligently employed in distributing copies of the divine word in German, Romanese, and Italian, "which causes great rejoicings among many of the poor."

The Bible Societies of GENEVA, LAUSANNE, BERN, and NEUCHÂTEL, have concurred in a measure which will, when completed, be likely to prove very acceptable to the French population of Switzerland in general. The measure alluded to is, the printing of a revised edition of *Osterwald's French Bible in quarto*. Towards this object your Committee had contributed 500*l.* : a grant of 250*l.* has since been added in consideration of the proposed edition of 6000 copies having been increased to 10,000.

In the mean time, supplies of the Scriptures have been forwarded to the inhabitants of the Valais, and other destitute parts ; and the President of the Lausanne Bible Society makes, in reference to his own particular sphere, the following pleasing declaration.

"Our country Clergymen perceive the blessed fruits of the Bible Society in our Canton ; and, notwithstanding the great distress in which we have been, the bread of life has been distributed to the poor."

The Bible Society established at LA TOUR, for the VALLIES OF PIÉDMONT, has distributed 150 Bibles, and 1865 New Testaments, and subscribed to the edition of the French Bible, undertaken as above, the sum of 1800 francs. The poor inhabitants of those Vallies, stirred up again by the spirit which so eminently distinguished their pious ancestors, actually come and intreat to be re-

ceived as Members of the WALDENSES Bible Society, and urge the acceptance of such mites as they are able to present.

FRANCE and ITALY have borne a part, though in very different proportions, in the great work of distributing the Holy Scriptures.

Of the Protestant New Testament by Osterwald, and the Catholic by Maitre de Sacy, stereotyped at Paris, many thousand copies have been dispersed in various parts of France. At Montauban, a large edition of the Protestant Bible, by Martin, is printing, under the direction of a very respectable Committee: of the Bible undertaken by the Bible Society at Strasburg, the New Testament is finished and now in circulation, and the Old Testament is in progress; and, in general, it appears that an increased desire is manifested in France to possess and peruse the Holy Scriptures. Your Committee think it due to the late Rev. Henry Oberlin, of Waldbach, in Alsace, to bear their testimony to that zeal by which he was urged to sacrifice his valuable life, in exertions for distributing the Holy Scriptures among his countrymen.

In ITALY, editions of the Catholic New Testament of *Martini*, without note or comment, have been printed both at TURIN and NAPLES: and many channels have been found through which copies could be circulated without impediment, and with the prospect of being very thankfully received.

In the Mediterranean a Bible Society was formed, in May last, at Malta, under the designation of the MALTA BIBLE SOCIETY. This active Institution (for the encouragement of which your Committee voted 500*l*.) has opened a correspondence with places of considerable importance, and is using every exertion to render its advantageous position conducive to the dissemination of the Scriptures along the shores of the Mediterranean, and even in the interior of Asia.

Before quitting the south and west of Europe, it will be proper to add a brief statement to what has already been said of the distribution of the Scriptures among members of the *Catholic* communion.

Of the facilities which have been found for this purpose, your Committee have already spoken: but they are compelled to admit that such facilities have not been universal.

In some of the countries of Europe, professedly Catholic, difficulties have arisen, which have caused a temporary interruption to the progress of Bible Societies, and to that circulation of the Holy Scriptures which it is their sole and exclusive object to promote. Such has been particularly the case in AUSTRIA and BAVARIA, in each of which edicts have been published forbidding the establishment of Bible Societies, suppressing those already in existence, and actually prohibiting the receipt and possession of copies of the Scriptures printed in foreign countries, though furnished only to the Protestant population.

Your Committee have, however, the satisfaction to state, that

in various parts of Catholic Germany, notwithstanding the opposition which has been made to the free circulation of the Scriptures, a wide and effectual door for their entrance has been opened. Several versions of the New Testament, executed by Catholic Clergymen, continue to be most eagerly inquired after, thankfully received, and attentively read; the more so, as they have obtained the sanction of several episcopal authorities.

In particular, the Catholic Professor of Divinity at Marburg, *Leander Van Ess*, has persevered in his illustrious career of printing successive editions of his German New Testament, and distributing them, through a variety of important channels, among the members of his own communion.

Encompassed with difficulties, he has been neither intimidated in his resolution, nor obstructed in his work.

"Never," he observes, "did I disseminate in so short a period, such a vast number of copies of the New Testament, as since the time of the late Bible prohibition; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up the fountain of living water, or to prevent the people from having free access to it."

In the course of the last autumn the Professor, though greatly exhausted by incessant exertions, undertook a Biblical tour through some of the Provinces by which the place of his residence is surrounded. "My aim," said the Professor, "will be, to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the word on the right hand and on the left." In this spirit he performed the journey he had projected, and returned from it considerably strengthened both in his determination to disperse the Scriptures, and in his means of accomplishing their dissemination.

Your Committee, regarding the circumstances of the Professor as particularly advantageous, and desirous to avail themselves of the opportunities which his zeal and activity afforded them, answered all his applications by the most liberal grants; and in the course of the year have supplied him with funds to the amount of 5000*l*.

An account of their expenditure has been regularly transmitted; and your Committee owe it equally to the Professor, and the Members of the Society, to say, that the statements have, on every occasion, been most minute and satisfactory.

The Appendix will contain a selection from the copious and interesting documents derived from Catholic sources, which attest, in the strongest terms, the value and efficacy of this intrepid and indefatigable propagator of the word of God. With his animated declaration your Committee will terminate this article.

"I shall always continue willingly to labour, with all my strength, as long as it is day, for the honour of my Divine Redeemer: to the end that he may be known more and more, and many may be saved by the word of his salvation; that his name may be hallowed,

his kingdom more effectually come, and his will be done on earth as it is in heaven."

Returning to the North of Europe, your Committee will commence their account of the transactions in that large and interesting portion of the Biblical field, by observing, in general, that the conduct of their excellent and indefatigable agents, the Rev. Dr. Paterson, Mr. Pinkerton, and Dr. Henderson, (the last of whom they have the happiness of seeing among them on this Anniversary,) has continued to be characterized by that diligence, zeal, and propriety, which justify the confidence reposed in them by your Society, and have endeared both their persons and their services to the Patrons and Directors of the Continental Bible Societies with which their labours are connected.

The DANISH Bible Society at Copenhagen, formed under the sanction of his Danish Majesty, has been occupied during the past year in printing the edition of 10,000 copies of the Danish Bible, with 5000 extra New Testaments, towards which your Society had contributed 500*l*. To this undertaking, which was to be completed in the spring, has been added a distribution of French Testaments, supplied by the British and Foreign Bible Society, among the reformed congregations at Copenhagen, and Fredericia, in Jutland. In the mean time, two promising Auxiliaries have arisen in the Island of Zealand; one in the town of Kiøge, and another in the village of Lyngtøye: the latter, in November last, reckoned among its subscribers 329 persons, chiefly in the lower ranks of life.

The SLESWIG-HOLSTEIN Bible Society has obtained a degree of support, throughout the two Duchies of Sleswig and Holstein, which has already enabled it to prove an instrument of great usefulness to the country.

It is pleasing to observe the manner in which this Society has been countenanced by the Supreme Authorities in both Duchies. His Serene Highness, the Landgrave Charles, and his illustrious Consort, Louisa, were the *first* to insert their names; next followed His Serene Highness the Duke of Holstein Beck, and his Duchess, with several other illustrious personages: and so rapidly did this spirit extend, that, at the expiration of the first year, the number of persons connected with the general Institution, or its various Branches and Associations, was computed to exceed 10,000, and has since increased to several thousands more.

At the First Anniversary of this Institution, His Serene Highness, the Landgrave Charles, who fills the office of President, delivered an excellent address, which will appear in the Appendix; and, subsequently, in a letter to the Dean of Sleswig, the same illustrious personage thus expresses himself in reference to the success of the Institution:—

"The foundation of the building has been completed: the raising of the superstructure chiefly devolves on the Clergy. The people feel a relish for real religion: they regard the Bible as its purest fountain. They ought, therefore, to be taught that the doctrines of

our Lord Jesus Christ, as laid down by himself, and salvation through his merits, are the chief points in which we are all interested."

The SWEDISH National Bible Society at Stockholm continues its active exertions for the promotion of that end to which the common efforts are directed—the distribution of the Holy Scriptures. In pursuit of this design, it is aided not only by the patronage of his Swedish Majesty, and the personal influence of the first Members of the Government, particularly of His Excellency Count Rosenblad, but also by the Prelates and the parochial Clergy of the realm.

The Provincial and Auxiliary Bible Societies have shown a correspondent liberality and zeal in the proceedings which have taken place within their respective circles.

Of these, the GOTHENBURG Bible Society, as the oldest establishment, claims the first pecification. This Society has maintained its high reputation for energy and usefulness. In a year of particular distress its Committee have been enabled to distribute more than 4000 copies of the Scriptures. Large, however, as this distribution has been, it has fallen much below the demand. This the Committee of the Gothenburg Society deplore, the rather, as "they have good reason to believe that the increased call for Bibles proceeds from an awakened seriousness in the people; which will not allow them, any longer, to do without this most important necessary of life for their souls."

Your Committee now proceed to RUSSIA: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire, and to exhibit any thing like an adequate representation of them in the columns of this Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by various newly-formed and promising Auxiliaries in different parts of the Empire. The following are the principal stations which they respectively occupy:—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimer, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bialastock, Grodno, Posen, Bessarabia, Tahanrog, Tscherskask, and Twer. In the stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions: and whether considered with respect to the rank of the places in which they are seated, the population they comprehend, or the patronage, civil, ecclesiastical, and military, they have obtained, these auxiliaries must be regarded as powerful instruments for promoting the influence and the utility of the general Institution.

Nor ought those efforts which are making on a small scale to be overlooked. For, not only whole governments, but also departments, towns, and even single villages, have formed, within

their own circles, either Branch Societies, or Bible Associations, according to their circumstances and means. Of the latter, many have been already established; and plans have been formed for multiplying their number. So greatly, in fact, has this expedient for bringing the cause of the Bible Society home to the bosom of the poor, been approved, that there seems little room to doubt that its adoption will be general; and that ere long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies: and the institution of the former be co-extensive with the establishment of the latter.

Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures, some judgment may be formed by the interesting facts—that, within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than *forty-three* editions of the Sacred Scriptures, in *seventeen* different languages; forming a grand total of 196,000 copies:—that the issue of Bibles and Testaments in the fourth year fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion:—and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages; versions were going forward into the common Russian, Tartar, and Carelian languages; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian. When to these particulars, it is added, that, within a month after the Anniversary at which they were reported, *sixteen* waggon loads of Bibles and Testaments were dispatched from the capital for different parts of the Empire, nothing further needs be said to demonstrate the effective exertions of this zealous and enterprising Institution.

As it would be impracticable to detail the proceedings of the Russian Bible Society, either as carried on at St. Petersburg, or by its Auxiliary Societies in different parts of the Empire, your Committee must satisfy themselves with subjoining, to what has been thus generally stated, a few brief particulars; referring, for more copious and distinct information, to the documents contained in the Appendix.

The progress of the Bible Society in FINLAND, under the direction of the Archbishop and the Governor-General, corresponds with the expectation which its first promise excited. While the printing of the quarto Finnish Bible is going forward at Abo, arrangements have been made for the establishment of Auxiliary Societies, and eventually, it is hoped, of Bible Associations throughout the Province, in order to render the Finnish Bible Society (the earliest establishment of the kind in the Russian dominions) more complete and effective.

The Auxiliary Bible Societies in the EAST SEA PROVINCES of Esthonia, Livonia, and Courland, are among those of the Russian

Provincial Establishments, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantages from their perusal. The several districts in these Provinces, as well as in the Island of Oesel, are rapidly covering with local Associations; and many instances are reported of zeal and liberality among all classes of people, (the lowest not excepted,) which afford "honourable proofs of their reverential attachment to the word of God, and their deep conviction of its beneficial tendency.

But of all the Auxiliary Societies, that at Moscow is (as, from the rank of this ancient capital, might be expected) the most splendid and efficient; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the Parent Society at St. Petersburg.

On the recent celebration of its *fifth* Anniversary, (which Mr. Pinkerton describes as, in point of interest and splendour, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its hereditary dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the word of the living God. "The importance of this station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water which springeth up into everlasting life. His Imperial Majesty, in consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labours, (which also renders an increase of means for transacting its business absolutely necessary,) has been most graciously pleased to present this Society with a large stone house. Thus, the good will of the King of kings towards the cause of the Bible Society, is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign, who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour, and having bound himself to this in the most solemn manner, before the face of all nations, invites to this celestial light those nations also whom Divine Providence has intrusted to his care. And thus is fulfilled that which was foretold by the prophet, 'The Gentiles shall come to thy light, and kings to the brightness of thy rising'."

In what degree these multifarious exertions have produced their intended effect, it might, in this stage of their operation, be premature very strictly to inquire. The information contained in the Appendix will, however, furnish some satisfaction on this question; and it may suffice, in this place, to observe that the zeal of Christians has been greatly stirred up; Jews have been awakened to a concern for studying the Christian Scriptures; and Mahomedans and Hea-

thens been brought to desire and peruse, in their own tongues, the sacred oracles of truth and salvation.

Among other circumstances illustrative of this statement, there is one fact, which, from its striking peculiarity, and the consequences with which it seems pregnant, deserves to be specially noticed.

The tribe of *Buriats*, inhabiting a distant quarter of Siberia, having been particularly struck with some sheets, which they had received, of the Gospel of St. Matthew, in the Calmuc, dispatched two of their native Chiefs, persons of high family, and very intelligent and inquisitive, to St. Petersburg, in order to obtain a translation of the New Testament into their own, which is a kindred dialect. On this translation they are now occupied; and such was the almost immediate effect of what they expressively called, "the beautiful sayings of Jesus," on the minds of these Heathen inquirers, that they acknowledged, when they afterwards turned to pray to their idols, as usual, they felt an internal disquietude, of which they never before had been conscious: and they requested to be more perfectly instructed in the nature of the Gospel. "What a striking example" (exclaims His Excellency Mr. Papoff) "of the life-giving influence of the word of God on the hearts of the simple, seeking after truth, though they be Heathens!"

This circumstance unites with numerous other incidents, of a similar character, to mark the present as an extraordinary era; and seems to point to the exertions in Russia as designed, in the ordination of Divine Providence, to forward the accomplishment of that prophecy which gives to the Saviour the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

Your Committee cannot take leave of Russia without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Of the former quality, a fair specimen will be seen in one of the monthly papers of business, which will appear in the Appendix. Traces of the latter are to be found in the whole system of their operations throughout the Empire. Indeed, your Committee cannot but attribute a large proportion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord which has animated all orders of the Russian people. The Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavouring to give effect to his designs for the spiritual welfare of his dominions.

"I consider" (said the Emperor, in his Address to the Moscow Bible Society,) "the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these Institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a Member of the Russian Bible Society, and will render it every possible assistance, in order that

the beneficent light of revelation may be shed among all nations subject to my sceptre."

With this declaration, so worthy of the Sovereign of a great Empire, and so consonant with the spirit of the British and Foreign Bible Society, your Committee will conclude the European division of their Report.

From the London Jewish Expositor.

The following is an extract of a letter lately received by a friend at Leeds, from the Rev. R. Cox.

"The state of the Jews on the Continent affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. After making full allowance for several instances of ignorance, bigotry, scepticism, and worldly-mindedness, it may still be added, that a spirit of inquiry on divine subjects pervades, not merely several individuals and families, but even whole synagogues; I refer to what are called the reformed Jews. At Berlin they have a synagogue handsomely fitted up and numerous-ly attended, in which the disgusting yells of three clerks are exchanged for the solemn singing of the whole congregation; an annual discourse, for a weekly sermon; a proverbial indecency of deportment, for the decorum of a Protestant congregation; and a heterogeneous jumble of prayers in an unknown language, for a careful selection of them, translated into their vernacular tongue. It is encouraging to behold so large a body of the most enlightened and respectable Jews acknowledging the necessity of a radical change among them; rejecting the Talmud as a system of blasphemy and absurdity, and confessing, that in their own houses they occasionally read and approve parts of the New Testament. Not a few profess their belief in Christ as a true Prophet, though they inconsistently decline hailing him as the promised Messiah. At Hamburg the most respectable Jews are arranging plans for a new synagogue, and have engaged an enlightened teacher, who instructs the children in the Old Testament in a most impressive manner: most of our Hebrew Tracts and Testaments have been thankfully received. Many Jews have themselves applied for them. A Jewish Burglier, at Posen, said to us, "the Lord be with you;" and added, "The majority of the Jews are evidently wrong; the reformed party attempt a Reformation by means which cannot accomplish it; and the Christian religion is, I verily believe, the only thing that can produce among us that moral change we all stand so much in need of." The observation of another Jew is equally striking: "Why," said he, "do you not impress upon Christians, that, pure and divine as their religion is, it cannot lead them to felicity unless it influences their hearts and lives. I am persuaded that a great part of the Jews would have embraced the Christian religion if Christians had manifested towards them that brotherly love and exemplary conduct which the pure and exalted principles of Christ inculcate."

The following pleasing letter has lately been received from Madras, addressed to one of the Committee.

Madras, August 12, 1817.

DEAR SIR,—The state of the Jews in India has long been the object of my attention. The greater portion of the leisure I can command from my public duties has for some time past been employed to further their interests. The deep concern you take in their spiritual as well as temporal welfare has decided me in offering to you this address. The late Rev. Dr. Buchanan, who has mentioned my name in his publications, and whose memory I respect, points in his letters from Cochin and other parts of the Malabar coast, (printed in his *Christian Researches in Asia*, which do his memory so much honour,) at once to their wants, and to their wishes. Under the impression which these have fixed upon my mind, I was filled with the desire to send the Jews who reside there, and those who are stated by him to exist in other parts of Asia, Tartary, and China, the prophecies of Isaiah and Daniel in a detached form, which he mentioned as those that would be more immediately useful. But how to accomplish this object, in India, where the Hebrew language is scarcely heard of, was a question I really could not solve. My appointment to the Presidency, however, gave me a prospect which I did not fail to endeavour to realize. An ingenious native, whose name shall be recorded with praise, Avoollanda Patter, cut the first Hebrew types ever struck in India, obtained through the means of an industrious character at this place, Mr. W. Urquhart, and succeeded beyond my utmost expectations, though by slow degrees, and I found myself prepared by the month of May last year to interest some gentlemen here to furthering the object of printing the Prophets named above, who warmly entered into my views, and offered every aid in their power. I was not aware, however, of the great travail of correcting the press, which one of them who had been engaged in printing Hebrew in England described to me as very laborious, and which would have been an almost insuperable obstacle joined to my public duties; I therefore sought for an assistant, and was fortunate enough to obtain one, a Jew from Cochin, where his family resides, a young man of about 20 years, his name, Michael Sargone. Some time afterwards a copy of a publication, I believe by the Society for promoting Christianity amongst the Jews, of which you are, I perceive, a member, and one of the Committee, containing the prophecies of Isaiah, Jeremiah and Ezekiel, to which is added the gospel according to St. Matthew in Hebrew, reached Madras. This obliged me to alter my plan, and I then proposed to select from the Old Testament all those passages which in any way related to the Messiah, and to the restoration of the Jews, and to add thereto the four Gospels, the Acts of the Apostles, the Epistle of Paul to the Hebrews, and the Apocalypse. The gospel according to St. Matthew being ready,

as requiring no selection, we began to print it off immediately. In the interim, however, I wrote for the affectionate address to the Jews (published by your Society) from the Society for promoting Christian knowledge in London, which, though against the rules of that Society to comply with my request, they fortunately sent. We have now completed the printing of St. Matthew's Gospel, but finding the work to proceed more slow than my wishes, and "the address to the Jews" being received by the late arrivals, I have determined to prefix it to that Gospel, and to distribute the two together in the first instance; this will give me time to go on with the principal plan, to enable me to effect which is one object of this address in requesting you will have the goodness to send me the whole of the New Testament in Hebrew, or such part of it as is already in print.

I need not point out the total ignorance in which the Jews in Asia exist at present, and the necessity of sending them all those little publications in use by the Society, for promoting their welfare and Christianity amongst them at home, which I shall have much pleasure in forwarding to them at Cochin. They think all Christians are Catholics, which is one reason they are not so free in their communications with Protestants as they otherwise would be, the second commandment and the prophecies being so express against the worship of images and idolatry. In addition to the importance of giving them information and instruction, you must also be well convinced that in a political point of view, to the British empire, to attach them to its interests is of great consequence. Mr. Faber has given to Bonaparte, the sum of 300,000 as the return, in 1808, of their numbers in Persia, China, and India, on the east and west of the Ganges. If this be a true statement, here is a wide field for the Society's benevolent views in this part of the world. I shall be most happy to assist in any manner that can best conduce to further those views; likewise in forming a Branch of the Society here; but we must first know the sentiments of your Society: and allow me to express a hope that this letter may lead to a mutually interesting communication on all the subjects connected with its institution. The prophecies equally relate to the return of the Jews to Canaan from the east, as from the west.

I beg of you to accept my most hearty good will and prayers for your welfare; may God continue his favours towards you to the end. Your sincere well wisher,

THOS. JARRETT.

A few Hebrew Bibles and the prophecies, with St. Matthew's gospel, mentioned above, might also be sent here, for transmission to the Jews at Cochin and Bombay, with advantage. There was formerly a college at Cochin, and there is now a school there, which however I am informed is declining for want of support.

LETTER FROM SAXONY.

The following is an extract from an interesting letter lately received by the Committee of the London Society, from a very respectable reformed minister in Saxony. We do not for prudential reasons insert names. We need not add the Committee have gladly complied with the request contained in it.

February 14, 1812.

Honoured Gentlemen,—For many years ago the sweet thought has filled my mind, to contribute something to the conversion to Christianity, by suitable means, of the ignorant, superstitious, and immoral Jewish nation. Though I found, that in Berlin, Dresden, and Dessau, and other German towns, much was prepared and done for the intellectual improvement of this nation, by learned and worthy men of their own, yet I very soon observed, that all these attempts did not stand in any connexion with Christian faith, and that these men, as easily may be conceived, though endeavouring to promote reasonableness and morality among their nation, do not at all mean to remove them from the belief of their fathers. This prevented me from entering into any connexion with friends in different towns, and persuaded me rather to work alone in my immediate neighbourhood for the cause of Christianity among this people. The place of my residence seemed to give me the best opportunity for it, as there (a particularity no where else to be found) is no school among the numerous and rich Jewish population; but all the children of the Jews, from their early years, attend our Christian schools and other places of instruction. Here, therefore, I ventured with prudence and caution to take some steps, and have since eighteen months been so happy, not through any constraint or persuasion, but merely through lively conviction, to bring over to Christianity two young persons, both of them now being gone to—, the one as a physician, the other as a lawyer. Before them, a Jewish merchant of this town was baptized, and married a Christian woman. In this manner a way is opened, and I see a pleasing and smiling futurity before me. Besides, it is very remarkable, that I often have Jewish women among my hearers, and that during the last celebration of the feast of the reformation, Jewish children had decorated themselves with medals, showing the bust of the German reformer. But one thing needful is still wanting, and that is to instil into the minds of the children and of the aged a relish for the doctrine and the life of Jesus, and to give them opportunity to read the Gospel of our Lord in the Hebrew language. This want is general in Germany. Our great personages talk much of the Jews; but they do nothing for them. With the most heartfelt pleasure I therefore lately learned from a German journal the existence of a British Society in London for the conversion of the Jews, and that this Society already had, for the better attainment of its charitable ends, undertaken a translation of the Gospels into Hebrew. I am indeed ignorant whether the labours of the Honoured Society are limited

to England, alone or extended to the whole continent. However, I am so bold, in the confidence of British magnanimity, praised through the whole world, and as my individual abilities are very small, humbly to solicit a powerful assistance in the work I have begun, provided your statutes will allow it. As my circumstances will not admit sacrifices of my own, and I however feel inclined to work among this nation to the glory of Christianity, I request the honourable Society to transmit, if possible without expense, for the present, only a small collection of the Hebrew Gospels, that I may through them operate upon the Jews in this place. I promise to myself a rich harvest, and shall not omit noticing in due time the consequences of my exertions and of British charity. With the most candid respect and love I remain,

Of the honourable British Society for the conversion of the Jews,
the most humble Servant.

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God bless the Society and its glorious work !

BOSTON JEWS' SOCIETY—SECOND REPORT.

Communicated for the Recorder.

The Board of Managers of the "Female Society of Boston and the vicinity for promoting Christianity amongst the Jews," present the following, their *Second Annual Report*.

Since the last anniversary, the proceedings of your Committee have been few. Their field of exertion is yet very limited. They have, however, the satisfaction of feeling assured, that nothing within their power has been neglected which could conduce to the promotion of the original design of this Institution. Their ardour in the cause in which they are engaged has not abated. Still are they sanguine in the belief of being the humble instruments, in the hands of Divine Providence, in assisting to lead the Jews to their Redeemer, the only true Messiah.

With great satisfaction they announce, that another Auxiliary has been added to this Society, composed of a large proportion of the ladies in Portland, (Maine,) and called the "Portland Female Association for the promotion of Christianity amongst the Jews."

It is the wish of the Directors to obtain Jewish children, whom they may take under their protection, and educate in the principles of Christianity. They have limited the number at present to two, the funds not being sufficient for the support of a larger number.

The Reverend Bishop of the Eastern Diocese has kindly acquiesced in a request made to him, in using his endeavours to procure a couple of male orphans, whose relations and guardians, through poverty, might be induced to relinquish the care of them.

In this design we follow the bright example of the parent Society in London, whose last report (a donation of one hundred of which have been received) informs us, that their schools contain upwards of seventy boys and girls. These receive not only a religious education, but are also taught in the different trades and employments to which their inclinations tend, and are thus enabled to maintain themselves by honest industry. The Society in London is guided and patronized by men distinguished in rank and fortune, and highly eminent for piety and wisdom. They have published, at great expense, one edition of the New Testament in Biblical Hebrew, and, notwithstanding this was completed only in December last, so great is the demand for it, that another edition is found requisite, and has been commenced. Copies have been circulated in Russia, India, Gibraltar, Malta, and various parts of Germany. These have been received with gratitude, and many encouraging facts afford reason to hope that they have already been productive of good. A much respected member of a Society of Friends in England observes, in a letter to the editors of the Jewish Expositor for February, 1818: "It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of a general reading of the New Testament among the Jews; the Hebrew character, which they consider as a sacred one, will ensure an attention to it that no other character in which it may be presented can induce them to pay; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened as they survey its doctrines; doctrines which, whilst they abolish the law of Moses, magnify and make it honourable."

The Society in London have encountered difficulties and disappointments, but are not discouraged by them from persevering in the work they have so nobly begun.

A spirit of interest for the present state of the Jews seems to be diffused throughout most of the countries whither this extraordinary and once favoured people are dispersed. This circumstance induces to the belief, that the time is fast approaching, when the various prophecies concerning them shall be fulfilled, and the light of the glorious Gospel shall shine into their hearts:—When they shall acknowledge Jesus Christ as their Messiah, and penetrated with a sense of their wickedness in so long denying him as their Saviour, shall implore with deep humility his intercession for pardon and forgiveness. For more than seventeen centuries have they been scattered over the known world, objects of scorn and derision, experiencing persecutions and ignominy of every description; yet always remaining a distinct and separate people, "even as a nation in the midst of a nation," suffering death rather than relinquish the religion they profess. The Jews demand our respect, they are entitled to our gratitude; let us add our exertions and

our prayers for their restoration to the Shepherd and Bishop of their souls.

To Him who has promised to hear the petitions of those who ask in his Son's name, let us address our supplications, that He will "have mercy upon them after his great goodness, and, according to the multitude of his mercies, do away their offences;" that, being "justified by faith, they may be made heirs according to the hope of life eternal."

Abstract of the Treasurer's Account.

Amount of Subscriptions,	\$269 21
Received from individuals in Fitzwilliam, by Mrs. Sabin,	28 92
Received from Portland Female Auxiliary Society,	160 75
Uxbridge ditto,	42 48
Female Cent Society in Northbridge,	14 00
Interest on six per cent. Stock,	20 28
Sum total of monies received,	\$533 62
Balance in Treasury last year,	159 79
In Six per cent. Stock, (\$500 of which is permanent fund,)	675 00
Interest due on the same,	25 72

Amount paid by order of the first Directress.

For the education of Jewish children in Bombay,	\$100 00
Premium paid on the above,	2 00
For the assistance of a destitute Jew,	30 00
For a bill of exchange transmitted to the London Society to aid in the translation of the New Testament into Hebrew,	444 44
Contingent expenses,	32 31
Total of monies expended,	608 75

Since the completion of the Treasurer's account, the following donations have been received :

From a Cent Society in North-Yarmouth,	18 50
By Mr. Ford, collected in charity boxes at the Columbian Museum,	38 00
At a Baptist prayer-meeting,	22 00
At the Baptist infant female reading Society,	20 00
From ladies in Carlisle,	11 18
From ladies in Foxborough,	30 00
From a widow in Gouffstown,	11 52
From the Female Auxiliary Society in Uxbridge,	22 40
From the Medfield Female Auxiliary Society,	21 75

From the Female Charitable Society in Wrentham,	-	\$16 00
From Dea. Eleazer Whitman, (Abington)	-	20 00
From the Female Charitable Society in Holliston,	-	5 38
From a Friend to the Jews in Cazenovia, (N. Y.)	-	3 00
<i>May, 1818.</i>		

GENERAL ASSOCIATION OF CONNECTICUT.

FROM THE CONNECTICUT COURANT.

At a meeting of the General Association of Connecticut, at Middletown, the third Tuesday of June, 1818.

The Committee appointed to take minutes of the narratives, and prepare a concise account of the state of religion, made a report, which was accepted as follows:—

Although the efforts made for the suppression of the awful vice of intemperance have not succeeded so fully as could be desired; although the Sabbath is much neglected in some places, and in a few perceptibly more than heretofore;—and although it has pleased the great Head of the Church not to bless this portion of Zion with refreshing showers, so copious and extensive as in past years;—and although we find, in the moral and religious state of the community, grounds for sore lamentation and deep abasement before a holy and sovereign God;—yet there are considerations of vast moment which should animate Christ's ministering servants to the most unabated exertions, and all Christians to the most fervent and increasing prayers and activity in the cause of Him whose interests they have espoused, and call forth the most heartfelt gratitude to the Father of mercies. In some places the Sabbath is observed with greater solemnity than heretofore. The increasing attention paid to the religious instruction of children, particularly the establishment of Sabbath Schools, a plan extending so widely and with so much efficacy, has a direct influence upon the best interests of men: a plan which we most cordially approve, and for a divine blessing upon which all good men will unceasingly pray.

With no ordinary emotions do we observe that decided support which the various charitable institutions of the present day receive from the liberality of the Christian public, and the deep interest they feel in their extension and usefulness. Nor do we permit ourselves to doubt, that these streams will continue to augment and flow with greater celerity, as the state of the world may demand.

In the heathen school established within our limits, we behold a foundation laid on which we humbly trust it will please the great Head of the Church, by the instrumentality of human means, to erect a noble edifice; we behold a light dawning, which we trust

will brighten and spread, until many pagan lands, and especially the islands of the sea, shall be cheered with its heavenly radiance, and the glorious and universal reign of Messiah the Prince shall commence.

Among the several subjects of consideration, the success of the Domestic Missionary Society claims our gratitude. Its usefulness is becoming daily more and more evident; and it is hoped that the great object of building up our waste places will excite an increasing degree of interest in the public mind.

Nor do we consider it a small matter of congratulation and thanksgiving to God, that the Asylum established at Hartford for the instruction of the deaf and dumb has been so far prospered. While all the feelings of humanity are strongly enlisted on its side, and prompt, with almost irresistible energy, to its support, the Christian beholds, in its operations, a door opened for its unfortunate subjects to assume a station, with their fellow immortals, in the intellectual and moral kingdom of God, and be prepared to share in that infinite blessedness purchased by the Saviour's blood. May the dews of heaven distil more abundantly upon this humane Institution! May it share largely in the prevailing prayers of the Angel of the covenant! And though the dear pupils cannot speak the language of men, may they be taught by the Spirit of Grace, that they may speak forever the language of angels, and of the spirits of the just made perfect!

But, above all, do we find matter of praise to the God of grace, in the revivals of religion with which, although less numerous and powerful than in some preceding years, it hath pleased Him to bless several of our churches. In some places the shower appears to have abated; in others, the rain of divine influence continues copiously to descend. In Middletown, Upper-Houses, Weathersfield, Rocky-Hill, Bethany in the town of Woodbridge, Salem, a parish in Waterbury, East-Hampton in Chatham, and Haddam, God has wrought gloriously, or is still working. In these tokens of our Saviour's presence his friends find abundant cause of gratitude, courage, hope, and prayer; nor should they be forgetful of the additional obligation which every soul brought home to Christ, and secured in his fold, lays upon them, with united hearts to ascribe to Him all the glory.

We would also observe, that in the undiminished prosperity and usefulness of Yale College, an institution founded in wisdom, watered with the prayers of our pious progenitors, and which the Son of God has made a fountain of refreshing streams to his church for more than a century, we feel that there is special cause to exalt His name.

From the accounts rendered of the state of religion within the bounds of the General Assembly of the Presbyterian Church, it appears that the interests of the Redeemer's kingdom are evidently advancing. Several of the Presbyteries under their jurisdiction have been very powerfully visited, the year past, with the influen-

ces of the Holy Spirit, and many have been added unto the Lord. Churches, under their superintendence, are multiplying as the settlements extend into that wide region on their border. Their Theological Seminary is sending forth a succession of young men as heralds of the Cross; and the general aspect of Zion is highly favourable. And it is pleasing to learn, that the General Assembly has recommended and strongly urged upon the members of their communion, to pay particular attention to the religious instruction of their slaves, that they may be prepared, in God's own time, for their emancipation.

From our brethren in Massachusetts Proper we learn, with heartfelt joy, that revivals of religion in several counties, especially that of Berkshire, have taken place; and not only the happy fruits of former ones remain, but goodly numbers have been gathered unto Christ;—that the Theological Institution at Andover is in a flourishing condition, and promises to extend its utility, already great, over an extensive field.

From the General Association of New-Hampshire we are informed, that the prospects in many parts of the State are gloomy;—that some churches are low, and some professors lukewarm. At the same time, it is evident that a gracious God hath them in remembrance. Revivals of religion, powerful, and resulting in the hopeful conversion of very considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private Christians in that section of our country. And it has been particularly noted by them that, in those revivals, God has been pleased to call in from the world the greatest proportion of converts from among those who, in their infancy, received the seal of baptism.

The church of our ascended Lord in the State of Vermont continues to flourish. The number of settled ministers is enlarging, and several churches, increased with the increase of God, are assuming additional stability, beauty, and glory. Peculiarly favoured of her Head, Zion here looks forth, fair as the moon, and clear as the sun. In two Associations, consisting of twenty-six congregations, more than twelve hundred have been brought, hopefully, to accept the crucified Saviour. And we are happy to add, that twelve or fourteen of the pupils in the College in Middlebury have been, as there is reason to hope, made the subjects of renewing grace.

On the whole, your Committee rejoice, in common with the members of this body, and all who wish for Zion's welfare, that the Christian character is rising—that Christian charities are extensively multiplying, and the spirit of Missions extending in all directions: that young men of talents and piety are consecrating themselves to God, in the kingdom of his Son, with particular reference to the Pagan world, and that the signs of the times loudly call on the Christian world to redouble their prayers and their liberality. Behold the dawn of the glorious day—that day which prophets

predicted, and for which saints have prayed—that day in which the light of the Moon is to be as the light of the Sun, and the light of the Sun seven-fold;—in which the triumphs of the Cross are to be signally exhibited from the rising of the Sun unto the going down of the same; in which the gospel, in its triumphant career, is to march the circle of the globe, and *Allalania, for the Lord God Omnipotent reigneth*, resounded from every land. Even so, come Lord Jesus, come quickly, Amen.

Approved by the Association,

ABEL FLINT, *Moderator.*

PASSAGE OF THE RED SEA.

From the London Jewish Expositor.

Extracts from a Letter on the passage of the Red Sea by the Children of Israel, in their route from Egypt to Mount Sinai.

[The Letter from which these extracts are made is thus introduced in the Jewish Expositor:

"Having some time ago in the voluminous works of the *Jesuit Missionaries*, met with many curious essays of the learned and indefatigable FATHER SICARD, written during his long residence in Egypt, with a view to the intended work on the *Antiquities of Egypt*, which he did not live to finish, I was particularly pleased with his letter on the Passage of the Red Sea, and thought much of the substance of it might be interesting to Protestant readers. I therefore drew up the following account, still retaining the form of a letter; and where any information peculiarly opposite occurred from other sources, I occasionally introduced it." The original letter is dated "*Grand Caire, April, 1780.*" "I felt a double interest in Father Sicard's account, from the high terms in which DENON speaks of his geographical accuracy; and from the frequent use of the learned Jesuit's charts, and his observations to the celebrated geographer D'ANVILLE. I am, &c.

MARY ANNE SCHIMMELPENNINCK.

Bristol, (Eng.) Feb. 9, 1818."]

I myself, in company with Mr. Fronton, took the very same journey as that pursued by the children of Israel in their departure from Egypt. My object being to trace their route, we determined, as much as possible, to choose a similar season of the year.

We sat out from Cairo in March, and, like the Israelites, precisely at the time of the full moon. Like them too we encamped at Ramesses, Succoth, Etham, and Phi-Habiroth, and accomplished the whole of our excursion with the greatest ease in three short days' journey. Judging by the number of hours in which we performed it, we concluded the whole distance to be about twenty-six French leagues. And we concluded that the Israelites might with perfect ease march every day nine leagues. This would be by no means difficult to a people habitually inured to the hardest labour, and already accustomed to hunger, thirst, and all the rigours of a hard and oppressive servitude; especially when animated by the hope of recovering their liberty. The road too is perfectly easy and commodious, and the time of year as favourable as possible: the

air soft, and the heat temperate. And in their case, being moreover freshened by the pillar of a cloud which went before and shaded them.

The first station of the Hebrews was in the plain of *Gendeli*, near a small but abundant spring of fresh water. *Gendeli* is the *Succoth* of Scripture. Besides the circumstance of its being situated precisely at one third of the way, viz. between eight and nine leagues from *Ramesses*, and close by a spring of fresh water, the word *Gendeli* in Arab signifies a *military encampment*, and *Succoth* in Hebrew means the place of pitching soldiers' tents. Here they halted for the night, and baked their unleavened bread on the little portable hearths or iron plates which form a constant appendage to the baggage of oriental travellers.

The second station of the children of Israel must have been the plain of *Ramlie*, which is distant nine leagues from *Succoth*, and eight from the Red Sea. It is the ancient *Etham*; a beautiful plain forming an amphitheatre of six miles wide, and bordered with rising hills. The body of the army pitched their tents in the plain, whilst their leaders might be commodiously stationed on the eminences. The sacred text asserts expressly, that *Etham* was at the extremity of the desert; and this exactly corresponds with the situation of *Ramlie*. In truth, on quitting *Etham* you enter a narrow defile, which continues without interruption for two leagues, and then opens into the plain of *Bede*; which may rather be called the environs of the Red Sea than the continuation of the desert.

The sacred text then proceeds to say that in the third day's march the Israelites turned back to encamp by *Migdol*. The fact is this—*Etham* is situated at the bottom of a deep sort of bay, (if I may use such an expression,) which the plain forms in the bosom of the chain of the *Torah* mountains; and which leaves no exit from *Etham* to the plain of *Bede*, but by a very narrow defile, through which a dozen men could scarcely march abreast. This defile is to the east, and goes straight on to the Red Sea. Now it would have been the height of imprudence in the army of Israel to have entangled themselves in this narrow pass; besides, one whole day would not have sufficed them to clear it. By the divine command, Moses then directed the army to turn its back on the defile, and to retrace their steps from the bosom of what I have termed the bay of *Etham*, coasting the foot of the mountain, till they should weather the promontory formed by the extreme point of the amphitheatrical chain of the mountains of *Torah*; which having done, you immediately enter a wide and spacious valley, which, after bearing a little to the north, takes a sudden turn to the east, and terminates in the plain of *Bede*; which, as I before observed, is the low, flat land immediately on the shore of the Red Sea. This circuit I myself examined on the spot, and laid it down exactly in a little map which I made to illustrate my observations, and which you will do well to consult as you read my letter. The addition which this circuitous road would occasion is just one league; so

that including this deviation, the day's journey would be only nine leagues, which is precisely the same with the two former ones. The plain of Bede, which in the Arabic signifies the plain of the *unparalleled prodigy*, extends six leagues along the shore of the Red Sea. It is terminated on the northern extremity by lofty and precipitous mountains of bare and craggy rocks; the most elevated of which is called *Baal-Zephon*; which in Hebrew signifies *Lord of the north*, or *Lord our watchman or protector*. This mountain was so called both from its northern situation as it respects the plain Bede, and from its position as the Egyptian frontier. For in this elevated height which overlooks the Red Sea below, was placed, with incredible labour, a huge and gigantic idol, called Baal-Zephon, which was adored by the Egyptians as their great protector, and as the divine guardian of their frontier. This mountain is now called *Butaqua*, which also signifies north as well as the *place of deliverance*.—At the southern extremity, and just opposed to the huge granite rocks of Baal-Zephon, the plain of Bede is inclosed by a lofty and rocky range of mountains, the most elevated of which is called *Magdalu* or *Migdol*: so called from its impregnable and elevated situation. Its present Arabic name of *Koniabe* signifies the same thing. Formerly this steep promontory was the site of a strong fortress. From the foot of this mountain proceeds a torrent of hot saline mineral water, which precipitates itself into the sea. Strabo particularly mentions this circumstance, and I am inclined to think that Diodorus meant to allude to this hot spring, when he says that those coming from the town of Arsinoe, and passing the plain of Bede meet several hot springs.

It was at the extremity of the plain of Bede, near these hot springs, that the hosts of Israel encamped, close to the sources of *Thouairecq*. This is the place called in Scripture *Phi-Hahiroth*, and which was the third station of the Israelites. The name of this place in Hebrew signifies the *Mouth of the holes*; and *Thouairecq* in Arabic signifies *gaping holes or conduits*. This place has probably been so denominated from ten or twelve little sources of salt, or brackish water, issuing from reservoirs artificially cut in the rock, but now nearly choked with sand. The plain of Bede is, as I have observed, six leagues in width. The Israelites extended the front of their army as widely as possible towards Migdol, which is the position opposite which the sea is narrowest. The Egyptians, on the contrary, marched towards Baal-Zephon, in order to take possession of that post and to prevent even the impossible chance of the escape of any part of the Hebrew army by turning up the narrow defile which winds round that mountain on the sea coast, and by a path scarcely wide enough for twenty men to stand abreast, leads direct to *Suez*, or the ancient *Arsinoe*. One view of the little map subjoined will show you that the army of the Israelites was now completely hemmed in.—Enclosed by the impassable barriers, formed of the inaccessible crags of Baal-Zephon and of Migdol on either side, limited by the ocean in front, and pent in by the troops

of Egypt behind, they were circumscribed by a line of circumvallation which was, humanly speaking, absolutely impenetrable. In the horrors of so hopeless a situation the unbelieving Israelites could no longer contain their murmurs. They saw themselves apparently lost without resource. Dismay and consternation pervaded the whole camp; and they began with one voice to reproach Moses with bringing them to perish in that wilderness, as though there had been no graves in Egypt.

Then Moses, well knowing in whom he had believed, with unmoved constancy, commanded the perturbed multitudes in the memorable words, "*Fear not! stand still and see the salvation of God.*" (Exod. xiv. 13.) Then God showed that he alone was the supreme Lord of nature and the elements, an all-sufficient, a complete Saviour; and at the same time plainly demonstrated to the Egyptians that he, not the vain idol Baal-Zephon, was the only true and mighty God, the only guardian and protector of his people. At his command Moses strikes the waves with his rod. The waters divide; and receding on either side, leave a firm and dry bottom in the midst of the ocean. He commands, and the astonished army march between the walls of waters which flank them on either side. All march with confidence and without the loss of a moment's time. The command of God, the stupendous prodigy of their deliverance, the novelty of the road, their joy at so unexpected and unhopèd-for an escape, the assurance of freedom, all contributed to inspire them with alacrity and exultation. The Israelites probably began their march close to Phi-Hahiroth, which is only half a mile from the shore:—the sea being there only about fifteen miles across; whereas but a very little farther to the south, the passage is at least thirty miles, and consequently more than it would be possible to achieve in one night's march. The sacred text expressly informs us that the Israelites reached the opposite shore at three in the morning. They must therefore have begun their march between six and seven in the evening, which is after sun-set, since it was in the equinox of March. This time would have been amply sufficient for the passage, which is perhaps a little more than five, and decidedly much under six leagues. Allowing for the mixed multitude of women and children, their numerous herds, and heavy baggage, it might possibly occupy that time. But assuredly that time is amply and abundantly sufficient.

Before the hosts of Israel entered the bed of the sea, they probably drew up in a broad front of three or four leagues, each tribe marching in its columns; whilst as they advanced, a hot and dry wind from the Lybian desert dried up the sea before them, and at three in the morning they arrived in the wilderness of Shur. The army thus divided into tribes, each marshalled into its respective houses and families, and marching in a regular order, would present a broad front of two or three leagues in extent. In front, Josephus assures us, their venerable law-giver led the way, re-assuring the multitude by first tempting himself this untried passage.

Next to him, the sacred deposit, the bones of the patriarch Joseph, was accompanied by princes of all the tribes of his brethren, who had sworn to take them back to the land of their forefathers, and to deposit them in the sepulchre of their ancestors at Hebron, where they had several centuries before placed the remains of his brethren. Then followed the hosts of Israel in their respective columns, marching in order, and with perfect ease; the moon being now at the full, and giving in that dry climate a light infinitely brighter and more serene than in ours. Their march was also illuminated by the lofty pillar of fire, which followed the camp as its rereward; and which towering to the very heavens, filled the whole horizon with light, and was reflected far and wide, upon the vast expanse of the waters. The strand on which they trod was hard, firm, and even, yet not rugged, and interspersed with abundance of soft green plants. A large army, with all these circumstances in its favour, might easily march six leagues in 7 or 8 hours.

I now proceed to the last circumstance of this miraculous passage. Pharaoh, I have before observed, must have encamped behind the mountain of Baal-Zephon, in order to cut off the only chance of escape towards Suez. In this position, especially after evening was closed in, he could not distinctly discern that the sea opened, and that the first troops of the Israelites were already filing off. Secure in the idea that the Hebrews were completely hemmed in, and had no possible chance of escape, Pharaoh (we are told by Josephus) deferred all thoughts of attacking them till the morrow, and only thought of letting his troops rest from the fatigues of their forced march, that they might be refreshed against the next day's encounter.

Night came on, and we may suppose the Israelites to have made a considerable progress; when at length the motion of such an immense multitude of men, women, children, herds, and baggage, redoubling on all sides, was heard by the Egyptians, Pharaoh's first idea must have been, that notwithstanding the undue hour and the utter impossibility of effecting their escape, the Israelites, urged by necessity, had attempted to gain the back of the mountain of Baal-Zephon; a defile through which scarcely twenty men could walk abreast, but which offered the only chance by which any individual of the hosts of Israel could hope to escape to Suez, and tell the tale of his slaughtered brethren. Pharaoh immediately sounds an alarm, rouses his sleeping troops, and resolves to pursue the Israelites wherever they might bend their course. His orders are no sooner issued than the Egyptians prepare to execute them with all possible despatch. A very considerable time, however, Josephus informs us, (Jos. Antiq. lib. ii. cap. 7.) elapsed before they were ready to set out. And in the very nature of the circumstances, it would appear that it must have been so. Six hundred armed chariots were to be prepared, and fifty thousand horsemen had to go and fetch and get ready their horses, which were piquetted in the plain. For there alone they could have found food; since it would

have been utterly impossible to encumber themselves with forage on their forced march. Two hundred thousand infantry, most of them asleep, had also to be roused, dressed, armed, and arranged beneath their standards. All these preparations could not fail to occupy a very considerable portion of time; and Josephus accordingly informs us that it did so.—However this may be, Pharaoh sat out with this prodigious armament. He soon perceived that the voices of the multitude before him conducted them, not towards Baal-Zephon, but towards the shore; and imagining that fear had absolutely distracted the hosts of Israel and led them, in the depth of despair, to plunge themselves into inevitable death, they hastened their march, in order, by pressing on their rear, to complete their absolute annihilation. At least such is the account of Josephus. Meanwhile Pharaoh rapidly approaches the shore. When the great Angel of the covenant, who had hitherto marched in a pillar of fire at the head of the camp of Israel, now suddenly transported it to the rear, and by a new prodigy, the very same pillar which shed a bright light over all the camp of the Israelites, over all the expanse of waters, and over the whole forward horizon, presented a black and menacing column of lurid clouds to the Egyptians; and enveloped in darkness and in dense mists and fog the whole backward horizon towards Pharaoh and his army.—Pharaoh, bewildered in a darkness that might be felt, no longer distinguishes the heavens or the earth, and no longer discerns the road he is about to take. He hears indeed the voice of a mingled multitude before him; the bleating of flocks, the lowing of herds, the rumbling of heavy baggage, and the trampling of many feet. He is then assured that his safety cannot be endangered by following where they lead the way. He therefore urges his troops, and goes straight towards the sound; his cavalry, as Josephus declares, taking the lead, the infantry succeeding; and the chariots closing the rear, till without perceiving it, the whole army enter the bed of the sea, and are fully hemmed in between the double wall of suspended waters.

Many persons have here supposed that a miracle was necessary to prevent the Egyptians from discerning the soft and oozy bed of the ocean: but this is not at all requisite. I have myself examined the bed of the Red Sea on this very spot, with the sole view to the miraculous passage of the children of Israel; and can fully declare, that it is in all respects perfectly similar to the plain of Bede, and only presents a continuation of the same firm even sand, without the least mud or ooze, and thickly interspersed with soft green saline plants. In short, it is in no respect whatever different from the plain in which they had encamped the night before. Hence the Egyptians, enveloped in darkness, and eager in the pursuit, could not distinguish where the plain terminated and the bed of the sea began. And when at length, the distance must have convinced them that the water was unusually low, they still, Josephus informs us, concluded themselves in perfect safety, whilst preceded by the hosts of Israel. Hence they marched forwards with all diligence,

till near the fourth watch ; that is, till near three o'clock in the morning ; towards which time the rear of the army of the Hebrews was about to gain the opposite shore.

The God of Israel, who till that time had only declared himself against Pharaoh by the thick darkness which enveloped his army, now at once dissipated that darkness, and unfolded the treasures of his wrath.—The miraculous column opens, and shoots forth a blood red and baleful fire. Thunder, whirlwinds, and tempests burst from its portentous womb ; and vivid lightning, in long and reiterated sheets, or in pale and livid flashes, show the terrified hosts of Egypt the full extent of the impending danger. Their horses become unruly, and the terrified infantry in vain seek to escape from the trampling of their fleeing cavalry ; whilst the chariots, overthrown and unmanageable, completely hem them in behind. God bears throughout the army of Egypt horror and dismay. Pharaoh in the last consternation, beholds the waters of the ocean suspended like the yawning jaws of huge mountains, ready to close upon him on either side, and to submerge his army both on the left and on the right. He sees no chance of escape but in a precipitate flight. All his hosts, seized with the like panic, flee in dismay, crying aloud “ Flee, flee from Israel ! the Lord fights for him and against us ! ” But it was no longer time : the iniquities of Pharaoh had attained their utmost verge. The hour of mercy was past, and that of judgment was at hand. The last rank of the army of the Hebrews had gained the shore. The Lord commands ; and at the words of his voice Moses stretches forth his wonder-working rod ; and the mountains of waters, descending as a cataract, rush together to unite their closing floods. The roar of mighty waters, the thunders of heaven, the rebellowing of struggling tempests, the piercing shriek of the engulfed army amidst the warring winds and waves, complete the signal and tremendous catastrophe.—After an interval of dread suspense to the Hebrew army, a death-like silence succeeds. Day begins to break, and the astonished multitudes of Israel, who line the shores, see the first bright beams of the morning sun smile upon a clear expanse of peaceful wave. They could scarcely believe the reality of the astonishing miracle which had just been wrought in their favour, did not the sea, covered with the bodies of their enemies and the wrecks of chariots floating at the mercy of the waves, bear the spoils of the Egyptian hosts even to their feet on shore. Then, penetrated with the most lively emotions of gratitude and awe at a deliverance so mighty, so tremendous, and so unheard-of and stupendous, the whole hosts of Israel, with all its mingled multitudes, with one accord, burst into that noble anthem of praise

“ I WILL SING UNTO THE LORD, FOR HE HATH TRIUMPHED GLO-
RIOUSLY ! ”

CAUTION TO SABBATH-BREAKERS.

A. T. lived about two miles from B——, Devon. About twenty years past it had been his regular practice to lay in his week's provisions on Sunday mornings, and to sell various articles, the produce of his own land. It was, I believe, the last Sunday in June, that one of our leaders, returning from a prayer-meeting, met him, and felt his mind strongly impressed to reprove him for his conduct. "When," said he, "do you mean to leave off your abominable practice of making this holy day your market-day?" The man resented this reproof, and scoffingly said that he was as good as others that did not do it, and better than many of them; and that if he did nothing worse than buying and selling on Sunday he should be sure enough of going to heaven. Mr. B. observed that he had long continued the practice, but, if he did not leave it off he expected that the vengeance of God would soon overtake him.

On Sunday, July 27, he came to B——, in the morning, went from house to house selling penny-royal and peppermint, and, as usual, laid in his week's provisions. He returned to his own house about twelve o'clock, and, while eating his dinner, he broke a blood-vessel, so that the blood flowed copiously from his mouth, and nose, and ears, and in a few minutes he breathed his last.

It is remarkable, that all his nine children were idiots. And it was noticed by many, that persons could not be found who would carry his corpse to the grave; in consequence of this it was drawn thither in a dung butt. "Verily there is a God that judgeth in the earth. He that, being often reprov'd, hardeneth his neck, shall be suddenly destroyed, and that without remedy."

Weymouth, England, Oct. 28, 1817.

W. WORTH.

JUVENILE DEPARTMENT.

YOUTHFUL INQUIRY *answered.*

Mr. Careful is a man in respectable circumstances in the metropolis, and one of those excellent characters whose great desire is to live to the glory of God: like Abraham of old, he is concerned to teach his children and servants the fear of the Lord. (Gen. xviii. 19.) It is his custom (because he knows it is his duty, the neglect of which is an awful sin) to call his household together morning and evening around the family altar, to bless the God of Providence and Grace for his mercies, and to ask his guidance through all the changing scenes of time;—at the close of one morning's devotions, when the 3d chapter of St. John's Gospel had been read, Joseph, the eldest son of Mr. C. a lovely child of nine years of age, and in whose character some early traits of piety appeared, thus addressed his father: "My dear Papa, will you explain to me what is meant by those words of Jesus Christ to Nicodemus, 'you must be born again;' for I perceive that Jesus said, it was impossible for any one to go to heaven without being born again." Joy overspread

the countenance of Mr. C., and the tears of gratitude started into his eyes, to hear an inquiry which proved so much attention on the part of a child so young: to whom he returned for reply—"My dear Joseph, we learn from the Holy word of God, that our first parents, Adam and Eve, were made pure and holy, and placed in the delightful garden of Eden; but that Satan, (an angel who had fallen from his seat in heaven for rebelling against God,) by wicked devices deceived Eve, and prevailed upon her to break the command of God, into which sin Adam also fell: for this offence God drove them out of the happy garden of Eden, and they became liable to death here, and everlasting death hereafter: but God, 'who is rich in mercy,' provided a remedy for fallen man, and promised that at the appointed time, his Son, Jesus Christ, should come into the world to satisfy his Father's offended justice by his holy life and painful death, and so reconcile man to his Maker. God in the fulness of time sent his beloved Son into the world, and at the period to which St. John refers in the chapter I have read, Jesus Christ by his preaching was directing men how they could be accepted with God, which was by the merits of his life and death; but he also showed them that their hearts must be renewed; that, whereas they were wicked and vile by nature and practice, all of which proceeded from the heart, they must undergo a great change, which he called, being 'born again;' by which they would have new desires, new pursuits, new affections, new feelings, and be concerned to live to God's Glory; or, as the Apostle Paul beautifully describes it, become 'new creatures in Christ Jesus'." (2 Cor. v. 17.)

Joseph. I think, Papa, I understand a little what you mean; but how is this great change produced?

Mr. C. By the operation of the Holy Spirit, who works in the mind of sinners, turns them from darkness to light, and disposes them to love God and holiness.

Joseph. But, Papa, how shall I obtain the Holy Spirit's assistance to do this work in my heart? For if all must have this work done, I suppose I must also; and as I have heard you speak so sweetly of heaven, I hope the work will be done that I may not fail of going there when I die.

Mr. C. My dear child, the work is all God's own; but he has given us the means of grace: we are blessed with the Bible, which we should read with prayer; and daily ask of God the gift of his Holy Spirit, so sweetly promised in Luke, xi. 13.

Joseph. O my dear Papa, I hope God will teach me to pray, and enable me to understand his Holy Word; grant that I may be born again, that I may go to heaven at last. But was it not great love in Jesus Christ to die for sinners?

Mr. C. Yes, my dear; it was the greatest instance of love ever known, and we ought to love Jesus above all others; for had he not condescended to undertake our salvation and die in our stead, we must all have perished. Don't you remember how sweetly St. Paul

speaks of the Saviour's love—"Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. viii. 9.)

Joseph. Well, I hope I love this dear Saviour, and that I shall love him more and more, and that he will bring me to heaven at last.

Mr. C. My dear boy, you need not doubt but if you seek him earnestly he will save you, for he has most kindly said, "I love them that love me, and those that seek me early shall find me." (Prov. viii. 17.)

Joseph. I thank you, my dear Papa, for the instruction you have given me ; I hope I shall be enabled to attend thereto, and be better for it.

Youth's Mag.

ON PRAYER.

If there is any duty which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true Christian, it is that of prayer. He has taken every opportunity of impressing on our minds the absolute need in which we stand of the divine assistance, both to persist in the path of righteousness, and to fly from the allurements of a fascinating but dangerous life; and he has directed us to the only means of obtaining that assistance, in constant and habitual appeals to the throne of grace.

Prayer is certainly the foundation stone of the superstructure of a religious life, for a man can neither arrive at true piety, nor persevere in its ways when attained, unless, with sincere and continued fervency, and with the most unaffected anxiety, he implore Almighty God to grant him his perpetual grace to guard and restrain him from all those derelictions of heart to which we are by nature but too prone. I should think it an insult to the understanding of a Christian to dwell on the necessity of prayer; and before we can barangue a sinner on its efficacy, we must convince him that the Being to whom we address ourselves condescends to hear, and to answer our humble supplications.

There is such an exalted delight in the act of prayer to a regenerate being, and he anticipates with so much pleasure amid the toils of business and the crowds of the world, the moment when he shall be able to pour out his soul without interruption into the bosom of his Maker, that I am persuaded the degree of desire or repugnance which a man feels to the performance of this amiable duty is an infallible criterion of his acceptance with God. Let the unhappy child of dissipation, let the impure voluptuary, boast of his short hours of sensual enjoyment, they are infinitely inferior, even in the degree of bliss, to the delight of which the righteous man participates in his private devotions; while in their opposite consequences, they lead to a no less wide extreme than heaven and hell—a state of positive happiness, and a state of positive misery. If there were no other inducement to prayer than the very gratification it imparts to

the soul, it would deserve to be regarded as the most important object of a Christian, for no where else could he purchase so much calmness, so much resignation, so much of that peace and repose of spirit, in which consists the chief happiness of this otherwise dark and stormy being ; but to prayer, beside the inducement of temporary gratification, the very self-love implanted in our bosoms would lead us to resort as the chief good ; for our Lord has said, " Ask, and it shall be given to thee ; knock, and it shall be opened ; and not a supplication made in the true spirit of faith and humility, but shall be answered ; not a request which is urged with unfeigned submission and lowliness of spirit, but shall be granted if it be consistent with our happiness, either temporal or eternal. Of this happiness, the Lord God is the only judge ; but of this we may rest assured ; that whether our request be granted or refused, all is working together to our ultimate benefit.

H. KIRKE WHITE.

The PROFLIGATE CONVERTED.

A Pious and venerable father had a vain and profligate son ; often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrance : but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to instructions. At last a fatal disorder seized his aged parent, who calling his son to him, entreated him with his dying breath, that he would grant him one small favour, the promise of which would alleviate the pangs of dissolving nature : it was this, that his son would retire to his chamber half an hour every day for some months after his decease. He prescribed no particular subject to employ his thoughts, but left that matter to contingency.

A request so simple and easy, urged by parental affection from the couch of death, was not to be denied. The youth pledged his honour for the fulfilment of his promise ; and when he became an orphan, as punctually performed it. He retired daily to his room. At first his mind was not disposed to improve the minutes of solitude ; but in time, reflection began to exert itself ; the world was withdrawn ; his conscience became awakened ; it reproved him for having slighted a parent who had done so much for his welfare ; it renewed the impression of his dying scene ; it gradually pointed him to a Supreme Cause, a future judgment, and a solemn eternity. It pleased God to sanctify these solitary moments, and to repeat and strengthen their conviction. Retirement effected what advice could not ; a real and permanent change took place ; he quitted his companions and reformed his conduct ; virtue and piety filled up the rest of his days, and stamped a sincerity on his repentance : to say all in a word, he lived and died a *Christian*.

WORTHINGTON.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, August 15, 1818.

[No. 10.]

FOURTEENTH ANNIVERSARY

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the sixth of May, 1818, was held, at Free Masons' Hall, London, the Fourteenth Anniversary of the British and Foreign Bible Society.

Among the numerous and respectable assemblage, upon this interesting occasion, were, The Bishops of Norwich, Gloucester, Cloyne, and Derry; Their Excellencies the Ambassadors from the United States of America, and from His Serene Highness the Prince of Hesse Homburg; the Earl of Harrowby, Lord Gambier, the Right Hon. Nicholas Vansittart, M. P., Sir Thomas Dyke Acland, Bart. M. P., Thomas Babington, Esq. M. P., Joseph Butterworth, Esq. M. P., Charles Grant, Esq. M. P., Charles Grant, Jun. Esq. M. P., W. T. Money, Esq. M. P., William Wilberforce, Esq. M. P., Admiral Sir James Saumarez, Bart. K. G. C. B., &c.

Lord Tiegnmouth, in opening the business of the day, read a note from the Bishop of Salisbury, at his Lordship's particular request, stating, that he was much mortified at being prevented, by illness, from attending the Meeting.

An Abstract of the Report was read by the Rev. W. Dealtry, from which it appeared that the Cash Account stood as follows:

	£.	s.	d.
Total Net Receipts, exclusive of Sales,	68,359	19	0
Of which sum, 55,957 <i>l.</i> 7 <i>s.</i> 5 <i>d.</i> was contributed by Auxiliary Societies.			
Received by Sales, the major part of which was for Bibles and Testaments purchased by Bible Associations.....	18,820	0	2
	86,979	10	11

Total Net Payments.....71,099 · 1 7

That the issue of Bibles and Testaments, within the year, have been 89,795 Bibles, 104,306 Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than TWO MILLIONS of Bibles and Testaments.

The Right Hon. N. Vansittart, (Chancellor of the Exchequer.)

"MY LORD,

"I take the liberty of rising, to move that the Report of the Committee be received and adopted. And if that were the sole object of my addressing you, it would be unnecessary for me to add any thing to the impression which the Report itself must have made.

I might leave its contents to make their own impression on your minds. For I can appeal to all who have heard it, whether a Report replete with more important facts, and leading to more animating conclusions, was ever delivered to this, or any other Society. I must be permitted, my Lord, to take this opportunity of expressing the gratification with which I am again enabled to partake of this great feast of Christian benevolence. I must be permitted to state the admiration and gratitude with which, in common with those around me, I see the great plans of Providence developing themselves, and its mysterious purposes apparently about to be effected; and in particular, that we are allowed, and enabled, in however humble a degree, to co-operate in so great a work. We find, that while the zeal, the liberality, and energy of this Society, have in no respect diminished within the British dominions, its operations have been widely extending, and receiving the most energetic aid, among foreign nations. I particularly allude to what we have heard respecting the Empire of Russia, and the States of America. Can we be too grateful to that Providence which has touched the hearts of kings and of statesmen, which has raised up a zealous protector and propagator of the Gospel, in the great Sovereign of the North? Can we be too grateful that those extensive dominions, stretching in a solid mass throughout the longitude of one half of the circumference of the globe, are about, in the numberless languages spoken in that vast empire, to receive the blessings of Christianity?

"In the other hemisphere the prospect is equally cheering and delightful. Happy, indeed, is the time when the two greatest maritime nations upon earth are seen uniting their numberless fleets, to circulate, universally, the glad tidings of the Gospel. If we may suppose, my Lord, that the spirits of the just, delivered from the burden of the flesh, are allowed, on any occasion, to take a part in human affairs, with what delight must they co-operate in a work like this; when after the lapse of so many ages, in which the cause of truth appears rather, perhaps, to have receded than advanced, we find the ice beginning to be melted by the beams of the Sun of Righteousness; when we see idolatry and superstition, heathenism and ignorance every where yielding to the simple, the inoffensive, the benevolent exertions of the Christian Missionary. This spectacle must be viewed with delight by those who have gone before us, and who, many of them, sacrificed their lives, and all offered their prayers, for such a consummation as we witness. Truly we may say, in the language of Scripture, 'that many prophets and kings have desired to see the things that we see, but have not seen them, and to hear the things which we hear, but have not heard them.'"

The Bishop of Cloyne.

"I rise to second the motion of the Right Honourable Gentleman who preceded me. But perhaps it may be expected that I should say a few words upon the business which calls us together. I con-

gratulate you upon the progress of your exertions to spread the name of Christ over the world, to carry into execution, as far as you can, the great apostolic commission, 'Go and baptize all nations.' For how could they be baptized in the name of Jesus, without first becoming acquainted with the fact which the Bible reveals,—that the blessed Jesus is their Saviour? That there should be persons in this country who view our proceedings with suspicion, is to me matter of surprise and concern; especially as I see, among the ranks of those who are enemies to our society, the names of scholars whom I admire, and of friends whom I love. Yet, conscious how very differently the same object strikes all of us, as it appears in different lights, I do not condemn their judgment, while I claim the great right of a Protestant minister to consult my own.

"I have, however, my Lord, still more to lament, that there seems, of late, an increasing spirit of hostility against those of us who are Members of the Establishment. At first our opponents disputed with us; they then pitied us; and now they censure us. One gentleman has ventured to assert, that the whole of our exertions may be resolved into a fondness for popularity, and indifference to the established church. A little while after, another person went much further; for he declares us to be an Anti-Christian Association, formed for Anti-Christian purposes. Now it appears to me extraordinary, not to say absurd, that persons, sending the Bible to different countries, and disseminating it among the poor at home, should be accused of not believing in the Bible. I confess I am shocked at a charge of such a nature, brought against so many respectable persons. Gentlemen, I am a Member of the United Church of England and Ireland. I believe its doctrines from the bottom of my heart, and I perform its functions; but I detest the intolerance which, on account of a shade of difference in doctrine or discipline, would consign any one to the uncovenanted mercies of God. What, Gentlemen, because Luther differed from our church in some respects, was he therefore no Christian? The man that first seized the torch which illumined all the west of Europe, and taught us to read and understand the Gospel, was he no Christian himself? What shall we say of the different reformed churches in Germany? What of the Church of Scotland—of the Presbytery of Glasgow, which forms so respectable a part of it, and which has certainly been deeply imbued in the guilt that attaches to our efforts? For, no persons have assisted us more with their purses and with their prayers. And, to come nearer home, Gentlemen, ought such charges to be hastily thrown out against the Prelates of the Established Church? I say nothing as to those who are present; they want no defender: but I may be allowed to repel the attack with indignation, as far as it applies to some who are absent, and to one who is no more; men who have defended the Christian doctrines by their writings, and adorned it by their lives; to the venerable names of Porteus, and Burgess, and Barrington. Are such men not to be Christians?—I fancy the respec-

table audience I address, the noblemen and gentlemen on the platform, the merchants of the city, the ministers of state, who have come forward, much to their credit, on more than one occasion, to declare their concurrence in our principles, will be rather startled, at hearing that they are none of them Christians? Half Europe will be astonished at the discovery that Mr. Wilberforce is not a Christian. Gentlemen, such charges, against such men, can only be dismissed from our minds with utter contempt, conscious as we are of the truth of the common maxim, that no disputant has recourse to hard names until he finds himself deficient in good reasons.

"I must say a few words about another adversary of ours, and I will say them as mildly as I can; I mean one that appeared some months ago, His Holiness the Pope. This respectable personage, and respectable he is in many particulars, has condescended to publish a Bull against us. He says, that many heresies will appear, but that the most baneful of all heresies is the reading and dissemination of the Bible. So, then, to propagate that Book in which Christianity is founded, is to propagate heresy. The misfortune of this Bull certainly is, that it comes into the world a thousand years too late. It might have done some harm in the ninth century, but will have very little effect in the nineteenth; and I am glad to know that we have still the countenance of many respectable men of that communion. This is not a time or place to say more, and I shall leave the subject, with one quotation from St. Paul: 'I thank my God, that after the way which they call heresy, so worship I the God of my fathers.' Proceed in your exertions, Gentlemen; God will prosper them; and neither our enemies at home, with all their pamphlets, nor the Pope himself, with all his Bulls, nor the great enemy of mankind, with all his arts, will be able to prevail against us."

His Excellency Mr. Rush, Envoy Extraordinary, and Minister Plenipotentiary, from the United States of America.

"I have been requested, since I came here this morning, by one of the officers of this Institution, to move that the thanks of this Meeting be given to the Right Honourable Lord Teignmouth, President of this Society. Although sensible of my incompetency to this task, I feel, at the same time, that I cannot decline it. Nor can I help expressing the great and solid satisfaction which every bosom must feel at this Anniversary commemoration. Happily, there is a common ground upon which all the nations of the world, who make up the family of Christendom, can associate together; and it is a still happier and more consoling reflection, that it is a ground upon which they can always meet, and ought always to meet, as friends and as brothers. Kings, Emperors, Republics, whatever the grandeur or the means of their human sway, all look up to the same power, are all protected by the same almighty hand; the precepts and the truths contained in the Sacred Volume,

which it is the great and the useful purpose of this Institution to disseminate, are such as command the consentaneous reverence of all nations : and why ? Those precepts and those truths teach the maxims of charity and love, not merely between man and man, but, taking a far more extensive range, they inculcate peace and good will between nation and nation. And hence, the representative of another nation, through a kindness so often extended to foreign ministers in this metropolis, is permitted to be present at such a celebration as this. I was a listener to the eloquent reflections with which the Report concluded.—They are, they must be, true. The poets and orators of Britain may select, if they will, other topics of renown, but in the sober records of the moralist and the historian, in the eyes of other nations, in the eyes of the great family of mankind, the establishment of the British and Foreign Bible Society will ever put forth the purest, the most incontestible titles to the first praise. I felt the force of those kind sentiments, in relation to the kindred Institution of the country to which I belong, to which the Report also has allusion : I felt grateful at the kind manner in which these sentiments were received. I am sure I shall but anticipate the wishes of the Bible Society of the United States, if I return their most grateful thanks. I felt with equal force and gratification, the sentiments uttered by the Right Honourable and distinguished Gentleman who first spoke. May the canvas of the two countries spread more extensively over the world the riches of Christian benevolence than it does the riches of commerce ; and henceforth, may that be their only strife.”

The Earl of Harrowby, (President of the Council.)

“It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign ; but from the progress of this Society, and of Societies like this, we may be sanguine enough to hope that the period may be approaching, (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be one fold, under one Shepherd.

“My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship ; a reason which perhaps reflects some degree of shame upon myself ; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society : whether, because I was distracted by many other subjects, or whatever was the cause, such

was the fact : and what was it that first directed my attention to this subject ? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that Church which I had always conceived to glory that its foundation was the Bible, and its object to spread that Sacred Book more extensively ; that that which was a Protestant Church, which rested its own defence of separation from the Church of Rome, upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who (whether right or wrong) had presumed for themselves to exercise the same right which the church of England had exercised for itself ; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it. But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify that alarm by fact ? To argument upon the subject, I paid every possible attention : to pretend to say that I, or any man, could have read, with deep attention, every publication that has appeared upon the subject, would be absurd ; but this I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every statement of facts on both sides of the question which were represented to me as worth reading ; and the deliberate result of that investigation has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the Establishment of which I am a member, the union of that Church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

“ My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you and this assembly. I can only speak of the general impression it has given me ; and that impression is gratifying in the highest degree ; it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society ; and that it has been assisted in every part of the world, by exertions nearly corresponding ; that its influence has spread to an extent, and its great name has arisen in a manner in which no other Society however respectably constituted, or well conducted, could have done : no insulated Society, in this country, belonging to one peculiar class, be that class what it may, could excite, in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices ;—to forget for a moment, and

for a moment only, their own peculiar predilections, unless we set them that example ourselves?

"To return to the motion which I have the honour of seconding.—To many of us, whose minds have not been so well disciplined as your Lordship's, your situation on this day might be a subject of pride and exultation: to you, I am persuaded, it is a subject of humble gratitude to that Providence which has permitted you to be the instrument of such extensive, such everduring benefit. Others may fully partake of the pleasure arising from the general success of this Society; but there is one quarter of the globe which your Lordship must look with peculiar interest: it must be an object of gratification to your mind, to reflect upon the anxiety with which, during your presence in India, you endeavoured to provide for the temporal welfare of millions; but with feelings of a higher order must you now recollect, that, since your absence, your influence in this Society has contributed to diffuse among them blessings of a far higher description. That the prospect which is open before us may be abundantly more extended, must be the object of our wishes and our prayers, and ought also to be that of our exertions.

Lord Teignmouth.

"GENTLEMEN,

"I cannot sufficiently express the happiness which I feel, and my gratitude to the Author of it, in being permitted once more to attend the Anniversary of our Institution, and to rejoice with the Members of it on its past success and encouraging prospects. The experience of fourteen years has realized the hopes with which the Society, in humble dependence upon the divine favour, began its career; and we are now, more than ever, authorised to indulge the confidence, that the liberality which has accelerated the exertions, and enlarged the operations, of the Society, will never relax while the inhabitants of any portion of the earth implore or require its assistance.

"But while we contemplate the auspicious results of our Institution with the delight they cannot fail to inspire; while we reflect, with complacency, on the honour this country has acquired in the estimation of foreign nations, by an Institution which has gained their respect by the piety, and their affections by the benevolence, of its object; while we rejoice in the distinguished privilege of being ourselves the almoners of the bounty of Heaven, and in the assurance so well substantiated, that by the distribution of the imperishable treasures of divine truth and knowledge, we have been the means of enriching those who were poor, of communicating instruction to the ignorant, and consolation to the afflicted; it behoves us, with your Committee, to ascribe the origin and the whole success of our Institution to Him alone to whom the glory is due: and to say,

with devout gratitude, 'Not unto us, O Lord, but unto thy name, be the praise.'

"Our joy thus chastened may be freely indulged; it springs from a pure source; it is, no selfish gratification, but that which arises from the successful accomplishment of a sacred duty, combining, in its object, the glory of God, and the advancement of human happiness, through time and eternity.

"I shall not expatiate on these topics before the present assembly as motives to perseverance in our great undertaking; those who have tasted the luxury of beneficence will want no inducement to continue their repast. But if my voice could reach any who have not associated themselves with us, I would affectionately say to them, borrowing an expression of my Right Honourable Friend, the Chancellor of the Exchequer, 'Come, my christian brethren, enjoy with us this feast of benevolence; unite your endeavours with ours to give refreshment to the weary and heavy laden pilgrims of the earth, to dispense that light which was graciously revealed to cheer the despondency of a benighted world. Behold, and pity many millions of your fellow-creatures, who are wandering in the mazes of idolatrous superstitions; partake with us the duty and delight of giving them a guide, which will show them 'the way, the truth, and the life.' Look round on countries over which the Sun of Righteousness once diffused his lustre, but which are now enveloped in the mists of spiritual darkness and ignorance. Join your endeavours with ours to restore to them the long intercepted light. Look round also on your numerous brethren who are suffering affliction. Unite with us in bestowing upon them that which will give them real and abiding consolation. The charity in which we invite your participation is sanctified in its means and its end. We distribute not the meat that perishes, but that spiritual food which will gladden and invigorate the soul. The effects of your benevolence, thus applied, may extend to generations yet unborn; and the prayers of those who are benefited by it, may draw down blessings on yourselves, your children, and your country.

"These sentiments, which I trust are too deeply engraven on my heart ever to be obliterated, will afford a test of my unabated devotion to the cause in which we are engaged; and I offer them as the most acceptable return in my power for the honour conferred upon me by your Resolution."

Admiral Sir James Saumarez, Bart. K. G. C. B., in moving the Thanks to the Vice-Presidents, expressed his warm attachment to the object of the Institution; and declared, that in the whole course of his professional experience, he had always found those seamen who read the Scriptures, most attentive to their duties, most obedient to their officers, and most courageous in the hour of danger.

The Rev. Ralph Wardlaw, Secretary of the Glasgow Bible Society.

"Thirteen years ago, my Lord, I had the pleasure of being a silent spectator and hearer at the First Anniversary of this Institu-

tion; and I should have been pleased had your Lordship and the Committee permitted me the same pleasure on the present occasion. And yet I know not whether I ought to say so; for while I feel a diffidence, which I hope is not affected, in coming forward to address such an assembly as this, I do feel, at the same time, a glow of sacred satisfaction and delight, which, in some measure, contributes to lift me above the fear of man; while I express my warm and growing attachment to the cause of the British and Foreign Bible Society. And I participate in the satisfaction expressed already, this day, arising from the progressive triumphs of this Institution, from the time of its formation to the present hour.

"If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction that, so soon after, a Society should exist, spending at the rate of Fourscore Thousand Pounds a Year; in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he would have been scouted as an enthusiastic visionary; and while we might have smiled at the good man's sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized; the vision converted into a reality; and our minds are become so familiar with that which we should then have regarded as utopian and visionary, that we have almost ceased to wonder at its astonishing details. If any thing could have impressed our minds with a deeper astonishment, it must have been, that such a Society should ever meet with opposition. But, my Lord, I consider the cause of the Bible Society as the cause of God and truth, and that all opposition to it is like the force of floating feathers against the rock of the ocean. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemies has called forth the zeal, the talents, the argumentative eloquence of its friends; and every fresh assault has only confirmed its stability, and brought forth its righteousness as the light, and its judgment as the noon day. Yes, this tree of life, in which there is food for all, and the leaves of which are for the healing of the nations, has only struck its roots the deeper by the blasts by which it has been assailed; it has extended its branches the more widely, and been covered with the more abundant fruits of salvation for mankind; and amidst all the blasts brought upon it, not a leaf of its lovely foliage has been given to the wind. Then, my Lord, when I consider the object of this Society, and how dear that object must be to the God of the Bible, that God who doeth marvellous things; I do not feel that I am presumptuous in applying to this Institution the language of ancient inspiration;—'When thou passest through the waters, I will be with thee, and through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.' In the midst of all the assaults that can be made on this Society, we may sit down and sing Martin Luther's Psalm, 'God is our refuge and strength;' and possess our souls in tranquillity and perfect peace.

"My Lord, I consider the British and Foreign Bible Society as having wrested from infidelity two of its favourite sarcasms and reproaches which it has cast upon Christians. The first I allude to is the reproach of supineness and indifference among Christians with regard to that Bible which they profess to believe. Well might the infidel be astonished, and well might he sneer at Christians who professed to believe it, and yet seemed to show so little concern about diffusing the knowledge of that Book which they profess to regard as the Book of God, and the knowledge of which they conceive to be connected with the eternal well-being of their fellow-creatures. But, my Lord, that reproach is now rolling away, and infidels must see that Christians are in earnest about the Bible. May we all show the most anxious and increasing zeal to diffuse the knowledge of it through the earth.

"The other reproach I alluded to, my Lord, is the reproach of alienation and discord among the friends of the Bible. Certainly this Society has contributed most extensively to take from infidelity this topic of reproach. I speak for Scotland, when I say that this Society has materially changed the aspect of christian society there. Multitudes have met, that never met before, and have wondered how they could agree so well. They have looked one another in the face, have embraced one another in the arms of peace, affection, and love; and joined hand and heart in the diffusion of that Bible which is the charter of our spiritual liberties, the bond of our social union, and the ground of our hopes for eternity.

"No feature of the present times strikes me as more interesting than the fact, that the zeal of Christians to give the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to receive it. And that desire to receive it appears to spring from a principle of want.

"There seems to be a general feeling getting abroad in the world of the unsatisfactoriness and emptiness of the idolatry and superstition of paganism. There seems to be an agitated state of mind, as if the whole world was saying, 'Wherewith shall I come before the Lord, and bow myself before the most high God?' Whatever be the distress of man, it is distress which the Bible relieves. It is sent to men, whether savage or civilized; to men in every conceivable condition, whatever be their wants, whatever their distresses, whatever their necessities. Now whence has come this solace for all the woes of men, and this relief for all their fears, and especially in reference to the prospects which lie before them in a future world? Whence has it come but from Him who has adapted his Gospel to our necessities? 'As it is appointed unto men once to die, and after death the judgment, so Christ was once offered to bear the sins of many, and to them that look for him, he shall come the second time without sin unto salvation. I look upon the present assembly, my Lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing delight. I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the bless-

ing of Heaven, to accomplish. I cannot help viewing our present Meeting as a kind of annual festival held upon the summit of a mountain. We come up with our hearts glowing with mutual love; and we meet at the top with shouts of joy and praise. Here we rear our altar to God, here we plight our common fidelity to the cause of the Bible. From this elevation we cast an eye abroad upon the perishing world, upon the millions of our fellow-creatures yet destitute of the Bible, who are 'living without God and without Christ, and without hope in the world.' Here we raise our signal to the surrounding nations, and we inscribe upon it, 'Glory to God in the highest, on earth peace, and goodwill to men;' while it is seen and hailed with rapturous delight from afar, it is communicated from pole to pole with the rapidity of lightning, and 'distant mountains catch the flying joy.'

"Let me just advert, my Lord, to the grand principle of this Society, to circulate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which every Protestant should be forward to avow; that the Bible itself is able to make men wise unto salvation, through faith, which is in Christ Jesus. I rejoice in this principle too, because it is an article that ties together all the Bible Societies, and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my Lord, you destroy the blessed charm that binds the whole together. If you trench upon this sacred principle you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise; we must then descend to our respective settlements, with hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory is departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain, as the most brilliant ray in the glory that encircles her head. My Lord, if you keep sacredly to the principle just adverted to, I think I may pledge myself for Caledonia. And I hope there is not a North Briton who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frankincense and myrrh, for these her soil does not yield: yet, my Lord, her sons are distinguished for the faculty which, by a sort of Midas-touch, turns every thing to gold; and of that gold, the British and Foreign Bible Society shall never want its due proportion."

The Lord Bishop of Norwich, on moving Thanks to the Royal Dukes, spoke as follows:

"MY LORDS AND GENTLEMEN,

"I shall not attempt to bestow upon these illustrious personages

the subjugums to which they are so justly entitled. Their claims to our grateful regard are known to the whole of this assembly. On the Fourteenth Anniversary of this incomparable Institution, it cannot be necessary for me to point out either its nature or its design. If we take a view of almost every part of the habitable world; if we confine our view to the state of the Christian world; and still more, if we look at what is passing under our eye in this United Kingdom, we have ample cause to be thankful to Providence for the benefits arising from this excellent Institution. That truly great man, the Emperor of Russia, in a letter to the Governor General of Finland, which was published in one of your Reports, says, with great truth, that religion is the only method of raising the morals of a people; and that, when maintained with purity, it is the firmest bulwark of a state. 'I therefore,' says this illustrious Prince, 'give a part of that property which has lately been applied to the purposes of the State to defray the expense of publishing, in Finland, a Finnish Bible, that every one of my subjects, however poor, may have the advantage and the consolation of being in the possession of a Bible.' Owing to the exertions of this Institution, this sentiment now prevails every where, from the palace to the cottage, and the effects of it cannot fail to be soon very visible; and indeed they are so in a great degree already. We may fondly anticipate their effects in the diminution of juvenile offences; and in reducing the number of those capital executions which have brought upon our Statute Book the reproach of being sanguinary. For, most assuredly, Gentlemen, 'righteousness exalteth a nation, and sin is the reproach of a people,' and must be, sooner or later, their ruin."

The Lord Bishop of Gloucester.

"I have been requested to second the motion which has just been read to you; and I could do it successfully, without attempting to add another word to the forcible remarks which the Bishop of Norwich has laid down; at the same time, I cannot but recollect, that the first time I addressed this assembly, it was on the subject of a similar Resolution of Thanks to those illustrious persons; and I cannot but press upon your consideration the proofs we have of their resemblance to their revered parent, in one point: namely, perseverance. He was, as we know, through a reign of peculiar length, and most remarkable trials, pre-eminent for his inflexible adherence to what he conceived to be his duty. When once his decision was formed on mature consideration, he never suffered himself to be drawn away by the influence of persuasion, or deterred by the fear of reproach. Those illustrious persons have, in this respect, shown themselves worthy children of such a father. They have, in fact, seen nothing in the objections which have been made to this Society to induce them to withdraw; and nothing in the Society itself but what should encourage them to proceed. The voice of objection seems to have been, in some measure, silenced in this country; or at least, in that part of the Empire in which we now are; it seems to have retreated, in a degree, to ano-

ther part of the Empire, from which, I rejoice to say, we have had a representation to day, which has shown us that such objections have little or no effect upon the generality of its inhabitants. These objections have sprung from persons who have been converts from a church which objects to the free circulation of the Bible.

“But these illustrious persons have seen enough, I am fully persuaded, to encourage them to persevere in the support of this Institution. They have seen in it an inflexible adherence to principle. They have seen in it effects of the most peculiar importance to the welfare of society. They have seen in it this effect, that, where a variety of circumstances occur to produce disturbance in a populous district, there has been a marked distinction between the conduct of those connected with the Bible Society, and of those who are not. In the one they have seen contented submission to privations, and decided loyalty; and in the other, alas! they have seen the exact reverse of these dispositions. They have likewise seen the vast building erected in Russia, under the auspices of the Noble Sovereign of the North. They have seen, likewise, the immense extension of the Society through what I may truly call, in a peculiar sense, a sister country; a country whose sisterhood has been pre-eminently manifested in the eloquent encomium which you have heard from the American Ambassador. These illustrious persons, then, have seen nothing to induce them to withdraw, and every thing to encourage them to continue their patronage. Let me then intreat you, my Lords, and Gentlemen, to follow, in this respect, their example; to cleave closer and closer to an Institution which is so admirably adapted to communicate to each individual that principle of godliness which has the promise of the life that now is, and of that which is to come; which, while it fixes our minds in faith upon God and the Saviour, has, at the same time, such a tendency to promote all the duties of social life—to make us sound members of Society, and happy in ourselves.”

The Rev. Robert Newton, in moving the Resolution of thanks to the Committee, observed,

That the Anniversaries of Public Institutions were occasions of no ordinary interest: the friends of each Institution were solicitous to know what had been done, in the course of the year, towards realizing the proposed object; the report of success was hailed with feelings of joy and exultation; and mutual congratulation followed by mutual pledges of renewed and continued exertion. But among all the Anniversaries celebrated in this metropolis, or elsewhere, that of the British and Foreign Bible Society stood unrivalled in the estimation of the religious public. It was an Anniversary celebrated not by one party only, but by all parties; exciting a lively interest, presenting an imposing spectacle, and providing a rich repast.

In whatever light he viewed the British and Foreign Bible Society, he could not but regard it as the work of God. The simplicity of its nature strongly indicated the divinity of its original. Pious

and benevolent men had, in different ages and countries, devised various methods of doing good ; but their plans had been fettered by party prejudices, and encumbered by insuperable difficulties. Different bodies of Christians could not unite without violating some conviction, or sacrificing some principle. At last, an Institution had been formed, which proposed the greatest possible good, by means the most simple, and therefore the most unexceptionable : an Institution, whose specific and exclusive object was the circulation of the Holy Scriptures, at home and abroad, without Note or Comment ; and which, therefore, afforded a common ground on which all denominations of Christians could consistently meet, and find scope for co-operation without compromise.

He could not but trace the same divine agency, in the manner in which the operations of the society had been conducted. When persons united together in any secular enterprise, how frequently was the harmony broken by clashing interests and conflicting passions ! Even religious communities were not free from those whose object it was to sow discord, and cause divisions. But, though the British and Foreign Bible Society numbered among its members and friends persons of every gradation in society, and every diversity of profession in religion, the harmony of the Institution had never been disturbed. The high and heavenly employment which it prescribed, rose far above the minor distinctions by which religious bodies are characterized ; and when any of the peculiarities of party pleaded for a little more notice, the answer returned was, ' I am doing a great work, I cannot come down.' If there were any strife, it was the glorious strife of doing good ; if any rivalry, it was the noble rivalry of christian charity. Even in vindicating the Society from those charges which misconception or prejudice had preferred, its advocates had not dipped their pens in the gall of resentment : in contending for the Bible in the spirit of the Bible, they had exemplified the great precept of our common Master, ' I say unto you, love your enemies.' In fact, opposition had defeated its own design ; it had done so by the attention to the Society which it had awakened, the christian spirit with which it had been encountered, and the able vindications which it had drawn forth ; and if for a moment a dark shade had been cast over the Institution, it only occasioned a brighter burst of splendour as it advanced towards the zenith of its glory.

Nor could he forbear remarking a similar providential agency, when he viewed the Society in connexion with the country which gave it birth. The Institution might have been formed in some other country ; but what country on the face of the earth could have furnished those facilities for extensive and successful operations which Britain afforded ? Britain had at once the opportunity and the ability for doing good on a grand and extensive scale. Her opportunity was furnished by the intercourse which, through her commercial transactions, her maritime connexions, and her military stations, she maintains with almost every part of the world. It

were grovelling, indeed, to presume that the opportunity afforded by such intercourse, was designed to promote her secular gain, and not rather to enable her to communicate to nations, the most remote, the inestimable and imperishable blessings of our common Christianity. Her ability, also, arising from the same sources, had obviously the same design. Why was she so eminently distinguished on the scale of nations? Was it that she might appear in the stern and commanding aspect of a conqueror? Was it not that she might be seen in the lovely and imposing attitude of a Benefactress?

‘That, where Britain’s power
Is felt, mankind may feel her mercy too.’

In this view of the subject, he thought he saw the hand of God, in disposing the British public to support an Institution whose object was to send the word of God to the extremities of the earth. To aid this generous undertaking, the humble mechanic was coming forward with his pence, and the wealthy merchant with his pounds. Females, to the honour of their sex, were consecrating their powerful influence to this holy cause; and he was happy to bear his testimony to the *prudence*, as well as the zeal, which marked the conduct of the Ladies of Liverpool in this great work. The brave defenders of their country were leading the van in this rapid, but bloodless march of the Gospel of Peace. Senators were employing their powerful talents in advocating the cause of revealed truth. Nobles were adding brilliancy to their coronets, by patronizing the work of Him who is King of kings, and Lord of lords. Right Reverend Prelates, in conformity with their dignified and sacred character, were laying their mitres at the foot of the cross; and Princes of the Blood were doing homage to Him who is the Prince of the kings of the earth. If a reason for all this were demanded, it would be found in the language of the prophet:—‘Thy people shall be willing in the day of thy power.’ Nor would this work be overthrown: the winds might blow, the rains descend, and the storms beat, against this temple of charity; but it would stand; for it had been raised by a Divine Architect: it would stand; for it was a building fitly framed, and compacted together: it would stand; for it was founded upon a rock.

The Rev. Dr. Henderson.

“My Lord, in rising to second this Resolution, I sincerely rejoice in the opportunity which it affords me of redeeming the pledge which I have given to various Bible Societies, and to numerous individual friends of this Institution, in different parts of the North of Europe. That pledge, my Lord, consists in a promise, that on returning to my native country, and especially if I should have the honour of addressing the Parent Society, I would express to you, my Lord, as its revered President, the high sense of gratitude, and

of obligation, with which they are penetrated for the noble example which you have set them in the establishment of Bible Societies; for the encouraging and animating letters which you have exchanged with them in the course of your correspondence; and above all, for the liberal and munificent aid with which you have encouraged and assisted their exertions; and for that rich supply of copies of the Holy Scriptures with which you have provided the inhabitants of those kingdoms. I regret, my Lord, that they should have chosen an interpreter so little competent to convey to this assembly an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished, and simple testimony of an eye witness, and if his statement of facts, which have come under his own observation, can in any measure tend to strengthen a conviction in the minds of the friends of this Institution, of the great good resulting from the foreign operations of the British and Foreign Bible Society, most cheerfully do I come forward to furnish you with that testimony.

"It is, I doubt not, my Lord, still fresh in the memory of many now present, that in the year 1814 I proceeded, at the request of the Committee of this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact which forms a perfect anomaly in the history of our species, that, in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people in similar circumstances in any other part of the civilized world. And this, my Lord, must appear the more surprising, when we reflect, that there does not exist a single school for children in that Island. But though there be not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy or a girl who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my Lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred upon them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the Scriptures which had been brought into circulation were perused every evening in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were brought to a close, the sacred volume was then employed at their family devotions.

"The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated op-

portunities of witnessing in other countries in the North of Europe : and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran Church, to the importance of the Sacred Scriptures ; and I may mention one fact, which, I doubt not, will prove gratifying to your Lordship, and this company, that by order of the Swedish Government, a collection was made, on the day of the Jubilee, in every Church throughout that kingdom, for the purchase and distribution of Bibles among the poorer part of the population.

“ It is no less remarkable, my Lord, than gratifying, to be able to assert, that from this favoured spot, where we are now assembled, to the Capital of the Russian Dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society to proceed to Petersburg, either by the northern route through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association, in every town of any note through which he passes. And on his arrival in the Metropolis of that vast Empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society ! He there beholds a number of individuals of the most distinguished rank in the Empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different Governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the Scriptures ; yet in the very centre of that almost interminable wilderness, has the ‘ Rose of Sharon ’ been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

“ My Lord, it also appears, that the Spirit of God is paving the way for the introduction of our exertions into Mahomedan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death

approach, he called his son to him, and said, 'Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.' The copy of the New Testament, which had been put into his hands, is one of those printed at the expense of the British and Foreign Bible Society.

"I cannot sit down, my Lord, without assuring you, and the Meeting, of the sincere pleasure it gives me to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my native Island in furtherance of this great cause; and when, my Lord, in the course of a short period, I shall have arrived at the place of my destination, in Astrachan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations the fruits of your benevolent exertions, with what feelings of gratitude and delight, shall I not then be able to look back to this happy day! And especially, with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to Heaven in behalf of its agents, who are employed in foreign parts, that the Great Head of the Church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance; enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when 'the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days.'"

[To be Continued.]

[The Religious Publications for June, containing an account of the Great Anniversary Meetings held in London in May, which we have lately received, are replete with highly interesting intelligence. Extracts from them will appear in course in our subsequent pages, as copiously as the extent of this publication will allow. We have been under the necessity of excluding from this Number interesting domestic matter, in order to give, as much as practicable in a body, the elegant and edifying addresses delivered at the Anniversary of the British and Foreign Bible Society, and that of the Missionary Society in London.]

THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY IN LONDON.

SPA FIELDS CHAPEL

Was much crowded on Thursday morning, when the Annual Meeting of the Society for the dispatch of business was held. William Alers Hankey, Esq. the treasurer, was requested to take the chair; a hymn was sung, and the Rev. Mr. Browning prayed for the presence and blessing of God on the Society and its operations. The plan of the Society, agreed upon at its first establishment,

was then read by the Rev. Mr. Platt, together with the *fundamental principle* of the Society, disclaiming all party and sectarian views.

Mr. Robert Steven then stated, that several other Missionary Societies having been formed since the institution of this in 1795, some confusion had arisen for want of a title more distinctive than that which was then adopted; and that other societies, at home and abroad, having generally given us the appellation of the *London Missionary Society*, he proposed, and it was unanimously agreed, that hereafter, in all the publications of the Society, its Title shall be thus expressed;—‘*The Missionary Society*, instituted in the year 1795, usually called *The London Missionary Society*.’

The Report of the proceedings of the Directors for the past year, but considerably abridged, was next read by the secretary, assisted by his son, the Rev. H. F. Burder.

The Treasurer then presented a detailed account of the Receipts and Disbursements of the Society for the year ending March 31, 1818. Not having room for particulars, we can now only state the gross amount of the receipts from subscriptions, Collections, &c. which is £22,132 1s 6d $\frac{1}{2}$.*

Dr. Bogue, then moved, that the Report be received, approved, and printed, according to the discretion of the Directors.

The Doctor began by expressing that he felt a difficulty in speaking on a subject, part of which related to himself: he therefore moved, that ‘Every other part of the Report should be received.’ I doubt not, said he, that what you have heard, relating to the progress of the Gospel, will fill every heart with the liveliest joy. We are met on a most solemn occasion, and should consider ourselves in the presence of the Lord Jesus Christ, engaged to promote his cause in the world, and to extend the borders of his kingdom, to the remotest ends of the earth. And I trust there has been many a prayer offered up, that a double portion of the Holy Spirit may be poured out upon us, and that we may speak, and hear, on subjects relating to Missions, with all that solemnity, and with all that ardent zeal for advancing the cause of Christ, which those who are redeemed by his blood ought to feel.

We met in this place at the commencement of the Society, in the year 1795. Those of us that were then present, may recollect what were then our feelings. And what are they now? Have we been disappointed? No; far from it. We have reason to adore the goodness of God, that the Saviour has smiled upon our undertaking, and displayed the highest approbation of it. What has been contained in the Report, presents to us a most delightful scene. And that Report is strengthened by letters which I have received from the Missionaries themselves; and when I read of their diligence in learning languages, of their zeal in preaching, of their pains in translating the scriptures, and their care to circulate tracts, and to establish schools, and of their interesting journeys to distant places to preach the Gospel, I count it a matter of the live-

* Upwards of ninety-eight thousand dollars.

liest joy. I have no fear relating to ultimate success. Here are the means employed, and the promise of God has secured to us his blessing.

Some think there is nothing done until they hear of success. But suppose a ship were lying at anchor in the harbour, day after day—a ship that is sea-worthy, and well manned, and laden with a cargo of the finest wheat, for a distant part of the world, to feed the needy inhabitants—an ignorant landsman might say, ‘Why continue here so long? She will never be able to reach the destined port.’ A sailor might reply, ‘Do you not know that the wind has been contrary?—by-and-by it will be favourable, and then we shall make progress.’ Now, thus it is with respect to the success of the gospel. Where its ministers are labouring we may expect, with confidence and assurance, that when all is prepared, the Spirit of God will breathe on our labour, and then glorious effects will be produced.

But while we have the joy of witnessing extensive and diligent labours, we have also the joy of remarkable success. What a scene is presented in ‘the Society Isles!’—the most unlikely of the human race, for savageness, sensuality, and every thing that degrades the human character—the most unlikely people, according to all human appearance, to be converted. What praise is due to those men who waited so patiently, and did not wait in vain. And now such a scene is presented as the world has not of late years brought to view. Idolatry is renounced; fifty places of worship have been erected in the Island of Tahite alone; and the other islands are embracing the gospel; casting away their gods, which are no gods: the Sabbath is observed—family worship attended to: thousands learning to read. What a picture!—what spiritual glory!—what delightful prospects! Who, after this, will doubt the success of missions, and say, ‘the time is not come for the Lord’s house to be built?’

The accounts from South Africa contain likewise the most pleasing prospects. They present to us the rudest of the human race, in various places, embracing the gospel, cultivating their fields, becoming rational beings, as well as Christians; and advancing their comfort in this world, while they enjoy a prospect of happiness in the world to come. O! what a blessing is the gospel to mankind even in the present life.

There are two different ways in which God works with respect to the success of the gospel. Sometimes he grants success at first. No sooner is the gospel preached, than conversions take place. At other times a Missionary may appear to labour in vain, but it is not in vain. All that time truths are entering into the mind, enlightening and working upon the conscience; and afterwards, by the blessing of God upon their labours, conversions have followed close one upon another; and the great Head of the church has shewed this, that the minister was not before labouring in vain; but that he was breaking up the fallow ground, and the field was preparing for that crop which

afterwards covered it. This should encourage us, and excite in us a spirit of prayer, that the blessing of God may attend the cause of missions.

We have great encouragement to proceed, and ground of congratulation, in what our eyes have seen, as to the labours and success of our Missionaries, and that the spirit of the Christian world has been aroused to unite in this work of advancing the kingdom of Christ. How many societies have sprung up since ours! We have stirred up the spirit of Christians abroad—In Holland, in Switzerland, in Germany, and above all, in America! And how many have been stirred up at home? One denomination and class has been establishing a Missionary Society after another, until, shall I say? the last has now appeared: and the dignitaries of the Established Church are preparing, on a large and extensive scale, to send Missionaries to India and Ceylon. May God give them success! Who will speak against missions now, and call them enthusiastic? It is no small thing that the minds and dispositions of men are so changed; if we go on, at this rate, we know not where we shall stop; there will be the adding of one thing to another, until that glorious season, when all the ends of the earth shall see the salvation of our God. We are now surrounded by many other Missionary Societies: and that consideration imposes duties upon us, to behave aright to those that are members of the same family. Here let us not be wanting. We shall go straight forward in the path of duty, and not be jostled out of the way by any, but pursue those methods we consider the gospel teaches us, in order to carry on our plans, for the advancement of the cause of Christ in the world. But while we do this, let us shew a pleasant disposition to others. Let us beware of boasting—let us not cry, We are the people—we are the fittest to translate the scriptures, and promote missions. Away with such contemptible boastings as these! Let us, with humility and gratitude, acknowledge all the success with which God is pleased to favour us, but let there be no spirit of boasting. Nor should there be any detracting from others. We are not rivals, we are fellow-labourers of the same master, and should have the spirit of brethren. How mean should we be, saying, Such a Missionary Society has this bad thing, and the other bad thing—away with such a spirit as this. There will be faults in Missionaries of all denominations; all will have their mistakes, and they will become wiser by the events that occur.

And let us not withhold from any the due fame that they are entitled to. It is unbecoming to have a niggardly spirit, and to withhold due praise from others, because they labour not with us. A very wise and good proposal was made by our respected friend, respecting an alteration in the name of the Society. When it was instituted, it stood nearly alone—it was a *General Society*, and the name was by no means improper: but other Societies have arisen. It is now highly proper that we should take a name that may not be thought assuming or improper. Let us seek to maintain a spirit of good will to all. I endeavour to inculcate on the Missionaries a liberal spirit, free, af-

fectionate; to act according to their own judgment; not to be warped by any, but to maintain affection to all. And I desire them not to shew a mean, paltry spirit—to proselyte others, in foreign countries, to their own peculiar opinions in lesser matters; but to consider others as brethren, to let them follow their own judgment; and to act in all things with a dignity that becomes the servants of the Lord Jesus Christ. We are peculiarly called to this, because our Society is not a *Sectarian* Society, but a *Christian* one, grounded on the general principles of the gospel. We send not out Missionaries to establish any one sect or denomination, but to form their converts according to that method they think most agreeable to the word of God. As then we stand on 'vantage ground as to the liberality of our principles, let it be manifested in the liberality of our conduct. If we are to have any emulation, let it be to excel. If we can excel in a laudable, Christian way, then we do right. Let us seek to excel in the wisdom of our plans, in the choice of our fields of labour, in the piety and qualifications of our Missionaries—and, above all, let us labour to excel in the fervour of our prayers, that the glorious gospel may be spread from the rising to the setting of the sun; and that our Missionaries may have a double portion of the Spirit upon them, and their labours be crowned with the most extensive success. I move that the Report, &c.

REV. MR. WARDLAW.

I rise, Sir, most cordially, to second the motion which has now been made, with the addition of that part of it which the venerable Tutor of the Academy where the Missionaries are trained, has modestly omitted. We embrace, therefore, the *whole* of the motion, That the Report, in all its parts, be received, adopted, and circulated, for the information of the Christian community.

The Report which we have heard, Sir, appears to me as a practical commentary on a similitude used in the Scriptures, the full meaning of which we cannot, perhaps, in our colder climate, perfectly appreciate. It is better understood in warmer climates, as my African friend beside me (Mr. Campbell) has often observed: 'as cold waters to a thirsty soul, so is good news from a far country.' We have been hearing good news, which must excite, in every Christian-bosom, the feelings of wonder, love, and praise. And were there no other reason why this report should be printed and circulated, than that we may communicate to our fellow Christians our own feelings of delight, that would be sufficient. But we have a more important reason than even this, which is, that by the communication of such intelligence as that we have now heard, we are to keep alive, and to stimulate the zeal and the liberality of the Christian community. Addresses may be delivered, and addresses may be printed and circulated; but after all, I apprehend that *facts* are the best arguments, and the most powerful stimulants. And when we exhibit such facts to the public as have now come before ourselves, we apprehend it

will be impossible for those who feel as Christians to withhold their zealous efforts and liberal contributions for the further aid of this glorious cause.

Thirteen years ago, Sir, I had the pleasure of being present at the Annual Meeting of this Society; and it is now my delight to witness the increasing interest which since that time has been excited. The meeting was then held in a place comparatively small; and I am not sure whether that place was entirely filled. I rejoice that there is now, as this large assembly proves, so much more extensive an interest felt in this metropolis, in the cause of Christian missions. I rejoice in the increased regard paid to the objects of this Society. And I cannot think of this great metropolis without remembering the words of the Christian poet—

‘O! thou resort and mart of all the earth,
‘Chequered with all complexions of mankind,
‘And spotted with all crimes, in whom I see
‘Much that I love, and more that I admire,
‘And all that I abhor’——

And I cannot, in repeating these words, fail to observe, how delighted that Christian poet would have been, had he lived to the present hour, and seen so much more in this metropolis, both of what he loved and what he admired; and with what pleasure he would have swept the lyre of poetry in sounding the praises of the Bible and Missionary Societies, and the success with which the Most High has crowned their efforts.

I have often thought of the stimulus that has been given to the whole surrounding Christian world by the institutions that have within these few years been formed in this country. When we look around, and see the immense influence of Bible Societies and Missionary Societies, and Tract Societies, throughout the whole earth, what British bosom does not glow, and bound with transport, to recollect that the impulse which has set all this moral machinery in motion was given in Britain? Who does not rejoice, that the trumpet that has called forth this immense army of the living God, whose banner is the cross—whose march is silent and rapid—whose conquests are bloodless, and final triumphs sure—was sounded from the shores of his native island? There was a time, in the ministry of our Saviour, when certain Greeks said to Philip, ‘Sir, we would see Jesus.’ And when the message was delivered to the blessed Redeemer, he said, ‘The hour is come, that the Son of man should be glorified: verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.’ The corn of wheat fell into the ground, and died, and it abode not alone, it brought forth much fruit. The little handful that immediately arose from it, was sown on the tops of the mountains of Judea; and it has shaken in the course of time with prosperous fruit; and the whole earth is now filled with its abundant produce. We rejoice in the extension of the Saviour’s kingdom; we rejoice that, while engaged in it, we have no reason

to doubt with regard to its issue. Who can now call in question the propriety of missionary exertions? or, who will now dispute the propriety of carrying forward those exertions with increasing vigour and enlargement of operation? We rejoice in anticipating a period, when all the ends of the earth shall see the salvation of our God: when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. I believe from my heart that, when the Saviour uttered the words which I before alluded to, he had present to his all-comprehensive mind a complete view of the history of the progress of the church to the close of time; that he saw the success of his gospel, which was soon to appear on the day of pentecost, and darted forward his omniscient eye, through successive generations, taking in all the labours of this and other Societies, and the effects thence resulting, even to the final consummation of all things, when a multitude which no man can number shall be gathered out of all kingdoms, and people, and nations, and tongues, to celebrate the riches of redeeming grace.

THE CHAIRMAN.

You have, by the vote you have just passed, expressed your feelings on the tendency, nature, and success of the operations of the Society during the past year. But, my friends, it becomes us to ask, Who hath done those things of which we have heard? We cannot attribute them to the agents which have been employed, for that would be rearing in England that idolatry which we are desirous to suppress through all the world. It has therefore been judged expedient and becoming, by the Directors who prepared and arranged the proceedings of this day, that, at this stage of the business a solemn and a humble expression be given by us, in our associated capacity, to the great Author of all mercies, for the success with which he has been pleased to favour the operations of this Society during the past year. This is proposed to be done, by calling upon a reverend friend now present, to offer up in a brief manner, suitable expressions of thanksgiving to the God and Father of our Lord Jesus Christ: and by singing a hymn which has been composed for the occasion by a poetical friend of the Society.—

HYMN,

COMPOSED FOR THE ANNIVERSARY OF THE MISSIONARY SOCIETY,
BY J. MONTGOMERY, ESQ.

And sung at Spa Fields Chapel, May 14th, 1818.

'Let there be light:—thus spake the Word;
The Word was God;—and there was light.
—Still the creative voice is heard;
A day is born from ev'ry night.

And ev'ry night shall turn to day,
While months, and years, and ages roll:
—But we have seen a brighter ray
Dawn on the chaos of the Soul.

Nor we alone; its 'wakening smiles
(Have broke the gloom of Nature's sleep;
The word hath reach'd the Western isles;
The Spirit moves on yonder deep.

Already from the dust of Death,
Man in his Maker's image stands;
Once more inhales immortal breath,
And stretcheth forth to heaven his hands.

From day to day, before our eyes,
Grows and extends the Work begun :
—When shall the new Creation rise
O'er every land beneath the sun ?

When, in the Sabbath of his love,
Shall God from all his labours rest ;
And bending from his throne above,
Again pronounce his creatures blest ?

As sang the Morning Stars of old,
Shouted the Sons of God for joy :
His widening reign while we behold,
Let praise and pray'r our tongues employ.

Till the redeem'd, in ev'ry clime,
Yea, all that breathe, and move, and live,
To Christ, through ev'ry age of time,
The Kingdom, Power, and Glory give.

Prayer was then offered up by the Rev. John Mead Ray, of Sudbury.

REV. DR. HENDERSON.

In rising to move the resolution I have in my hand, I cannot but congratulate this Meeting on the present state, and the promising prospects of the London Missionary Society. Whether we reflect on the ability, the zeal, and the diligence of its Missionaries, the doors of entrance among the Heathens which the great Head of the church has opened before them ; or the ever growing facility for carrying on this great work from year to year ; or whether we consider the increasing zeal which is manifested among the churches, that spirit of prayer which the Holy Spirit of Jehovah has poured out upon his people, the contributions which have flowed during the past year into the treasury of this Society, the important Auxiliary Societies which have been formed in aid of it—I say, in what light soever we view the subject, we see abundant cause of congratulation for the signal blessings that have rested upon this Institution. Surely, Sir, we are warranted to apply to ourselves those words of our adorable Redeemer which he addressed to his disciples when referring to the propagation of his kingdom among men—'Blessed are your eyes, for they see, and your ears, for they hear.' We have been privileged to live in a day in which the zeal and the activity of Christians have been aroused into action ; we have been called to stand still and see the salvation of our God. We have seen him making bare his holy arm before the face of all nations. Our more immediate ancestors could scarcely have formed an idea of the possibility of what we now witness ! They believed ancient prophecy, and made it the matter of their earnest prayer before God ; but they appear not to have been penetrated with a sense of the imperious duty binding upon Christians, at all times to endeavour, by every possible effort, to extend the true knowledge of salvation unto those who are sitting in darkness, and in the region of the shadow of death. This privilege was reserved for us. It is our happy lot to be born in times in which the energies of the Christian world are called into action in behalf of the cause of Jesus, and to the help of the Lord against the mighty. Within a few years, how much has been effected for the extension of the gospel ! Into how many countries have the glad tidings of salvation been carried by the Missionaries sent out from this and similar institutions !

Let us look at Otaheite ; what has there been effected ! These poor idolaters, a few years ago, were sunk into the grossest sensuality, and appeared incapable of elevating their minds above the things of time or sense—now humbled in the dust, before Jehovah. The Hindoo too is forsaking the unsatisfactory doctrines of Bramah, sitting at the feet of Jesus, who was meek and lowly in heart, and receiving the law at his lips. The Chinese also is tearing from the walls of his apartment his paper gods, throwing them into the fire, acknowledging Jehovah to be the only wise, and the only true God. The poor Hottentot, sunk to the very lowest possible state of human degradation, is elevated by the gospel, and takes his place among the children of God.

It is impossible to turn your attention towards Asia without anticipating the greatest and most glorious results. And particularly, I would advert to the Tartar nations, to whom, as you have heard this day, two valuable Missionaries have been sent. I say two *Missionaries*, for I have the pleasure of being intimately acquainted with both, and with those who are united to them as partners in life. I had the pleasure last year of hearing Mr. Stallibrass, in St Petersburg, bear testimony to the glory and excellence of Jesus ; and never shall I forget the impression that appeared to be made upon the audience there, when he, in the true spirit of a Missionary, took for his first text those words of the Apostle, ‘I am not ashamed of the gospel of Christ,—for it is the power of God unto salvation, to every one that believeth.’ Mr. Rahmn was a Swedish clergyman in Gottenburgh : I had the pleasure of being acquainted with him nearly five years : long had his heart been set upon missionary labours—long had he desired the opportunity of coming over to this highly favoured country, and, if possible, to this more highly favoured metropolis, that he might aid in the labours of British Christians ; and he had actually in prospect an advantageous situation in London ; but this he readily relinquished for the sake of carrying the Gospel to the Heathen.

I conclude, Sir, by reading the resolution that has been put into my hands :

II. That the most grateful thanks of this Meeting be given to all who have contributed to the funds of this Society, especially to the ministers and congregations who have made collections—to the Treasurers, Secretaries, Collectors, and Members of the Auxiliary Societies, Ladies’ Societies, Juvenile Societies, and other Associations ; and that they be earnestly requested to persevere in their active and zealous exertions.

The resolution was seconded by the Rev. Jabez Bunting, of the Wesleyan connexion :—

To Judas the traitor, our blessed Saviour once addressed a very cutting question, when he said, ‘Wherefore art thou come?’ It is very possible that, after the enunciation you have done the honour to make of my particular connexion with another Missionary Society, some

persons present may be half disposed to ask *me* a similar question. I can assure you, Sir, and I can assure this respected audience, that I come with no traitorous intent, that I come with no hostile purpose. Hostile to this Society no person can be who is not hostile to the general cause of missions, in the promotion of which, God has honoured this Society, by calling it to take so very prominent and distinguished a part. Hostile to the cause of missions, I think, no man can be, who is not hostile to Christianity; for I consider Christianity itself to be nothing more than one grand comprehensive missionary establishment: whoever, therefore, is hostile to this cause, whatever he may say with his lips, is, I verily believe, more or less an infidel at heart. But, perhaps it becomes me rather to say not so much why I come to attend this Meeting. I came indeed for the same purpose which the audience in general has in view; I came to enjoy Christian pleasure — Christian edification. I came here to-day, because, on similar occasions in time past, I have derived, I trust, much permanent profit from attending your Meetings. The question which it becomes me to answer, is, What apology can I make for my presumption in thus presenting myself before this assembly, when surrounded by such men as those who now surround me: and why I have taken any part at all in the proceedings of the Meeting? It was by the merest accident I was introduced to the platform; and then the Directors of the Society did me the honour to request that I would second the motion which I hold in my hand. My heart would not allow me to refuse such a pleasure. I am glad to have this opportunity of testifying my respect for this Institution; my ardent admiration of the zeal, industry, and patient perseverance, which the Officers of this Society have manifested for now twenty-three years; and my unfeigned sympathy with it, in those successes with which its labours have been crowned, in various parts of the world. Neither could I resist the inclination which I felt to embrace this opportunity for demonstrating my perfect concurrence in those sentiments which Dr. Bogue addressed to us in his opening speech; particularly those sentiments which relate to a proper and becoming conduct in Missionary Societies towards each other, who are all co-operating in the same field, labouring to accomplish the same great and common object, by what are substantially the same means.

I express with the greatest sincerity my earnest wish, that all Missionary Societies may follow his judicious and parental advice. I trust the time will come when 'Ephraim will not envy Judah, nor Judah vex Ephraim.' It appears to me, Sir, that the success of one Missionary Society is the success of every other that has Christian principles for its foundation. I am sure I have received great advantage from the publications of this Society, from the example of this Society, and from those accounts which it has been my felicity to hear from time to time of its success. Your zeal has provoked very many, encouraged many, and I trust will continue to do so, more and more. With respect to the motion that I am called to second, that it is the bounden duty, &c. I heartily concur in the sentiments expressed; I nevertheless think that the Ministers and Congregations, and Auxilia-

ry Societies, &c. have already received a still higher reward than this resolution, however cordially passed, can confer upon them : They have had their reward in their work.

The gospel is essentially a missionary gospel—a gospel for all nations. And we never enter fully into its spirit till we are led to view it in this light, and place it in this light before our respective congregations. And I am persuaded that, while the congregations have so liberally assisted your funds, and, as instruments in the hands of God, have been watering others, they have been watered themselves. I trust that those to whom this refers, will consider the acknowledgments which this Society annually pays them, as a sort of additional obligation to be ‘steadfast and immoveable, always abounding in the work of the Lord.’ It is no small honour to a minister of congregation, or any auxiliary institution, to have the public acknowledgments of a Society such as this. And, as in other cases, where there is honour, there is obligation : it becomes every minister, every congregation, every auxiliary institution to *deserve*, by additional exertions, the honour that is thus annually conferred.

Much has been done by Missionary Societies in the cause of missions : much yet remains to be done. Our various denominations have within their own power almost incredible means of enlarging their exertions, by increased contributions at home. Sir, when it is a well-known fact, that of the Drury Lane Theatre, the annual receipts have been 80,000*l.* never falling below 60,000*l.*; when it is known that the lovers of those amusements in this metropolis have contributed so largely to the funds of one theatre only, in the course of one year ; what cannot the friends of Jesus Christ do in all England, if their energies be but properly excited, and if they are but alive, as they ought to be, to the honour of God, and the salvation of their fellow-men ? Sir, I feel that I ought to apologize—I offer to God my hearty thanksgivings for your past successes, and my fervent petitions that they may be multiplied in time to come, till ‘the earth shall be filled with the knowledge of the Lord as the waters cover the sea.’

REV. MR. ECCLES, (of Leeds.)

As to the vote of thanks which this meeting has now passed to the subscribers, and active agents of this Society ; I have in the first place to observe, that it will afford me particular pleasure, when, after my return into the West Riding of Yorkshire, at the approaching anniversary of that Auxiliary Society, of which I have the honour to be the Secretary, to communicate the thanks that have been now voted. At the same time, Mr. Chairman, allow me to hope that there is no such thing intended by this vote, as may be called an expression of *compliment*. We come together on these occasions not to compliment each other—we have other and higher purposes in view ; and I feel a degree of satisfaction that, if ever there was any reason, on former occasions, to complain on this subject, that it is now on the decline ; and that the day is fast approaching, when there will not be the least occasion for it.

Perhaps I may be allowed to express another hope, which is, that in the annual meetings of the parent Society, a vote of thanks passed to Auxiliary Societies, and especially to the active agents in those Societies, is not intended to insinuate that those Societies are not in fact *integral parts* of this Society. Surely it is not to be for a moment doubted, that all those who, in the various parts of the country stand pledged to the interests of this Society, are as much the members of this Institution as those who happen to reside in the metropolis. Having made these prefatory observations, I shall only add, that what we have done, we have done under a deep impression that it was our imperious duty; that God our Saviour called us to that duty; and that we are bound, as the disciples of Jesus Christ, to do our utmost, in order that his gospel may be preached in all nations. When we consider what our Missionary brethren, who have left the conveniencies and comforts of home, are doing and suffering every day in foreign lands—we can scarcely think that any thanks are due to those who are serving the Society at home. And I would also observe, that we have found the advantage of the institution, in reference to our own immediate and domestic concerns. I know not a congregation in the West-Riding of Yorkshire, that has entered heartily into the feelings, interests, and proceedings of the Missionary Society, that is not at this day abundantly the better for it. I can testify here, to the glory of God, respecting one congregation, with the interests of which I am best acquainted, that we have abundantly profited by the measures which, in reference to this Society, we have seen it necessary to adopt. And, Sir, we look forward to the great day, when the secrets of all hearts shall be judged, and when every man shall have praise of God. And though we are encouraged by the expression we have received of the grateful and affectionate feeling of our brethren, yet we rejoice particularly in the anticipation of that Divine and gracious plaudit—‘Well done, good and faithful servants, enter ye into the joy of your Lord.’

Res. III. That this Meeting, deeply sensible of the importance of voluntary associations among the friends of the Redeemer, in promotion of the cause of missions, not only as affording the most efficient support to the funds of this Society, but as tending to diffuse among British Christians a due sense of their obligations to send the gospel to Heathen nations, do earnestly press upon the attention of the brethren throughout the united kingdom the duty of extending as far as possible such associations. They beg leave also to recommend the formation of Female Associations for this purpose, wherever they can with propriety be introduced; the pious zeal of some female Christians, both in town and country, having already proved highly beneficial.

The Rev. Mr. Berry, of Warminster, moved the above resolutions, but wishing to give place to his elder brethren, he modestly declined enlarging on the subject of it.

Mr. John Wilks, who seconded the motion,
[after dwelling at some length upon the vast and wonderful powers of the human soul, and of its infinite value in reference to eternity,

proceeded to say]—It is under this conviction of the value of the soul of man, that this Society has been organized. And I must be allowed to say, that, If all the energies of the Society—if all the money which it has expended—all the prayers that have been offered—all the labours of all the various institutions which it has contributed to originate, had been instrumental but to the salvation of one soul, that effort would have been worthy of Christian benevolence, and acceptable to our Saviour and our God. And when we connect with that reflection, the multitude of those who now are perishing for lack of knowledge—the many millions of the human race who are perpetually sinking into a state of eternal wretchedness and torment—when we think how perpetually the human race are increasing, and doubling their population; we then feel, that no efforts which can be made, can be too great, too arduous or important, in order to carry the measures of such a Society as this into instantaneous effect. It is therefore, Sir, that I second this motion with peculiar pleasure.

REV. JOHN PHILIP, (of Aberdeen.)

Mr. Philip began by observing, that when our Lord made his last journey to Jerusalem, the whole city was moved; so, when Christ appears to be approaching to establish his kingdom throughout the world, the church at large is in motion.

Our Fathers (said he) told us the great things which they had seen; but we have seen far greater things than they. The work of God is in progress; it is in operation, and will gradually destroy all opposition—every link in the chain of caste—the influence of every false deity, and will finally change the character of the interesting population of India. I was happy to observe in your Report, that the civilization of Africa is carried on in conjunction with the labours of the Missionaries. When the Lord created man, he placed him in the garden of Eden; and he was to labour in that garden with his hands: if this was the case with man in a state of innocence, how much more should we think it necessary that the Heathen should be taught to cultivate the earth, and be instructed in those employments which are connected with civilization in the present state of man! Your Report contained, also, an interesting account of Russia.—But I will not detain you longer: I only remark, that I consider it as a high honour to be connected in any measure with this Society. And that, when the Angel of the covenant shall descend to enlighten the earth with his glory—when we shall see how much the labours of this Society have added to the numbers of the redeemed, and promoted the happiness of Heaven: it will be found a higher honour to have been an Officer or Director of this Society, than to have occupied the most elevated station in the world.

REV. E. YOUNG, (of Whitby.)

In rising to second the motion, permit me simply to state the joy which I feel in common with my brethren in the glad tidings this day communicated; particularly the glad tidings of the distant islands of the South Seas: and in connexion with these tidings, allow me to call

upon you, to look back to that period when these islands were first brought to the knowledge of the civilized world. What were the designs of those who first discovered them? The great design of those who went thither was to enlarge the field of human knowledge—to discover new sources for commercial enterprise: but behold! how God has overruled the designs of men for the accomplishment of his own gracious purposes. I might go on to notice not only how the commendable designs of men, but the designs of men hostile to truth, have been overruled by God, for the advancement of his own kingdom: but at this late hour I will simply express my humble concurrence with the motion that has now been made.

ANNIVERSARY COLLECTIONS, May 1818.

Surrey Chapel, 422l 12s 10d—Tabernacle, 178l 9s 0d—Albion Chapel, 28l 0s 0d—Spa Fields Do. 116l 17s 3d—Tottenham Court Do. 146l 14s 0d—St. Bride's Church, 131l 0s 9d—Sion Chapel, 116l 1s 0d—Silver Street Do. 37l 10s 3d—Orange Street Do. 88l 0s 0d.—Total, 1262l 5s 1d.

FOR THE CHRISTIAN HERALD.

Extract of a letter from Liverpool, dated Jan. 7, 1818.

"A circumstance occurred during the last month relative to the Missionaries, of a very serious nature.—"Sir Alexander Johnstone, Lord Chief Justice in the Island of Ceylon, (who is a very warm friend of the Missionaries on that Island,) is just arrived in England, and has brought with him two of the principal priests of Budhu, (the name of the god which the natives worship,) they had read the gospels which are translated into their language, and their belief in the religion of Budhu was considerably shaken. They read the gospels over again, and came to the resolution of renouncing the worship of Budhu and embracing Christianity. They had read, that except a man give up houses and lands, &c. for the sake of Christ, he cannot be his disciple; and understanding this in a literal sense, they immediately parted with the lands which had been appropriated for their support; and understanding the Chief Justice was coming to England, they waited upon him to request he would bring them with him to England, the land of Christians. They told him they read that Jesus Christ chose fishermen for his apostles, they said that they were of the caste of fishermen, and that perhaps Jesus Christ would send them to preach his Gospel. Sir A. Johnstone did not encourage their going to England, told them he had no authority to take them; that they would be a great expense to the committee who manage the Missions, and that there was no room in the vessel. They repeatedly waited upon him, and said they would go in the steerage if he would but allow them. Still he discouraged them, and when he was on board, and the vessel actually under way, they took a boat from the shore and went along side the vessel, and begged in the most importunate manner he would take them along with him; he then consented, and they came in the steerage. They are placed under the care of Dr. Clark at Millbrook, about 10 miles from Liverpool, and discover the greatest genius. They are learning the English language, and seem most anxious to be made Christians. Dr. Clark labours to impress upon their minds, that they must be made Christians at the heart. They anxiously inquire how long it will be before they are Christians at the heart. One is about 23 years of age, the other about 25. They still wear their robes, which are yellow, and are worn thrown over one shoulder, the other left bare. If they should become acquainted with true religion, and ultimately preachers of it, they promise to be of considerable service in instructing other Missionaries in their languages, &c. &c. and in preaching the Gospel to their idolatrous countrymen. I feel a very strong desire to see them, but they have not appeared in public, and very few persons have access to them."

The Treasurer of the American Bible Society has acknowledged the receipt of \$ 4183 37 for the month of July, 1818: as follows, viz:—

From the Newark Bible Society, New-Jersey—by Mr. James Crane, Treas	\$ 150
New-York Female Auxiliary B. S.—by Miss H. L. Murray, Treasurer	450
Springfield B. S. Kentucky—by Richard Cooke, Esq. Treasurer	100
Washington B. S. Penn.—by Thos. Hoge, Esq. Treasurer for 1817	100
The same—by the same for 1818	100
Franklin B. S., Mass.—by Messrs. T. Strong, and G. Grennell Junr.	50
Berkshire B. S. Mass.—by Mr. Joseph Woodbridge—their surplus revenue	140
Louisiana B. S.—by Alfred Hennen Esq.	500
Hampden B. S., Mass.—by Mr. Danl. Bontecou, Treasurer. for Bibles	150
Union B. S. of Burke County, Geo.—by Mr. Alexr. Carter do.	150
Vermont B. S.—by Jeduthun Loomis Esq. do.	450
Elizabethtown Aux B. S. N. J.—by Mr. D. Meeker	100
Fem. Bible and Tract Soc. of Newburyport, Mass. by Mr. A. Perkins, a donation	20
Fem. Charitable Soc. of Pomfret, Conn.—by Mrs. E. Porter do.	13 50
Fem. Cent Soc. of Hanover, N. J. for the translations—by Mr. E. P. Swift	7
A coll. made by Mr. J. King, of Clinton, Jones Co. Geo., remitted to Dr. Romeyn	14
From a friend—inclosed to Mr. John E. Caldwell.	5

And the following sums, to constitute the following Ministers members for life :

Rev. Elnathan Walker, Pastor of the Congregational Church in Homer—by the Fem. Aux. B. S. of Cortland County, N. Y.	30
Rev. Alfred Bennet, Pastor of the Baptist Church in Homer—by the same	30
Rev. James Tufts, of Brattleboro', Vt. by—thro' Messrs. Fitch, Goodwin, & Co.	30
Rev. Chas. W. Milton, of Newburyport.—by Females of his Society	30
Rev. Chas. A Boardman—by Ladies of the Society of New Preston, Conn.	33
Rev. Robt. H. Bishop, Professor of Logic and Moral Philosophy, in the Transylvania University—by young gentlemen under his instruction.	30
Rev. James Taylor—by the Fem. Association of Sunderland, Mass.	30
Rev. Benj. B. Stockton—by ladies of Skaneateles, N. Y.	30
Rev. Ralph Emerson—by ladies of the Cong. of Norfolk, Conn.	30
Rev. Levi Parsons—by Fem. Charity Soc. of Marcellus, N. Y.	30
Rev. Stephen Mason—by ladies of First Soc. in Washington County, N. Y.	32
Rev. John Anderson—by Fem. Soc. of Buffaloe, Washn. County, Penn.	30
Rev. Matthew Brown, of Washington Pa.—by a few ladies of his congregation	30
Also, in addition to the 20 Dolls. contributed before, for the Rev. H. Taylor, by the Wilkobarre. Fem. B. S. the further sum of	10
Also from Mr. William Ladd, of Minot, Maine, as a member for life	30
And from Mr. John Adriaance, of Harlem, N. Y. his annual subscription	3

From J. E. Caldwell, Agent of the Society, rec'd by him in July for Bibles and New-Testaments sold, as follows:

From the Marine B. S. of New-York, by Mr. N. Taylor	\$ 242
Orange B. S., N. Y.—by Mr. C. T. Blauvelt,	19 57
Elizabethtown Female B. S.—by Mr. G. C. Barber	10 03
Orange B. S., N. J.—by Rev. Asa Hillyer	50
Methodist Society,—by Rev. J. Soule	554 50
St. Lawrence Fem. B. S.—by Mrs. L. Roscell to Dr. R.	50
Madrid Fem. B. S.—by Mrs. R. Stone	48 90
Woodbridge Fem. B. S.—by Mrs. N. Allen	23 45
New-York B. S.—by Mr. C. Heyer	102 50
B. S. of Salem and Vicinity, Mass.—by Mr. J. Stone	113
Sundry individuals	33 90
	1245 87
	4183 37

We have been informed that the following donations have been recently received by the Treasurer of the General Synod, in aid of the Funds of the Theological Seminary of the Reformed Dutch Church:—

From the Theological School Society of Kingston	\$ 21
the Female Cent Society of Kingston	35
the Bergentown Female Cent Society	67 50
the Juvenile Cent Society of Bergen	20
the Female Cent Society of Six Mile Run in New Jersey	35

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, September 5, 1818.

[No. 11.]

FOURTEENTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from our last.)

His Excellency, Baron Gerning, Envoy from his Serene Highness the Prince of Hesse Homburg, on moving the Thanks to the Treasurer, spoke as follows :—

"I am very happy to find myself in such an honourable Society, which, animated by truly Christian patriotism and philanthropy, has the great object of dispensing the Holy Scriptures, in their original purity, to every part of the world.

"I also cannot but avail myself of this opportunity to express, in the name of my German brethren in general, and more especially in that of the Bible Society at Frankfort on the Main, (my native town,) their most cordial thanks for the essential aid, the interesting communications, and kind instructions, they have derived from the excellent British Parent Institution."

Sir Thomas Dyke Acland, Bart. M. P.

"MY LORD,

"If the illustrious stranger, no longer a stranger, (he will, I hope, allow us to call him a Brother among us,) felt the want of words to express his sentiments, on this occasion, before an English assembly, I am quite sure he shewed that he did not want a heart to beat warmly with ours in this sacred cause; and I trust he will have felt that we do sympathize as warmly in all his joys, and all his interests.

"But the purpose for which I now appear, my Lord, to address you, is one that is always gratifying, because it implies a strong and steadfast attachment to the sacred cause which we are met here to commemorate and promote. And, my Lord, it is peculiarly gratifying to express that attachment, by means of this acknowledgment, either to persons of high rank, or any of those officers and meritorious persons who take our work in their hands, and by whom, through the blessing of God, it is so well prosecuted. There are none present whose public feeling, on this occasion, will not warm at the recollection of how much we have owed to him who was the first Treasurer of this Institution. And I know not that I can say more, than that all of us, who knew that excellent gentleman, do anticipate that his successor will pursue the same excellent course; and we trust he will be long continued to enjoy the sacred satisfaction of keeping the treasures of this Society. I am persuaded that Gentleman must feel the greatest pleasure, in the first instance, in receiving the collective fruits of so

much charity, and afterward, in distributing them with as large a hand as that with which they have been given.

[*Sir Thomas Acland then adverted to that article of the Report which stated the grant of 5000*l.* to the Catholic Professor, Leander Van Ess, to promote the distribution of the Scriptures, as affording him peculiar gratification ; and proceeded as follows :*]

“ If there be any persons who, from principle, as well as from prejudice, might be supposed to have entertained a misconception of, or a disinclination to, the views of this Society, it must be that body with which that enlightened Professor was connected, among whom you have distributed so munificent a gift. And therefore, when they who, above all others, attribute the greatest authority to the ministration of the priesthood, are content to unite with their Protestant brethren upon the broad basis of Christianity, and say, ‘ We will distribute the Bible, and the Bible alone, together with you,’ they hereby put their seal to the course which this Society professes to take. Whether for the guidance of our own proceedings, or for doing away the opposition that from time to time is excited against us, there is nothing more important than to bear in mind, that the object of the Society is not to take any share in giving instruction ; but it is to supply the basis, the only unobjectionable basis, of all instruction, to every creature. It is, as stated in your Report, to give that Book which is the only ground-work, and the only rule, of the Christian ministration ; and therefore, I cannot see why, as long as the members do not transgress the limits they have prescribed to themselves, any Christian ministry in the world should not receive that ground-work with thankfulness at their hands.”

[*After a variety of remarks, illustrating the unexceptionable nature of this principle, as furnishing the seed to the agriculturist, and the materials for the builder, without presuming to dictate how the one should sow, or the other should build, Sir Thomas concluded by urging the importance of adhering strictly to this limitation ; for if these were transgressed, their principles would be infringed, their bond of union dissolved, and their charter would be lost for ever.*]

John Thornton, Esq., Treasurer.

“ Gratified, as I must naturally be, by the vote of thanks which you have just passed, I am still more gratified, in consequence of the mode in which those thanks were conveyed. It was, indeed, in my friend, who seconded that vote of thanks, a kind consideration of my feelings, when he diverted your attention from the individual who now addresses you, to him who was your former Treasurer : it is indeed gratifying, in such an assembly as this, to have the memory of that beloved and revered individual recalled to our recollection. And if, as the Chancellor of the Exchequer has this day observed, it be permitted to those who have departed from

this scene of exertion and of suffering, to look down upon works of benevolence and charity, and to be present, in spirit, at Meetings like this, confident am I, that the spirit of our late Treasurer is now partaking in our joys. But, my Lord, I turn from a subject so painful, though pleasingly painful to myself, to that which more properly belongs to me, as his representative and successor. And here my Friend has anticipated, in some degree, what I have now the pleasure of communicating to you, that the finances of this great Society, instead of declining, as might have been expected, have exceeded those of the preceding year in the amount of more than 6000*l*. There is one other circumstance which it is gratifying to me to reflect upon, that the profits of our Sales are diminishing. This I consider as an index of the degree in which our own country is already supplied by the Society.

[Mr. Thornton then proceeded to remark on the simplicity and comprehensiveness of the Institution;—adverting to the latter, he continued as follows:]

“My Lord, it is not merely with regard to geographical space, but I consider, also, as a topic of gratifying and useful reflection, its comprehensiveness, as it embraces all classes and descriptions of men. The Bible Society comprehends all, and excludes none. When I see an audience like the present, comprehending persons of the most polished minds, and the deepest erudition; when I consider how much of piety, of learning, and of understanding, is inclosed within these walls; and when I consider, at the same time, that possibly among the Don Cossacks, there may be at this time a Bible Society meeting, I am struck with the comprehensiveness of this Institution, as it respects the matter of intellect, through all its gradations of strength and cultivation.

“My Lord, there is one other thought, which is, the comprehensiveness of the Bible Society, as it regards time. I am one of those who am inclined to hope that the British and Foreign Bible Society will endure as long as the world endures: yet, my Lord, when I reflect that all things upon this earth are transitory; when I reflect how the most noble structures are fallen to decay, I am sure we all feel the possibility, that even this Society may be at last extinct, that the glory of Britain may pass away,

‘And, like the baseless fabric of a vision,
‘Leave not a wreck behind.’

Possible it is, though not greatly probable. Now, your Report tells you, that more than two millions of Bibles and Testaments have been already distributed in the world: and here, my Lord, I take my stand, when I speak of the comprehensiveness of the Bible Society, as it regards the idea of time and duration. I say, that while these Bibles exist, and after they cease to exist, the principles they have been the means of imparting to the hearts of the generations of mankind, will, to the end of time, amidst all

opposition, call forth the thanks of millions of the human race to the Almighty, for the blessings of the Bible."

The Lord Bishop of Derry.

"It would be quite unnecessary for me to say one word to procure the unanimous approbation of the motion which I shall now have the honour to make, That the thanks of the Meeting be given to the Secretaries," &c.

William Wilberforce, Esq. M.P.

"MY LORD,

"I need not say that I rise with the most sincere disposition to join in the sentiment which is expressed by the motion you have just now heard. It is delightful, upon this Anniversary, to come forward and meet again our old friends, and to find that we are continually receiving fresh accounts of new triumphs, bloodless triumphs, as they have been called, which only tend to increase the comfort and happiness of all mankind, from the greatest to the least,

"I am sure the persons who are the objects of this vote deserve, in a high degree, the thanks they are now to receive. For myself, however fortunate and honoured I esteem myself, in having been, from the first, a member of this Institution, I am obliged to confess, that other far less pleasing occupations have prevented my rendering it the assistance I could have wished. It is nothing to come and celebrate the harvest home; the toil and the merit belong to those who, by painful exertions, and through various discouragements, prepare the triumphs of these festive Anniversaries. It is delightful to see my friend behind me looking as fresh as at the beginning of his labours; and another friend, whom I dearly love, though retaining still some traces of his illness, yet coming with a heart as sound and unbroken as ever, testifying his willingness to renew his labours, and to continue them to the end. If ever there was a service in which it is an honour to be engaged, it is that which we are now prosecuting. When I consider all the various degrees and kinds of good which it tends to produce, they are indeed innumerable in their multitude, and immeasurable in their extent; and we are sometimes apt, from the very magnitude and the vastness of the dimensions of this prodigious work, to be not sufficiently conscious of the real benefits that are produced by it. It was, therefore, with delight, that, after contemplating the objects of this Society, on a large scale, I was conducted, by one who lately spoke, to the interior of an Iceland cottage, and there found how the loneliness and solitude of a long evening were cheered by the instructions of a Bible, the gift of which showed that remote but interesting people, that there were those who loved them, and felt for them, in this Island. It is delightful to see the inhabitants of all the different climates come with their offerings, and willingly present them, as the very effect of their receiving in-

struction and benefit themselves; an effect which always produces a desire to communicate the happiness received.

"My Lord; we may, undoubtedly, with more confidence, and with the greater satisfaction, continue our exertions in this good cause, when we consider that it is not our own wisdom in which we exult, but that it is the wisdom of Him who cannot err, and that we are proceeding in a path marked out for us by an almighty hand. Every thing of human production, we know, takes some taint of corruption and imperfection; but this great cause carries with it all the traces of a high origin, and shows, by its own native dignity, that it is derived from heaven. We find that there is this great difference, too, between the good we do in this Society, and every other service of a benevolent kind, in which we are individually engaged. We do good in different ways, and in different situations, and apply ourselves, as occasions recur, to the different evils that afflict mankind during the course of our existence; but here we have the true *panacea*: here we are giving, as it were, the seminal principle of all good, and are promoting every kind and form of benefit that can accrue to man, either here or hereafter. And I cannot doubt, for my own part, that this is a work in which not only we, but, as was said by the dear friend who preceded me, the spirits above, will take their part also: the only thing I objected to in the statement of my friend, the Chancellor of the Exchequer, was, that he made this engagement to depend upon an *if*. My Lord, there is no *if* in the case: we are assured, in Holy Writ, that the angels of God rejoice over the conversion of a single sinner; how, then, can we doubt whether those happy spirits join in celebrating those triumphs which we here commemorate, and in wishing that our advantages may be co-extensive with the whole earth?

"It is, my Lord, the delightful, it is the never to be forgotten pre-eminence of our proceedings, that they tend to make men happy here, and for ever happy hereafter: and I cannot but feel this peculiarly in one instance, which was alluded to by some one who preceded me, who so well pointed out that the Royal Family had trodden in the steps of their venerable parent, and had endeavoured to carry into execution the wish expressed by him, that every individual child in his dominions might possess, and be able to read, the Bible. We are obliged, from circumstances, to consider that venerable personage as now in a sort of middle state,—as almost withdrawn from the world: but, my Lord, I have no doubt, when he takes his place in the upper regions, and sees the prospect opening before him, of the triumphs that we have been achieving, he will glory in them, and look down with delightful reflection, that, during the time that himself was under an eclipse the glories of his kingdom were augmenting, not only by the triumphs of its arms, but by the grandeur and more durable victories of the Bible Society.

"My Lord, I again congratulate your Lordship, in occupying so long the station which you enjoy, and, I hope, you will continue to enjoy; till, at last, taking your station in that better world, changing your place, but, I hope, not your employment or company, you may rejoice still more in the triumphs of the Bible Society, because you will then be in a situation better able to estimate their value.

"With regard to those three Gentlemen to whom this motion relates, I am sure if I were to enter at all into detail, and endeavour to pay, in every degree, the debt of gratitude I owe them, I ought to begin on the morning of a summer day, and yet I should not have finished my task by midnight. I will only say, that there is something delightful in considering that these Gentlemen have all caught, themselves personally, the very spirit of the Society to which they belong. It was supposed that the difference of their religious connexions would involve them in occasional contentions; but no such humiliating scene has been exhibited; all, on the contrary has been peace, and love, and unity; and we have to rejoice, in their instance, that they exhibit the '*tria juncta in uno*.' Perhaps I am in a situation to value this sort of union more than many who are present. Alas! we who are far less eligibly situated in political life know but little of it; therefore I own, that to find persons so insensible to the value of concord and unanimity as to wish to exclude it, and almost to grudge us the enjoyment of it, has something in it so paradoxical that I really could not have expected it. For my part, when I come here, I seem to breathe in freer air, and the sun enlightens me with a brighter ray. I feel, in some degree, relieved from those associations of a worldly nature, and I rejoice to anticipate that day when all distinctions shall be done away, and we shall all praise our Heavenly Father with the voice of unmingled gratitude and love.

"Undoubtedly, my Lord, we feel that the union which prevails among us is our greatest honour. And let us never, never forget it, in the opposition we may experience; let us always remember, that the great motto of the Bible Society is that which our Saviour gave to his disciples, 'By this shall all men know that ye are my disciples, if ye have love one to another.'

The Rev. John Owen.

"MY LORDS AND GENTLEMEN,

"The duty of acknowledging the thanks to your Secretaries has devolved upon me; and if the services for which those thanks have been voted were less generally known, and less kindly appreciated than they are, I should think that I was undertaking not only a difficult, but a hazardous task, in availing myself of the first dawn of returning health to address so august, so interesting, so overwhelming an assembly as the present. But, my Lords and Gentlemen, fourteen years of busy action in the discharge of an office conferred upon us, not solicited by us, have given us such a

place in your minds and your affections, that it will not require many (if, indeed, it require any) words, on my part, to induce you to believe, that what you have offered in the spirit of friendship we accept in the spirit of gratitude. I dare not allow myself to be too particular in adverting to the state and the feelings of those whom you have been pleased to make the subjects of your notice; it is, however, a topic on which it would ill become me, on the present occasion, to be altogether silent.

"I congratulate you, then, my Lords and Gentlemen, on the continued health and undiminished activity of your Foreign Secretary; and sincerely do I rejoice, that his body, which seems to have been cast in the same mould with his spirit, shows no symptoms of having suffered by the fatigues and anxieties of incessant occupation. For my other colleague, who appears before you in the aspect (I would fain hope not wholly in the condition) of a real invalid, I cannot contemplate his present situation without being forcibly reminded of what till lately was my own. Nor can I forbear expressing how much it subtracted from the enjoyment of that health, which, after fifteen months of alternate agony and depression, was graciously restored, to see the cup of bitterness which had been removed from my lips, so speedily afterward applied to his. But He who worketh all things after the counsel of his will, is incapable of acting otherwise than kindly and wisely: and certainly I am the last who could be excused for doubting that He doeth all things well. Such, then, are the circumstances of your Secretaries; and whether our strength be great or small, whether our days are to be many or few, both the one and the other are engaged and devoted to the promotion of a cause from which not even the conviction of our insufficiency will dispose us to retire. We feel our weakness; but we know also our resources: and past experience has taught us to believe and expect that, as our day, so our strength shall be. In this confidence we are willing and resolved to continue 'your servants for Jesus' sake.' All that we ask of you is to give us your confidence, and withhold from us your applause. Our feelings will be most gratified, and our hearts best secured, if you will permit us (as far as is compatible with the duties of our office) to be MUCH EMPLOYED, LITTLE SEEN, AND LESS COMMENDED.

"But, my Lords and Gentlemen, it may, perhaps, be expected, that, before I retire, I should briefly explain the grounds on which we justify to ourselves, to our connexions, and to the world, the renewal of our pledge to serve the Institution in the offices in which you have thought proper to place us.

"First, then, we avow, that our regard for the *object* of the Society, the dissemination of the Holy Scriptures, remains undiminished. The Bible is not a book to which those who have felt its power are liable, by length of time, and the vicissitudes of life, to grow indifferent. If we are capable of estimating its value, and desiring its circulation, in the vigour of health, and the cheerfulness of prosperity, believe me, my Lords and Gentlemen, these

sentiments are not weakened by those visitations which confine us to a bed of sickness, throw a gloom on every earthly object of endearment around us, and forbid us to take an interest in any thing but what may prepare us for the hour of death, and the day of judgment.

"Our attachment to the *principles* of the Society, (as uniting in this object all classes of Christians,) has undergone no change, nor experienced any abatement. We consider these principles as founded in human nature, and adapted to the circumstances and the purposes of human society. We trace them in all the works of creation and providence,

'Where order in variety we see,
'And where, though all things differ, all agree.'

They are the principles of that liberal and happy constitution under which it is our privilege to live: and what is more than all, they are the principles of the Bible; they are recognized by the charter of our common salvation, and are inculcated by the spirit of that Gospel whose work is peace, and whose end is charity.

"The *proceedings* of the Society form another ground on which we continue to feel attached to its interests. If there be a Committee on whose diligence and fidelity the public may rely, (I say it advisedly,) it is that to whose administration the affairs of the British and Foreign Bible Society are annually intrusted. It is true, that Committee is composed of fallible men: and if, in the discharge of their multifarious duties, their vigilance should be thought sometimes to have forsaken them, they will not be judged severely by those who consider that imperfection belongs to our nature; and that even he has been charged with sometimes forgetting himself, whose mind approached the nearest to perfection, and whose immortal productions have been, for nearly three thousand years, the delight and the admiration of mankind.

"The Reverend Secretary from Scotland has expressed himself with Caledonian strength on the value of our fundamental regulation, to *circulate the Scriptures without Note or Comment*; and the importance attached to it by the country which he represents, and of which, I may say, without flattery, he is so distinguished an ornament. I would assure that Gentleman, in the hearing of this great assembly, that no language he has used, or can use, would be too strong to express our attachment to that fundamental regulation, and our resolution to maintain it to the uttermost. To err is human; to retract an error is, I had almost said, something more than human. This much, however, I will assert, that if any thing should appear on the face of our transactions, which does not approve itself to the scrupulous and honourable judgment of our friends, not only in Scotland, but in any part of the empire, so far from evincing an obstinate adherence to any measures we may be thought to have erroneously adopted, we will retrace our steps, revise our decisions, and, if that appear expedient, even re-

voke and rescind them, rather than hazard the smallest infringement of that principle of union which binds us together. In giving this pledge, I am persuaded I shall be supported by the Noble Lord in the Chair, and by all who take part occasionally, or regularly, in the business of the Metropolitan Committee. If, therefore, adherence to our principles can retain Caledonia in our interest, I feel convinced that we shall never lose the advantage of her co-operation, or the tribute of her gold. When I speak of co-operation, I am reminded of an expression which fell from our Treasurer, on which I must be permitted to make a remark. In commenting on the Account, our Treasurer inferred, from the diminution of our Sales, that the wants of the country proportionally decreased. However natural, or rather plausible, such a conclusion might be, I cannot but regard it as one upon which it would be very unsafe to place any reliance. Such calculations have deceived us before, and may deceive us again. We are so much accustomed to look at what has been done, that we may be very liable to overlook what remains to be done; as the husbandman who is surrounded by his well-cultivated enclosures seldom dreams of those wastes which are yet out of cultivation. It is for such persons as Mr. Dudley, and his coadjutors, who visit and inquire, to report to us in what degree the British population are supplied with the Scriptures; and if we may judge from the discoveries which their zeal has brought to light, our domestic work is but in progress; and our Auxiliary Societies and Bible Associations have yet ample scope left for the employment of their exertions.

"There is, my Lords and Gentlemen, one other consideration which reconciles the Secretaries to a continuance of their labours, and that is, the *prosperity* with which the operations of the Society have been attended. I am far, indeed, from estimating the merits of the Institution by the rank of its Patrons, or the number of its supporters; by the territory which it covers, or the resources which it commands. Still, however, when I see it acquire so much of that influence by which the Supreme Disposer of affairs is accustomed to promote the interests of his kingdom, I cannot but consider it as marked with his approbation, and feel the ties drawn more closely which unite me to its service.

"If, then, my Lords and Gentlemen, things be as I have described them; if the Society have an object of supreme and unvariable excellence; if its principles be sound, its proceedings correct, and its prosperity abundant, we have ample grounds for renewing our engagement to labour in its employment, and nothing to desire, but that we may have sufficient strength both of body and mind to serve it as it ought to be served. Of the event, as it respects the issue of our labours, we have every thing to encourage the most pleasing anticipations. If we act in consistency with the spirit of our cause; if we suppress in ourselves, and discourage in others, those passions which minister to violence and strife; if we disdain to compass our laudable ends by any other than legitimate

and unexceptionable means, there is no degree of success to which, under the divine blessing, we may not confidently look forward. The Institution will then appear, wherever it is seen, in a character becoming its object and its end. It may be opposed; it may be censured: but no weapon that is formed against it shall prosper; and every tongue that rises up in judgment against it, it shall condemn. Its course shall be a steady progress from strength to strength; and the brightness of its rising be but a faint type of the fulness of its glory, when it shall have attained the perfect day."

The Rev. Professor Farish, (of Cambridge,) in moving Thanks to the Presbyteries and Friends of the Society in Scotland, &c. observed, that

With respect to Scotland, and what it is inclined to do for the Society, he needed only to refer to the eloquent speech of the Gentleman from that country, who had addressed the Meeting. He would recall to their recollection what Caledonia had already done for it; that the Presbyteries nourished it in its infancy; that they came forward in a manner which he was sure could not but be felt with the warmest gratitude.

[The Professor then took a view of certain benefits and blessings which the Society has been the means of procuring in a collateral way, on the country, and the world; and concluded as follows:]

"I have said that God works by natural means; and I will call to your recollection, that if we go back but a few years, we shall find a universal acknowledgment, that we might look forward to the day in which the Bible shall extend itself over all the world; but yet it was considered as a thing that required the exertions of a miraculous power. But we have lived to see a day in which, we may hope, this great object will be fully attained; not by miracles, but by natural means; the most eminent of which, I doubt not, are those adopted by this Society. And let us ever remember, that those natural means, combining the zeal, and correctness, and exertion, of the persons engaged, are as much the appointment of God as the most miraculous; and it becomes all of us, the highest who have engaged in this great work, and the lowest who have contributed their mites, equally to remember that it is God that worketh, and that they are but humble instruments in the hand of the Almighty."

Admiral Lord Gambier.

"Although I feel deeply my inability to address such an assembly as this, with the effect which I should desire earnestly to do, yet, if I were reduced to the lowest degree of inability and weakness, almost to the extinction of life itself, yet would I lift my feeble hand in the service of this great cause, and would endeavour

to raise my voice, in expressing the admiration which I have of this excellent Institution.

"My Lord, we have this day heard the voices of some of the most learned and the most eloquent men employed in the praise of the excellency of our work; yet, I must say, that when language can be found to express the greatness and the excellency of all the other glorious works of the Almighty, then, and not till then, will language be found to express the excellency of this great Institution. I will not trouble your Lordship at so late an hour of the day, but only second the motion."

James Haldane, Esq. (Member of the Committee of the Edinburgh Bible Society,) in moving thanks to the Auxiliary Societies, &c. said, that

Although he had never had the happiness of being present at an Anniversary Meeting of the British and Foreign Bible Society, he had been, in his humble measure, engaged in promoting its objects for a number of years. He rejoiced in the consolation that had been eloquently pointed out, that the lovers of the Bible have now found common ground upon which to stand while they unitedly attacked the kingdom of Satan. He believed that the want of zeal among Protestants, with which they had often been charged, was owing to divisions among Christians; and it did not seem easy to find out a plan in which they should be able to unite, and at the same time, not to compromise any principle, but to hold fast a good conscience to their great Lord and Master. Such a plan had now been discovered, and upon this ground all Christians, he thought, might, and ought, conscientiously to unite.

For many years Christians remained separated. They were so much engaged in maintaining civil war, that they had no time to make any grand attack upon the kingdom of Satan. Each was endeavouring to defend his own territory against his neighbour.

[Mr. Haldane then traced, in a concern for heathen nations, the origin of that zeal, which, mingling like leaven progressively with the mass of the Christian world, terminated in the magnificent plan for supplying the whole world with the word of God.]

He would again refer to what had been characterised as a favourite object with Caledonia; and that was, that the principle, the fundamental principle of the Bible Society, of circulating the Scriptures without note or comment, should ever be adhered to. Enough had been said upon this subject, to give perfect satisfaction to the mind; and he trusted they would all see more of the glorious effects of this measure. He thought it highly to the honour of the British and Foreign Bible Society, that they had maintained this principle with so great decision and perseverance. It was, in fact, declaring, that the Bible is a plain book; that it is

able to make men wise unto salvation; and that those apprehensions were unfounded, which were so widely extended, even among Protestants, that it was peculiarly liable to misapprehension, and hardly to be trusted in the hands of the ignorant, without a commentary to explain it. It was to the honour of the Society that it had exploded this maxim, and declared that the Scriptures plainly expressed the 'wisdom and the power of God.'

He anticipated great results from what is now going forward. Many instances had been stated of the Scriptures, without note or comment, finding their way to the hearts and consciences of men. This, then, he thought, was calculated much to encourage us.

"I beg pardon, my Lord," said Mr. Haldane, "for having, at so late an hour, trespassed on your patience. But having had this opportunity, the first that was afforded me, of witnessing this Anniversary, I was desirous, in my own name, and in the name of the country in which I live, to declare my highest approbation, and to pledge ourselves, that we will do all in our power, to promote the glorious objects in which you are united."

The Rev. Dr. Thorpe, (late Secretary to the Hibernian B. Society.)

"I come forward, my Lord, for the purpose of seconding the Resolution which has been proposed; and at this late period of the day, I should not for a moment trespass upon the attention of the Meeting, but that it appears right to our Secretary, that, as usual, you should receive some account of the state of the Hibernian Bible Society. Although I am no longer an officer of that Institution, (having ceased to be so in consequence of residing now in this country,) yet, I trust, I shall receive credit, when I say, that I feel as lively an interest as ever in its concerns, and in its prosperity.

"My Lord, I am sorry to say, that I have no very pleasing intelligence to give in reference to the progress of that Institution within the last year. Ireland has been, during that period, a scene of great distress, in consequence of the fever which has prevailed in various parts of it; but, my Lord, I am sure that the Meeting will hear, with pleasure, that many of those attacked by the fever, derived from the Bibles which had been furnished by the Hibernian Bible Society, their best hope, and their only comfort, in the hour of death; and that their surviving friends looked into that sacred volume, and found consolation. I have the satisfaction to state to your Lordship, that, notwithstanding the opposition which some persons have given to the circulation of the Scriptures, all denominations of Christians in Ireland seem increasingly desirous to become possessed of the word of God. I am particularly happy to state this with respect to our Roman Catholic countrymen in Ireland. In order to meet the desires of the Roman Catholics, and to put their own version of the Scriptures into their hands, a very large edition of the Douay Bible has been published by their clergy in the City of Cork. This marks a desire in that body of persons to be possessed of the Scriptures. I have also the pleasure of

being able to state, that a Roman Catholic Clergyman of considerable influence has given permission to have our version read by the Roman Catholic children in the schools throughout his Diocese. I conceive it is but right to state these facts fairly and strongly to the Meeting, because, on former occasions, I have pointed out the opposition that has been given in Ireland to the circulation of the word of God.

[Dr. Thorpe then adverted to the absurd and even ridiculous arguments employed by the more recent opponents of the Society in that Country: and having exposed them with considerable humour and acuteness, proceeded as follows:]

"My Lord, if I appear to treat the opposition to the circulation of the Bible in Ireland with levity, I assure you I do not feel lightly upon the subject. That man must possess extraordinary dulness of intellect, or, I was going to say, great malignity of heart, who would obstruct the progress of the word of God in such a country as Ireland. But, my Lord, I am sanguine enough to hope, that the labours of these Gentlemen will not be crowned with the success they anticipate. My countrymen there begin to find out, that the Bible furnishes some better rules for the guidance of their conduct, than the foolish fables and absurd superstitions by which they have been influenced. I see different classes of my countrymen disposed to unite heart and hand in the dissemination of the sacred Scriptures. I see many who were indifferent towards the Bible Society, or even opposed to it, gradually diverging from the ranks of the opponents, and marshalling themselves among the friends of this institution. I augur well from these things.

"The most distinguished Prelates of our Church support the Hibernian Bible Society. Among these, his Grace the Primate has professed his approbation of it, and up to the present hour, has given to it his most efficient support.

"My Lord, I cannot conclude without recommending to this Meeting to assist Ireland in the hour of her necessities. Ireland cannot give the Scriptures to her population without your assistance. But if by the past I may judge of what is to come, I may infer, that that assistance will not be withheld. Sure I am, that you will liberally give to that country, whose destinies are interwoven with your own, that country which has determined to stand or fall with you, the blessings of the word of God, in the same extent in which you enjoy them yourselves."

The Bishop of Cloyne having moved thanks to the President for his conduct in the Chair, and being seconded by acclamation, his Lordship terminated the business of the day in the following words:

"Gentlemen, if ever I found an irresistible impulse to rejoice with those that rejoice, it must be on this occasion. Indeed, my heart must be cold and insensible, if it did not vibrate with gratitude to God, and love to my fellow-creatures."

EXTRACTS FROM THE FOURTEENTH REPORT
OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 832.)

IN the EAST, the object of the Institution continues to be prosecuted with zeal and diligence, by its several **Auxiliary Societies and Agents**, in that interesting portion of the world.

At the head of these stands the **CORRESPONDING COMMITTEE at CALCUTTA.**

In addition to the grants annually made to this Committee, of 2000*l.*, (one moiety of which is appropriated to the translations going forward by the Baptist Missionaries at Serampore,) 1000*l.* have been voted, for the special purpose of aiding the printing and distribution of the Chinese Scriptures, translated by Dr. Marshman. And further, with a view to afford a more effectual encouragement to the translation and circulation of the Scriptures in India, the Corresponding Committee have been authorised to appropriate the sum of 500*l.* to the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation has previously existed. The resolution on which this procedure has been adopted was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist Missionaries at Serampore, to execute 26 versions on those moderate terms, and desirous to excite increased attention to this subject, presented the Society with the sum of **FOURTEEN HUNDRED and SEVENTY-FIVE POUNDS**, as an offering from certain "friends to the translation of the Scriptures into the vernacular dialects of India."

One thousand copies of the octavo Roman-Malay Testament, together with an equal number of copies of the Book of Genesis, had, within that period, been dispatched to Amboyna, where both the wants and the desires of more than 30,000 native Christians would render such a temporary supply, however inadequate, particularly seasonable. From more recent intelligence, it appears that 3000 copies of the Arabic-Malay had been completed, and were to be dispatched by the first opportunities. The Roman-Malay Bible would also (it was expected) be finished before the close of the year: and when to this shall be added the edition of 5000 Bibles, and 10,000 extra Testaments, now printing under the direction of your Committee, some justice will, it is hoped, be done to the inhabitants of the Moluccas, who, through their Auxiliary Bible Society at Amboyna, have already remitted nearly 1000*l.* to the Parent Institution.

Nor are these operations going forward without the prospect of good effects. Many of the natives of India (Mahomedans, as well as Hindoos) evince not only a willing, but a solicitous disposition to receive and peruse such versions of the Holy Scriptures as are intelligible to them: and so strongly has this disposition been manifested, in the reception given to the Rev. Henry Martyn's Hindoostanee Testament, that, of the 5000 copies printed, in 1814, at the expense of the British and Foreign Bible Society, so few remained undistributed at the close of 1816, as to render it necessary for the Corresponding Committee at Calcutta to order another edition of the same extent.

A very intelligent and truly Christian native, Appavoo, having been employed by the learned and industrious Colonel Mackenzie to collect antiquities for him, in aid of a great work in which he is engaged, undertook to distribute some Tamul New Testaments, in the course of his journey. Among the happy results with which this procedure of Appavoo has been already attended, the deposed Rajah of Travancore has been so impressed with the Bible, that he has directed a chapter to be read to him daily; and the High Priest of the Jainas has desired a visit from the Rev. Mr. Rhenius, who sent him the Tamul Bible, to explain the Gospel more perfectly to him and his people. Under the impression made by these, and other interesting circumstances, the Christian native writes:—

“While we have time, let us sow the good seed of the Gospel: the God of heaven will shower on it his Holy Spirit, that it may bring forth good fruits:”—and he adds in a strain of interesting simplicity; “In every age there have arisen some alterations in their superstition. Inquiry is made into their own Vedam, to find out the good way: I am sure, very soon, God Almighty will enlarge his kingdom; and the venerable benefactors who exert themselves in this desirable cause, will be rewarded a thousand fold.”

The COLOMBO Auxiliary Bible Society, in the Island of Ceylon, continues to manifest a laudable anxiety to give effect to the design of its institution.

The introduction of the Scriptures among the prisoners in the jails, through the instrumentality of the Wesleyan Missionaries, has been attended with the happiest success. When Mr. Lynch first visited the jail of Jaffna, he found only two of the prisoners who could read; and he gave to each a Testament, which they promised to read to their fellow-prisoners. In the course of a short time, one of them had read the whole to several who were anxious to hear it. The jailor reported, that, since this humane attention had been shown to the prisoners, the prison was no longer disturbed with the same drunken noise, and gambling, which, before, too frequently prevailed. A similar reform is stated to have followed the employment of the same means among the prisoners in the jail at Point de Galle. This reform was characterized, among other things, by a particular respect for the Sab-

bath. "They were formerly (observes the relater) in the habit of cleansing out the jail on Sunday morning; but now they work after their usual hour on Saturday evening, to avoid breaking the fourth commandment." Such results, while they evince the power of the divine word, and that under very unfavourable circumstances, demonstrate at the same time, the seasonableness and utility of those exertions by which its dissemination is promoted.

On the bulk of the ignorant and uneducated natives it were premature to expect that any considerable impression should yet have been made. It does, however, appear, that, in several parts of the Island, the Scriptures, both in the Tamul and Cingalese dialects, have been sought for with great avidity: copies of the latter have been eagerly received by the intelligent among the Cingalese, and even by several of the Bhuddist priesthood, who have, of late, in some places, been roused to an uncommon degree of inquiry on the subject of the Christian Scriptures. This disposition has been greatly confirmed by the examples of certain natives of high rank, and superior information, who, under the influence of divine grace, have been brought, chiefly through reading the Scriptures, to renounce their idolatry, and make a public profession of the Christian faith. The influence of these events has been widely propagated; and not only the superstitious Bhuddists, but the haughty "Mahomedans, have begun to manifest an inclination to receive instruction themselves, and to permit their children to partake of the benefit of an improved education."

The Society at BOMBAY has, in the discharge of its duties, paid equal attention to the distribution of the Scriptures, already in its possession, and the procurement of such new translations as are required by the nations inhabiting the shores along which it is expected its operations will be extended.

Beyond the immediate precincts of Bombay, the Society has endeavoured to extend its good offices to the Christians at Surat, at Kaira in Guzerat, and at Seroor in the neighbourhood of Poona; at each of which places English Clergymen are now stationed.

To the Southward of Bombay, on the Malabar Coast, the Committee have sent, for distribution, some copies of the New Testament, in Portuguese, for the use of the native Christians at Cananore; in French, at Mahe; and in Dutch, at Cochin. In the last of these places, (the most interesting of all within the reach of this Society,) its Committee have presented to the Syrian Churches those copies of the Syriac Gospels, (edited by the late Dr. Buchanan,) which had been forwarded to them from London for that purpose. This supply, though inconsiderable, proved most acceptable to the Syrian Bishop and his Clergy; who expressed satisfaction with the manner in which the printing was executed, and their most earnest desire to receive the whole of the Old and New Testament printed in the same manner. This desire will have been, to a certain extent, gratified by the receipt and perusal of the entire

New Testament; copies of which (as has been stated under the head of Madras) are now in circulation among them.

From the Coast of Malabar the BOMBAY Bible Society has endeavoured to extend its influence to the distant shores of the Persian Gulph; and it has there distributed several Arabic Bibles, partly through the means of the British Resident at Bussorah.

"A connexion," as its Committee observes, "seems thus to be immediately formed with the Parent Society in London, which, by the numerous Societies in Russia and Germany, in the Crimea, and even in Georgia; by its correspondence at Constantinople: in parts of Asia Minor; and lastly, with the British Resident at Bagdad, has established a connexion throughout the vast continent of Europe and Asia, from the banks of the Thames to the regions of the Ganges."

The JAVA Auxiliary Bible Society, at Batavia, formed under the auspices of Sir Thomas Raffles, and eminently indebted to his friendship and exertions, has found in the new Governor General of that settlement, Baron Van der Capellen, a President, from whose attachment to the Institution, and attention to its proceedings, well-founded hopes are entertained of its prosperity and success.

The Auxiliary Bible Societies at AMBOYNA and PENANG, (or Prince of Wales's Island,) as also the Branch at Malacca, are, according to their respective means and opportunities, assisting to impart the Holy Scriptures, in the native languages, to Christians and Heathens. The want of the Scriptures at Amboyna may be painfully inferred, from the fact of a Malay Bible having in November, 1816, fetched at a public sale Forty-six Spanish dollars, (upwards of 10*l*. sterling.) What provision has been made, both in London and Calcutta, for remedying this want, has already been stated.

The PENANG Bible Society commenced its proceedings by ordering a supply of the Scriptures in the English, Portuguese, Dutch, Malayan, Bengalee, Telinga, Persian, and Tamul languages, from the Depository of the Calcutta Auxiliary Bible Society; with which Institution it was more particularly formed to co-operate, in order the better to realize its design of rendering the Island of Penang the medium of distributing the Holy Scriptures among the more eastern Islands and nations of Asia.

From MALACCA the principal intelligence respects the printing and distribution of the Chinese Scriptures.

The Rev. Dr. Morrison, early in last year, directed 9000 copies of his Chinese Translation of the New Testament, together with certain portions of the Pentateuch, translated by himself and the Rev. Mr. Milne, to be printed at Malacca; not considering it prudent to print them at Canton. Of the preceding editions, Mr. Milne had made a very extensive, and, in many instances, successful distribution, particularly in Java, Penang, and Malacca. Of the effect produced in Java, a very interesting account was given in a letter from the late Rev. Mr. Supper, annexed to the Thirteenth Report.

In Penang, Mr. Milne estimates the number of Chinese settlers at 8000 ; and he observes, that, in the course of his distribution, he did not meet with one who did not thankfully receive a New Testament from his hands.

In Malacca Mr. Milne has found many openings for putting the Chinese Scriptures into hopeful circulation. By the communication which it maintains with those places in the Archipelago, where the Chinese reside ; with various parts of Cochin China, and Siam, where multitudes of Chinese are settled ; and even with three provinces of China itself, opportunities occur, of which Mr. Milne has diligently availed himself, and by a due use of which, much good it is hoped may hereafter be accomplished.

To forward an object of such magnitude and interest, your Committee have granted an additional 1000*l.* ; and they feel persuaded that, in so doing, they shall obtain the hearty concurrence of every Member of the Society.

To these Asiatic details, your Committee have the satisfaction to add the pleasing and memorable fact, that a Bible Society has been formed at SYDNEY, in Port Jackson, under the designation of "The Auxiliary Bible Society of New South Wales." At the institution of this Society, (which took place on the 7th of March, 1817,) His Excellency the Governor, who presided, explained, to a numerous assembly of officers, gentlemen, and private individuals, the nature of the proposed establishment, which he thought himself bound to support, "as a man and a Christian." The Rev. Samuel Marsden, Senior Chaplain, His Honour the Judge Advocate, and other respectable individuals, took part in the proceedings ; and the formation of the Society was followed by some practical arrangements for carrying its object into effect, as well as by a liberal subscription of more than 300*l.* Of this sum 150*l.* have been remitted to your Society, accompanied with a respectful communication from His Excellency, Governor Macquarie ; acknowledging the receipt of 4000 Bibles and Testaments, sent out by your Society for the use of the Colonists, "which," adds the Governor, "they stood greatly in need of, and will be most thankful to receive on any terms." His Excellency gives, at the same time, an account of the judicious measures which he had adopted for effecting their proper distribution. On the whole, when it is considered, under what circumstances, and for what end, this remote settlement was formed, the degree of prosperity which it has attained, and the geographical position which it occupies, your Committee cannot but regard the establishment of the New South Wales Auxiliary Bible Society as an event of considerable moment ; and anticipate, from its future operations, great moral benefit, not only to the Colony itself, but to the other parts of New Holland, and the adjacent Islands, with which it may hereafter cultivate a friendly communication.

AFRICA, though, from the peculiar circumstances of that Continent, requiring more than almost any portion of the globe the sort of instruction which the Scriptures are designed to convey, has hitherto

derived little benefit, comparatively, from the institution of Bible Societies. By that at Sierra Leone, your Committee have reason to believe, as much has been done as its situation and circumstances would allow : and it is some consolation, in the dearth of materials from that Continent in general, to be able to state, that a contribution in gold dust, (amounting in pecuniary value to 103*l.* 14*s.* 7*d.*) has been transmitted from the officers of the African Company, on the Gold Coast, to promote the objects of your Society.

Encouraged by these appearances, in concurrence with the sure word of prophecy, your Committee will cherish a hope that the day may not be distant, when the light, now hovering on the borders of this vast Continent, will penetrate into the interior ; and dissipate the awful delusion under which nearly one hundred and fifty millions of human beings do homage to the grossest idolatry, and the most demoralizing imposture.

To the Auxiliary Bible Societies, previously existing in **BRITISH NORTH AMERICA**, the following have been added since the last Report :

1. The Auxiliary Bible Society of Niagara, in Upper Canada.

Among the resolutions passed at the formation of this Society, (which took place at a meeting in the church, the Rev. Robert Addison in the chair,) it was specially determined, "that the Committee request the Board of Education to direct the master of every parish school in this district, to examine how many of the inhabitants, where he teaches, are in possession of Bibles and Testaments, and to report the same to this committee ; and that a Bible Association be promoted wherever there is a school.

The establishment of this Society may be hailed as a useful opening for the entrance of the Scriptures into a quarter where they are much needed : there being "reason to apprehend," (as the Society itself states,) "that a large majority of back settlers are without the Sacred Volume."

2. The Prince Edward's Island Bible Society.

3. The Midland District, Upper Canada, Auxiliary Bible Society.

The District from which this Society derives its name, and in which it is designed to operate, is one of the ten Civil Divisions of Upper Canada. It extends from the north eastern extremity, or outlet of Lake Ontario, south westerly, about half the length of the Lake, and comprehends one of the most populous portions of the province.

The seat of the Society is Ernest-Town, situated on the Lake-shore.

From St. John's, Newfoundland, satisfactory accounts have been received of the distribution of the Scriptures sent out by your Society for the inhabitants of that Island.

The Moravian Missionaries on the Coast of Labrador are proceeding diligently with the completion of the translation of the New Testament into the Esquimaux language. In the mean time, the

parts already printed, (the Four Gospels, and Acts of the Apostles,) are perused with great interest, and thankfulness, by the Christian Esquimaux. Of this, a very gratifying assurance was received from two of the Missionaries, (one of whom had ministered more than thirty-one years in Labrador,) who attended your Committee, by desire, in the costume of the natives, and expressed the gratitude of their Esquimaux congregations with great simplicity and feeling.

In the Islands of Antigua and St. Christopher, copies of the Scriptures, furnished by your Committee, have been distributed among an eager and a thankful people. "Several pious blacks," (writes a correspondent,) "came from Barbuda, an Island a short distance from Antigua, to request that a few Bibles and Testaments might be given them: for these they begged in a very affecting manner. I gave them two dozen Testaments. On receiving the rich treasure their joy was inexpressible, as might be seen by the tears which flowed down their sable faces."

Similar accounts have been received from Berbice and Demarara; from the latter of which places the distributor writes:—"I had no just idea of the number of Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week applications poured in from every plantation, and every quarter."

Similar accounts have been transmitted from New Providence, where Whites and Blacks emulated each other in expressing their thanks for the Bibles and Testaments received, and in petitioning for further supplies. So great was the demand for Spanish Testaments, that 48 were sold in a day, for half a dollar each.

Your Committee will only add, that the 500 Bibles and 1000 Testaments, in French and English, sent to Cape Henry, in St. Domingo, have been received and distributed in the Schools and the Army. One thousand copies of the Four Gospels and Acts of the Apostles, in French and English, in parallel columns, were also despatched to that quarter early in the present year; and (the edition being finished) they have since been followed by 3000 entire New Testaments, together with the second part of what had been previously forwarded. The particular object of this impression, executed at the express request of the King of Hayti, is to facilitate the acquisition of the English language among the population subject to his authority.

Extracts from the Nineteenth Report of the Committee of the RELIGIOUS TRACT SOCIETY OF LONDON.

The number of Tracts issued during the last year, under various forms, exceeds *Three Millions and a Half*: of which a very considerable quantity has been gratuitously voted for various purposes; the expense of which, together with the loss incurred by Tracts sold

at reduced prices to Hawkers, &c. amounts to nearly *Seven Hundred Pounds*.

These gratuitous supplies have been furnished to Hospitals; to the Army and Navy; to the Colliers on the Thames; to the crews of the four ships proceeding on the Expedition towards the North Pole; to Convict Ships and to Prisons; including a Vote to the Committee of Ladies laudably employed in instructing the Prisoners in Newgate; to the Committee for the relief of Poor Seamen; to the Guardian Society; and to persons proceeding to various Foreign Stations.

In the Metropolis, the Tracts have excited the attention of many Italians, Spaniards, Frenchmen, and Germans, especially the two former, who manifest great eagerness for them, as well as for the Holy Scriptures in their own tongue.

In New South Wales 3,000 Tracts have been most gladly received; and, in a recent letter from thence, your Committee are informed, "There are living witnesses of the utility and blessedness of these silent preachers of righteousness."

The intelligence from India is peculiarly encouraging. The Rev. J. Hands, Missionary at Bellary, has remitted another sum of £4, from the Tract Society formed at that place.

The increase of pious Clergymen and zealous Missionaries has begun to produce an alteration in the state of society in India. Mr. Hands thus writes; "Europeans, as well as Natives, and many Civil and Military Officers, who were formerly inimical to the cause of Christianity, are beginning warmly to espouse it."

At Madras a considerable number of Religious Tracts have been distributed, and more are called for. The sum of £50, formerly voted by the Committee, for the purpose of printing Tracts in the vernacular languages, will now be appropriated to that important purpose, under the direction of the Rev. Messrs. Loveless and Knill; and a supply of English Tracts has been forwarded to Madras, at the expense of the Missionary Society.

The Rev. W. Milne, at Malacca, by the aid of your Society, continues publishing Tracts for the Chinese, which are sought after by multitudes of that nation; and there is good reason to believe that many are carried to China by those who return thither from the islands.

The late Rev. J. C. Supper, of Batavia, who, shortly after the date of his last letter, was called from this lower world to the mansions of bliss, has left a strong testimony to the utility of the Society's Tracts, which he considered admirably adapted to prepare the minds of the Chinese for reading the Bible, and for the exertions of Missionaries. In that letter he states, that, through the Providence of God, he had been enabled to establish a *Reading Society among the Chinese*, consisting of sixty persons, who were supplied, monthly, with sixty Religious Tracts, for perusal, which when read, were circulated among their respective friends. "I am ready," he adds, "to devote myself to the Religious Tract Soci-

"ety, as I have done to the Missionary and Bible Societies ; a share "in your noble exertions I consider to be of more value than all "the gold of Ophir, or the riches of India!" Referring to the Grants, voted by this Society, for Chinese Tracts, (which now amount to £900,) he concludes with the following encouraging words, " You indeed did well in so doing, and I hope Eternity will "repeat, that you have done *very* well ! If the Religious Tract Society should be forgotten in the annals of this world, I am confident she will shine with great lustre in the everlasting annals of "Heaven."

What a powerful confirmation of the propriety of these grants, is the parting testimony of a witness like this ! Indeed, it is more than sufficient to silence chilling doubts and surmises, and to inspire gratitude, confidence, and perseverance.

From the Rev. Robert Pinkerton, communications have been received, furnishing an interesting account of the means used in Russia for the extensive circulation of Religious Tracts, together with Extracts of Letters from several Dignitaries of the Russian Church, bearing testimony to their utility, and encouraging a still more enlarged circulation, both by sale and gratuitous distribution. For a more detailed account of these communications, your Committee refer to the Appendix.

A communication from the Rev. Dr. Paterson conveys the pleasing intelligence, that a Religious Tract Society has been formed at Abo in Finland, of which the Archbishop is the Patron. A grant of £30 has been voted by your Committee in aid of this important undertaking.

The Religious Tract Society in Iceland, established through the influence of the Rev. Dr. Henderson, when in that Island, in 1815, has prepared twelve Tracts in that language, six of which are translations from those of this Society. Some are already in circulation, and the others have been sent to Copenhagen, to be printed in that city.

For the very interesting proceedings which have taken place in Sweden, your Committee refer to the Report of the Evangelical Society, at Stockholm ; which, together with the Extracts inserted in the Appendix, will be read with the highest degree of interest. One single fact they would, however, notice—that, since the establishment of that Society, in 1808, it has printed no less than 1,203, 750 Religious Tracts, in the Swedish, Finnish, and Laponese languages.

It gives your Committee sincere satisfaction to observe the exertions which are now making in various parts of France, Switzerland, and Italy, for the circulation of Religious Tracts. Several highly respectable Protestant Clergymen have taken an active share in this work of faith and labour of love ; and your Committee have felt truly happy in affording them all that encouragement which their limited means would allow.

Nor will it be less gratifying to the Society to learn, that, through

the aid of some highly respectable Correspondents at Malta and Smyrna, measures have been taken to procure translations of several of its most useful tracts into the Modern Greek, which are expected to meet with a very extensive circulation; and your Committee deeming this measure of much importance, have voted £40, to encourage Translations at those places.

From Gibraltar it is stated, that there have been many proofs of the good done by the distribution of Tracts, more especially among the Soldiers, several of whom have been awakened to a sense of the importance of religion by their perusal.

By information received from the Berlin Tract Society, your Committee understand that Branch Societies have been formed at Memel, Grypswald, Görlitz, Magdeburg, Coeslin, &c. and it is expected that translations will soon be made in the *Polish* and *Wendish* languages. The funds of that Institution being, however, inadequate to the extent of its operations, your Committee have, during the last year, assisted it with two grants of £20 each; which seasonable aid has been most gratefully acknowledged, accompanied with the pleasing intelligence, that every month from *Ten to Twenty Thousand* Tracts leave the press.

From a nobleman residing at Bachman, near Memel, your Committee have been informed, that several Tracts of this Society are about to be translated into the Lithuanian language, by some of the clergy, for the instruction of their parishioners; 4,000 copies of *The Warning Voice* having been already published at Tilsit, in aid of which your Committee have voted the sum of £10.

The total number of Tracts which have been distributed by the Wurtemberg Tract Society, in two years, amounts to no less than 74,000.

A small but active Tract Society has lately been formed at Neuwied upon the Rhine, the operations of which have been aided by a grant of £10.

Many thousands of Religious Tracts continue to be put in circulation, annually, by the Societies at Basle, Zurich, St. Gall, Lausanne, Nuremberg, Frankfort, Cologne, Rotterdam, and other places in Switzerland, Holland, and Germany; in addition to which, several pious Catholic Clergymen are indefatigable in diffusing light and knowledge, through the Publication of Pamphlets, of a smaller and larger size, written in a truly scriptural spirit and manner.

To the island of St. Domingo the Publications of your Society have been sent by your Committee, as opportunities presented themselves; and one of the persons to whom they were entrusted, writes,—“It has always been our care to distribute your Tracts so “as best to secure their being read. We have distributed a great “number of those in French, in Port-au-Prince and its neighbour- “hood, to persons who come to our house to request them:”—and he proceeds to state, that, in these instances, as well as in country

places, the Tracts were received with the utmost joy and gratitude.

The Contributions which several of the Auxiliary Societies have afforded to the Funds of the Parent Institution during the last year, entitle them to the cordial gratitude of the friends of the Institution; and it is extremely desirable that individuals resident in populous districts, who are frequent in their applications for gratuitous supplies, should in each district form an Auxiliary Society; which, if properly conducted, would greatly strengthen the Parent Institution, and, instead of draining its funds, would replenish them by an annual and increasing contribution, while at the same time it would procure a more extensive circulation of the Tracts.

Thus have your Committee laid before their Constituents the principal occurrences of the Nineteenth Year of the Religious Tract Society;—and while “day unto day uttereth speech, and night unto night sheweth knowledge,” so *year unto year*, revolving in rapid succession, and presenting wide fields for renewed exertion, “white already to harvest,” proclaims, with an instructive and admonitory voice, “There is yet much land to be possessed—work while it is called to-day—the night cometh when no man can work.”

Unimpeded by the obstruction which a state of warfare necessarily opposes to the prosecution of the Foreign object in which this society is engaged, your Committee, while they congratulate their Constituents on the continuance of the blessings of peace, unite with them in gratitude to God, who bestows them; and earnestly hope and pray that increasing means of support may keep pace with the gradual improvement of Commerce, in order that the facilities which a state of peace mercifully presents to us, may, under the guidance and blessing of God, be strenuously, wisely, and perseveringly improved for the more extensive diffusion of the knowledge of the Prince of Peace, whom to know is life eternal, until “the kingdoms of this world shall become the kingdoms of our God and of his Christ.”

Abstract of the Cash Account, for the year ending March 31st, 1818.

Total Net Receipts	-	-	-	-	£ 6132 0 10
Total Net Payments	-	-	-	-	6007 0 1

FOR THE CHRISTIAN HERALD.

OBITUARY.

The last illness of the late Rev. P. Lowe, Pastor of the Congregations belonging to the Dutch Reformed Church, in Flatbush and Flatlands, Long-Island, in the State of New-York.

Mr. Lowe had laboured, for the two winters preceding his decease, under a severe cold. From the effects of this he never entirely recover-

ed. The disease, however, which terminated in his death, had been preying for some time on his constitution, and finally settled in his under lip. When any of his friends spake to him of this appearance he commonly waved the subject; but not with a view of removing fear from his own mind with regard to the issue; for, it was his fixed opinion that it would be the cause of his removal from this world. From the first stages of the complaint he never intimated a hope of final recovery. Notwithstanding, he did not refuse to make use of means. Accordingly he consulted with members of his congregations, and others, respecting the choice of a gentleman of medical skill, and especially one who had been much employed in affections of a cancerous nature. His conduct in this situation displayed that prudence and caution which were prominent features of his character.

In the judgment of man, had it been the will of God to have restored Mr. Lowe to health, his deep experience in the mysteries of godliness would have afforded matter of valuable instruction to his beloved flock. The trials and temptations through which he passed would have been a rich source of comfort to the tried and tempted. He would have fed the lambs and sheep according to his masters command to the Apostle Peter. The clear and impressive views given to him would have enabled him to build up in their most holy faith the church committed to his care.

These gifts, however, were not wholly lost; this light was not put under a bushel.

During his illness he preached the word, he reproved, rebuked, exhorted. He could say, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

About a year before his departure he was called to pass through a fiery trial.

He had a clear view of himself in the law of God. Sin appeared exceedingly sinful. He was made to cry out with the great Apostle, "O wretched man that I am, who shall deliver me from the body of this death!" The conflict was trying and distressing. He, who had comforted many, needed the comforts and promises of the gospel to be presented to his own mind by others. He, who had poured out his ardent prayers in behalf of the souls of the tried, now intreated the prayers of christian friends for himself. Finally, he was enabled to say, thanks be to God for the victory through our Lord Jesus Christ.

After this his heart was opened in prayer; the clouds were dissipated; the promises of God were no longer forbidden meat; grace was given him to embrace anew the Saviour as he is offered in the Gospel, and to bless God for the gift of his Son. Sorrow and sighing fled away; joy and gladness and the song of salvation took their place. He was raised to the mount from which he was never afterwards called into the valley.

For seven months before he died he enjoyed the high eminence of faith and consolation in the covenant of grace. The word of God appeared to contain truths that had been concealed from him before. He, in very deed, day and night read and meditated on the doctrines of revelation. When refreshed by a tranquil sleep through the night, with his renewed strength he pursued his pleasing search in the Scriptures.

The prosperity of Zion, in any part of the world, or among any denomination, was to him like cooling waters to a thirsty soul.

The Bible and commentaries on it, were the only books seen in his hands. Laying his hand on the Bible and addressing himself to a friend, "I have been thinking," said he, of that passage, Exodus iii. 3. where Moses says, I will turn aside and see this great sight, why the bush is not burned. Of this miracle of divine power and goodness, as it regards the church in general and individuals in particular, he spoke at some length. This subject has many charms to draw the mind into a train of pleasing and profitable thought.

A friend of his youth, whose temples are now covered with silver locks, in prayer for him, suggested ideas connected with the passage of the Children of Israel through Jordan whilst the priests stood in the midst with the ark of the covenant. This type of the Christian's safe passage through death was a pleasing and cheering thought to him during his illness.

Two younger brethren in the Gospel ministry having called to see him, a conversation commenced and continued for a considerable time on some of the doctrines of vital christianity. He had been reading Dr. A. Clarke on the Bible. "I would like to hear the Dr. pray," said he "that I might know whether he would pray as a perfect man or as a sinner."

In this agreeable interchange of sentiment and christian sympathy, one of those Gentlemen said to him, what do you think, in your present illness which is likely to be unto death, of those doctrines of the cross which humble the sinner and exalt the Redeemer.

"They are precious doctrines to me," was his reply. Being asked how he felt with regard to the Sovereignty of God. "My views," said he, "are the same as they have been." He spoke at some length on these doctrines, acknowledging his own impotency as a sinner, and praising the free grace of our Lord Jesus Christ. He exhorted these brethren to be faithful unto death. He never omitted this whenever he was visited by a preacher of the Gospel.

When he was confined to his bed, Mrs. Lowe sitting by him, he said to her, "you commit me into the hands of the blessed Jesus." "I do," was her answer. "And yourself and yours," he added. She replied, "I cannot suppress natural feelings,"—"You must," said he.

Some evenings after, he said, "my exercises are not so lively, but I cling to that rock that is higher than I. I can do nothing of myself." He wished the 11th Hymn 2d part, in the collection of the

Reformed Dutch Church, to be sung. The mercies of God were constantly on his lips. His sufferings were lost in contemplations on the goodness of God, which he discovered in all his dealings with him.

After repeating part of the 16th Hymn, *There is a land of pure delight, &c.* he said to an old friend, "There is not a cloud hanging over my mind."

Taking some medicine one evening, he made the observation, They gave vinegar and gall to our blessed Jesus. After prayer for him, in which God had been addressed by the tender name of Father, he dwelt on that kind relation in which God stands to his people. "This is the spirit of adoption by which the believer cries, Abba, Father." He requested the 46th Hymn to be read to him; then with earnest desire he repeated these words.

Come, sacred Spirit, seal the name
On my expanding heart.

"O had I strength, how would I delight to speak of the Kingdom of our blessed Saviour, and of his glorious attributes!" After a pause—"But I know that nature could not support me. I who used to tremble at a leaf, for I had the weakest nerves of mortals, have enjoyed a steady and composed frame of body and mind in my illness."

It being remarked to him that his hearing was not so good, "Blessed be God," said he "my sight is good, and the eyes of my understanding are clear." "I have learned more in this year's illness than I did in many years when in health." He mentioned this to many at different times. The 1st Chapter of the Epistle to the Philippians he wished to be read some evenings afterwards. When he apprehended himself about to enter into rest, he requested the 16th Chapter of 1st Corinthians to be read to him.

His mind continued calm and composed, though he could speak but little. A friend saying to him, "I know in whom I have believed;" "Fear not, I am with you; be not dismayed, for I am thy God;" he added "Faithful is he who hath promised. A few more struggles, and the conflict will be over; I shall shout the victory through him who hath loved me and given himself for me."

The perfect blessedness of the saints after the resurrection was mentioned. "Glorious things are spoken of thee, thou city of the living God," were words which proceeded from his labouring breast. Some days after this, when he had received relief, a brother in the Gospel ministry intimating to him that the symptoms of his disease were more favourable, his reply was, "How hard, when just about to enter the port, to be obliged to put to sea again." When he had become worse, I hope, said a friend, you enjoy the peace which the world cannot give. He laid his hand on his breast, and directed his eyes toward heaven. At this time he could not speak without great exertion.

On Saturday evening the Sabbath being spoken of, with elevation

of soul he exclaimed, "How amiable are thy courts, O Lord of hosts. There remaineth a rest for the people of God. O! how I long to see Him whom my soul loveth; why tarry thy chariot wheels, O Lord, my Saviour!—But patience—by and by."

Having recovered strength; he proceeded. "Doctor. W. said to me this afternoon that I was preaching the Gospel from a sick bed. This ought to silence all murmuring. O how good it is to suffer the righteous will of my heavenly Father! He inquired who was to preach in his church. Being informed, he said, O that my dear flock may be fed! This evening he appeared desirous that the discourse should turn wholly upon Heaven.

Sabbath, May 24th. This day he was remarkably strengthened; so that he spoke distinctly, and was heard in every part of the room. He preached almost incessantly to many christian friends who came to see him. His words appeared to proceed from the lips of one raised from the dead. For he had been extremely low and weak, and could not speak so as to be easily understood for five or six days before. 'Admiration was excited in all who heard him. A valuable opportunity to many of hearing and seeing the Gospel of Jesus Christ demonstrated in a way that is calculated to bring conviction home to the heart, and exemplify in a most striking manner the hopes and consolations afforded to the christian in death, through the faith that is in Christ Jesus. He repeated the 38th Hymn, 2d part.

This dying christian conversed with his beloved partner in life concerning their separation for awhile; of their rejoining each other in a better country: he fortified her mind by the promises of the Gospel; mentioned the weighty charge now devolving upon her of bringing up their little ones in the nurture and admonition of the Lord, quoting promises of God's grace for her support. He wished to see his dear children. They approached his bed one after another. He adapted his parting blessings and instructions to their respective ages, capacities, and situations in life. To his youngest, a child about three years old, he said, "Love your Father who is in heaven."

To many of his children in Christ Jesus he this day gave his dying blessing. What expressions of kindness and paternal love flowed from his lips! His friends and many of his congregation will not easily forget this sabbath. He preached for the last time to them, from his death bed, the unsearchable riches of Christ Jesus, the only hope of a sinner. He rested the hopes of his own salvation on the very same doctrine of the atonement which he had recommended to others. His soul and body were strong with vigour, that he might bear testimony to the grace of God through our Lord and Saviour Jesus Christ. In the evening he blessed God for his mercy in giving him rest on the Sabbath; adding to his friends around his bed, "this is another of the Sabbath day's blessings I have experienced." "Often when I have been dull and heavy through the week, I have been revived, strengthened, and directed on the Sabbath." He ex-

pressed strong wishes that all the members of his congregation might continue in the way of the Lord; he was particularly solicitous respecting young believers.

In conversation with two or three friends, he said, "In the late weak state of my body, my mind was steady and capable of contemplating divine truth; when my spirit is delivered from this prison of clay, it shall ascend to dwell forever with the Lord." "Where there is no more sorrow," added one, "Where there is *no more sin*," he subjoined with emphasis. "If I shall not be able to speak to you again, you must not be disheartened; I will speak as long as I can, to encourage you to go on in the way of the Lord."

The 61st and 63d chapters of Isaiah were read, at his request, and the 1st Hymn, 1st part, was sung.

In the morning of this day, when he awoke from a refreshing rest, at 4 o'clock, "Welcome sweet day of rest," were his first words. Thus early he commenced his labours on this Sabbath. His style was sublime and grand when speaking of the Lord Jesus Christ. His advices and admonitions, his commendations of the Saviour; his prayers for his friends, and for his churches; his praises for the goodness of the Lord, and thanksgiving, on that sacred day, rendered the duties which his zeal and fidelity prompted him to fulfil, very extensive and laborious.

After this he began to decline fast; and during the following days of his continuance he was very weak. Still patient and calm, however, and always pleased to hear the promises of the Saviour, he would also add a word when he could. As he approached his latter end, he relished no words but the simple word of God from the Bible. To Mrs. Lowe, offering him some medicine, and hoping it would relieve him, when he was in great distress, he said "If it please the Lord."

In the evening of this day, "He will not always chide," said he, "neither will he keep his anger forever." At the time he was receiving some milk and water in a tea spoon, "Whosoever drinketh of the water that I shall give him, shall never thirst." Again, what a mercy, "wine and milk without money and without price,"—the sincere milk of the word, how refreshing.

Doctor J. H. Livingston, his former instructor in divinity, the day before he died, came to see him. The Doctor asked him if he should pray for him, and if he had any particular thing which he wished to be asked in prayer. He answered, "Grace that I may persevere." Sometime after his aged friend was gone, he said, "Come quickly Lord Jesus." He improved the relief he had in the after part of this day in prayer, as was evident by the motion of his eyes and hands. He turned his eyes towards a member of his church, and appeared desirous that this person should speak to him. "The Lord is still with you?" He assented with his head. You can say "the blood of Jesus Christ cleanseth from all sin?"—He lifted his hand as an affirmative answer.—"You can say the Lord Jesus is all, and in all for your salvation."—"O, yes," was his

answer. You can say, "bless the Lord, O my soul?" raising his head and throwing out his arms, he fixed his eyes towards heaven, and paused in adoration.

Wednesday, June 10th, 1818, a little after 11 o'clock in the forenoon, he quietly and calmly fell asleep in Jesus his Saviour.

About half an hour before he expired, he clasped his uplifted hands, and raised his heavy eyes toward the place of his rest. He continued in this attitude as long as he could—his hands fell—his eyes closed;—he sat in this posture till his soul took its flight.

The above are a few of the remarks and exercises of this christian preacher in the latter part of his illness; the greater part of which were uttered in the hearing of the writer. One of his most fervent ejaculations to the Lord, was, O that God would send my people a faithful—a faithful preacher. Pray, cease not to pray for it, said he to a member of his church.

Often would he say when in much pain, O that it may be sanctified!

To a young man, who, he had understood, wished to be employed in the Gospel ministry, he said, "The Lord bless you, my son, and make you eminently useful in his church."

When he had not spoken for some days so as to be easily understood, after prayer by an aged friend, the power of divine grace upon his heart enabled him to speak out distinctly; and he commenced a conversation with his friend on those subjects that were most interesting to him.

The heart of this preacher of "Christ Jesus and him crucified," was so warmed with the love of the Saviour—his zeal so ardent—his compassion to the souls of men so great, that he appeared never satisfied with speaking to fellow-sinners of the great salvation through the blood of Jesus. And he was enabled to do this, in a great measure, until he joined the redeemed above, who sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of saints."

MISSIONARY INTELLIGENCE.

OTAHEITE.

Letters from the Missionaries at Eimeo, with their Journal up to September the 22d, 1817, have just been received; together with letters from the Rev. Mr. Marsden, and other friends, in New South Wales.

Mr. Marsden, in a letter dated *Paramatta*, May 17, 1817, says, "The Missionaries in the *Harriet* have all arrived, and shall be forwarded as soon as possible to the Islands. The *Active* is gone to New Zealand, but may be expected in six or seven weeks: there is no prospect of any opportunity before that time; they shall not be detained a day longer than necessary."

LETTER FROM THE ISLANDS.

Mr. Orsmond, who arrived at Eimeo in May, 1817, writes from *Papetoai*, in Eimeo, June 30, 1817. "Our voyage," he says, "from the Colony to Eimeo, was long, but safe. The field is large, and white; and all I need now is prudence, perseverance, unquenchable love for souls, the wisdom of the serpent with the harmlessness of the dove, and the gift of the Holy Ghost. The brethren here are very kind, and are anxious to spend the remainder of their lives in the cause of God.

"I am learning the language from Mr. Nott. I have written three prayers in the Tahitian language, one of which Pomare copied as soon as he saw it. There is nothing I so much desire as to be useful to these poor benighted people. They cry for instruction; they call for our exertions; they demand the vigilant improvement of every minute for their eternal welfare. Soon, I hope, with the blessing of Jesus, to speak to them. Let us still share in your prayers, and we hope, while our pulses continue to beat, to seek the prosperity of Zion. The natives say to me, 'Make haste, and learn our language, that you may be able to teach us.' This has been said by several; indeed from the first it has continued to ring in my ears. I have at this moment a letter before me from Pomare, stating his determination to visit England. My dear wife is at present very ill.

"A little time since there was some uncommon lightning at Tahiti; and the natives went to the mountains and caves, and brought forth the gods that had not been consumed in the fire, and prepared to burn them, supposing that God was angry with them for keeping them at all. Conscience is a faithful monitor. Mr. Barff will, I hope, soon be here."

QUARTERLY EXTRACTS, *published by the American Bible Society in August, 1818.*

Already has the American Bible Society begun to occupy a station among the great Bible Establishments in Christendom, which are an ornament and a blessing to the nations which gave them birth. The increasing resources of this Institution, and the comparative importance of its operations, are already exciting an interest which it is essential to keep alive and to cherish. To communicate to the public more frequent and extensive information of its proceedings, of the patronage which it continues to receive, the contributions to its funds, and the good opinion entertained of it by those societies or individuals who are disposed to second its views and aid its efforts, appears to be a duty incumbent on those to whom the direction of its concerns has been intrusted. The Managers of this Society are also persuaded, that a more copious diffusion of intelligence relating to the progress of the Bible cause, derived from *foreign* as well as domestic sources, would tend to awaken and interest the public feeling in its favour, and stimulate to more active exertions in promoting it.

American Christians, being more generally informed of the extensive and successful operations of kindred Institutions in other parts of the world, will feel an additional encouragement to aid their own National Society, whose labours are directed to the accomplishment of the same grand and beneficent designs.

Under these impressions, the Board have ordered, that a Publication be issued every three months, which is to contain

1st. An account of such measures adopted by the Board during the preceding quarter as it may be expedient to publish :

2d. An account of the contributions to the funds of the Society :

3d. Extracts from the Reports and Correspondence of Auxiliary Societies :

4th. Such parts of the publications of the British and Foreign, and other Bible Societies, as it may be deemed useful to insert therein.

The concentration under the same roof of the mechanical operations carried on for the Society, has greatly facilitated the systematic conducting of its business. But though the number of presses employed in printing the Bibles has been increased, the demand for the sacred volume has considerably exceeded the means of supplying it. Ten presses are now in operation for the Society, and one or two more will be added as soon as they can be procured.

The following copies of the Scriptures have been printed for the Society during the last three months :—

2,000 Octavo Bibles,	
4,000 Duodecimo Brevier do.	
2,000 do. Minion do.	
2,500 Octavo New Testaments,	
2,500 Brevier do.	
1,000 Epistles of John, in the Delaware Indian and English,	
1,000 Gospels of John, in the Mohawk and English.	

The contributions to the funds of the Society received in May, June, and July, 1818, were as follows :

From 59 *Auxiliary Societies*, in part for Bibles and

New Testaments,	-	-	-	\$ 7539 58
7 Bible Societies not auxiliary, do.	-	-	-	763 68
7 Charitable and Religious Societies, do.	-	-	-	630 25
3 Congregational collections	-	-	-	41 80
Sundry individuals, for Bibles and Testaments	-	-	-	120 24
3 Directors for life	-	-	-	350 00
66 Ministers, members for life	-	-	-	1990 00
13 other members for life	-	-	-	321 25
15 annual contributors	-	-	-	93 10

Total in the first quarter of the third year \$ 11,849 90

For want of room, we are obliged to reserve for our next Number the Extracts from Reports of Auxiliary Societies, contained in the above document.

THE CHRISTIAN HERALD.

VOL. V.] *Saturday, September 19, 1818.* [No. 12.]

Extract from the Third Report of the Directors of the EAST TENNESSEE BIBLE SOCIETY, presented at the Annual Meeting; April 29, 1818.

The Directors of the East Tennessee Bible Society have occasion for renewed congratulation, that the smiles of Divine Providence have still continued to bless its exertions. Returns have been received during the past year from every county within our limits, except two, and from these returns it appears that the number of members now belonging to the society is six hundred and sixteen, making an increase, since the last anniversary, of three hundred and sixty four.

Though returns from several counties have not been received by the Treasurer, yet the amount received by him on account of the Society is greater than in any former year. The whole sum received, since his last report, is \$569 20, which added to the sum before in the Treasury, makes an amount of \$727 28 $\frac{1}{4}$; of this sum \$288 36 has been paid for incidental expenses, leaving at this time, at the disposal of the Society, a balance of \$458 92 $\frac{1}{4}$.

During the past year the Directors have ordered the distribution of One Thousand and seventy-five Bibles, and Two Hundred Testaments. The greater part of these has been sent to the place of deposit in each county, for the use of the Agents, though we regret to state that in two or three instances, the books have not been forwarded for want of a suitable opportunity.

The Directors have the satisfaction to inform the Society, that their anticipations respecting the American Bible Society, expressed in last year's Report, have not been disappointed. It has generously presented us with Five Hundred Bibles, of a very superiour quality. Nor has the Philadelphia Bible Society, during the last year, shown itself weary of well-doing. It has added to its former claims upon our gratitude by the very handsome donation of One Hundred Bibles and One Hundred Testaments. Seventy-five Bibles mentioned in the last Report, as furnished to our assistance by the Baltimore Bible Society, have since come to hand. These, added to the Bibles belonging to the Society, already in our possession at the last Anniversary, make up the number specified above, as ordered for distribution.

The Directors lament that they are not more extensively furnished, by their Agents, with a statement of the manner in which the books have been disposed of in the different counties, and of the effects produced by their distribution. The accounts which have been received are, however, very encouraging. In one instance, the Books in the hands of the Agent were all applied for within two hours after notice that they had been received for distribution. In another instance, the whole number of Books sent to a county were distributed in about a fortnight. A much esteemed clergyman, who

has done us the favour to accept an appointment as our Agent, writes as follows: "In some parts of the county the distribution of Bibles has been attended with very salutary effects. Persons who never could read have been stimulated to learn; and there are instances of some far advanced in age who have undertaken to qualify themselves for reading the inspired volume. Some also, who being able to read, had hitherto neglected the word of God, have applied for, and been furnished with Bibles, and have paid an attention to them which loudly proclaims the utility and glory of such benevolent establishments. Nearly all the Bibles we have received are already disposed of, and the demand is yet great, and increasing. The number of the destitute far, very far, surpasses our highest calculations." Other returns are very satisfactory; and we are not destitute of evidence, that the Spirit of God has deigned to communicate his sanctifying influence through our poor endeavours to circulate his Word.

In addition to other encouraging circumstances, the Directors notice with much pleasure the recent formation, in this place, of an *Auxiliary Female Bible Society*. They are happy to see in this event, and some others of a similar nature, in different parts of the adjacent country, that the females of this State manifest a disposition to follow the noble example which has been so extensively set them by Associations of their sex in other parts of the United States. It is a circumstance which adds no little glory to the American character, that while other countries have greatly outstripped us in the early establishment and ample resources of their male associations, our females were the first, who, in any country, have associated, to any considerable extent, for benevolent purposes. Female charitable societies have spread through the land with an almost electrical rapidity; and they contribute no small part of the sums which are annually raised for benevolent objects. The station filled by women in society, no less than their natural tenderness, is admirably adapted to the successful application of these ennobling charities; and certainly, the female character can never shine with so bright a lustre as when employed in relieving the wants of the distressed, and furnishing to the destitute the means of eternal life.

From the event just mentioned, the Directors would take occasion here to remark, that it is on Auxiliary Societies that every extensive scheme of beneficence must rely for efficient and continued support. It is by means of its numerous Auxiliaries that the British and Foreign Bible Society is enabled to pour out so vast a stream of beneficence as to make it the Wonder of the World. It is on its Auxiliaries that the American Bible Society must depend for that patronage which can alone enable it to reach those high destinies which Providence seems to have assigned it. It is by means of Auxiliaries only that the grand scheme of spreading the scriptures through the world can be made to embark every man's feelings; for it is by minutely extended Auxiliaries only that every individual in society can be personally called upon to aid in the promotion of the noble cause. It is by means of Auxiliaries only

that our own Society can hope to accomplish the good of which it is capable; and the Directors anticipate the period as not far distant when an Auxiliary Society in every county, and a Bible Association in every neighbourhood, shall, in this region, as they have done in others, give perfection to the system of a universal distribution of the Word of God.

On the destitute state of a great part of our own continent, the American Bible Society appears, very naturally, to have fixed a steady and compassionate eye. Emulating, in the extent of its views and the wisdom of its plans, the example of its great Predecessor in Europe, it gives fair promise of accomplishing a similar career of glory. The untried fields of southern America will open to its growing powers a sphere of action sufficiently expanded; and we trust that the maturity of its growth will be signalized by other triumphs than those, which, on the same fields, once encrimsoned the banners of Cortez and Pizarro.

Extract from the Report of the ULSTER COUNTY AUXILIARY BIBLE SOCIETY, presented May 5, 1818.

This society was formed September 2, 1816. We immediately offered ourselves, and were received as one of those numerous Auxiliaries, which in this age of Bibles, are daily affiliating themselves to the American National Institution. The Treasurer's annexed report shows that we have bought and paid for three hundred Bibles. Of this number we have voted, as a gratuity, twelve to each town; and eleven of the towns have taken their quota. To Marble-town, Hurley, and Kingston, seven dozen bibles were voted for the use of Sunday Schools. The collections for the Society have been exemplary. Kingston has, during the last year, contributed nearly seventy dollars to the American Bible Society: and one hundred and fifty dollars to the funds of this Society. Some other towns, as appears by the Treasurer's report, have also emulated these deeds of benevolence.

Extract from the Report of the Executive Committee of THE MASSACHUSETTS BIBLE SOCIETY, presented June 4, 1819.

The Executive Committee of the Massachusetts Bible Society respectfully report, that they have distributed during the last year the following Bibles and Testaments:—Large Bibles, 264—Small do. 1643—Testaments, 1637—making in all 3544.

A large proportion has been given to individuals on their own application; several to managers of charity schools and of missionary societies; some to destitute seamen; and a few to the soldiers stationed at Marblehead, at the request of their commander. The distribution has been as cautious as is consistent with the liberal principles of the Society. Bibles are undoubtedly given, in some instances, to those who should blush to receive them without an equivalent; but we have this consolation, that we bestow a book which is the best remedy for their sordidness.

During the last year an earnest application was made to the

Trustees by a respected American in Paris, for the aid of this Society in distributing the Scriptures in France. The Committee, to whom the subject was referred, having considered the very depressed condition of Christianity in that country, the great scarcity of Bibles, and the difficulty of obtaining them among the common people, the influence which the French nation will always have over the opinions and manners of the civilized world, and the peculiar importance of recovering it to the knowledge and belief of the gospel; and having learned that an edition of the New Testament had been commenced which required foreign assistance for its completion, recommended to the Trustees an appropriation of such funds as could be conveniently spared for this purpose. It was considered, that the present was a favourable opportunity for repaying an obligation which we had contracted to Europe. It is probably recollected, that at the establishment of our Society a donation was made to it of £100 sterling by the British and Foreign Bible Society. Whilst this liberal act was received with gratitude, the opinion of many was, that in the prosperous state of this country, we ought not to employ the funds of another for our relief. Under these impressions, the Trustees resolved to apply the donation just named to the distribution of the Bible in France; and it is believed, that better services cannot be rendered to Christianity than by giving its records to a great people in the heart of Christendom, where the prevalent ignorance of our religion almost surpasses belief.

Extract from the Second Annual Report of the Board of Managers of the KENTUCKY AUXILIARY BIBLE SOCIETY, presented April 2, 1818.

The managers have done very little during the past year, as it respects the ultimate object of the Society. They conceive, however, their efforts have been directed, and with effect, to a most noble object, which, when accomplished, will enable the Society to prosecute its grand designs with the happiest result.

At our last meeting, it was stated to you that hopes were entertained that the American Bible Society would locate a set of their Stereotype Plates at Lexington. Since that period some doubts arose in the minds of the Managers of the American Bible Society, whether it would be most advisable to locate the Plates designed for the Western country at Pittsburgh or at Lexington. The final determination of the managers has been in favour of this place.

As the American Bible Society are about to send out two sets of types, [Stereotype Plates,] it will doubtless be expected that we should immediately use them both. Unless we should be able to effect this, neither the views of the parent Society, nor the demands of our fellow-citizens will be complied with. Our funds are yet small; but in this noble undertaking we must cast ourselves upon the blessing of Almighty God, and the liberality of our fellow-citizens; resources which we hope will never fail in so good a cause.

We cannot forbear mentioning, that we esteem the location of this large printing establishment in Lexington, and in the midst of the western country, as a circumstance which calls loudly for the gratitude of the christian public, and anticipates a greater blessing to our town and country than any event that could have taken place. Let this Society prove herself worthy of the trust committed to her hands; and let each of us leave it as a dying charge to our children to perfect that which we have but begun.

Extract from the First Annual Report of the HERKIMER BIBLE SOCIETY, presented at the Annual Meeting, February 10, 1818.

As this is the first Annual Meeting of the Society, but little information of our own operations can be presented, nor would this be the proper place to exhibit them.—Our limits are small, circumscribed with other large and operative societies, whose benevolence has on every side extended, in some measure, even to us. Great things are not to be expected; but the liberalities of some villages and of some individuals, I trust will not be overlooked in the proper place. Should this Society really be found to be small, should the inhabitants be found to be better supplied with Bibles than is usual, yet this should be no objection to the existence of such a society. It should not in the least degree paralyze our exertions. But I trust this region is no better supplied than others. That there are hundreds, if not thousands, in this country who have no Bibles, at least the families are but partially supplied with the word of God. But should we have no necessities of our own, who that has a feeling heart or a pious mind, can survey the distant regions of death, without reaching out a benevolent hand to rescue from Satan the children of darkness—to recover from ruin the sons and daughters of gloom and despair.

The good effects of this institution are already beginning to appear. No inconsiderable attention is already excited among us, especially among the people of colour in this Village. The encouragement of having Bibles has stimulated them to learn to read them, and some, who ten months ago scarcely knew their letters, I have heard reading the word of life. Should one such soul be saved by these means, it would infinitely overbalance our whole exertions.

Extract from the Third Report of the Board of Managers of the BIBLE SOCIETY OF RENSSELAER COUNTY; read before the Society May 25, 1818.

During the year past 132 Bibles and 90 Testaments have been delivered by the Treasurer to the departments for distribution, and there remains on hand 298 Bibles and 150 Testaments. Since the organization of the Society 819 Bibles and 210 Testaments have been issued by the Treasurer for distribution.

The balance in the hands of the Treasurer, at the date of the last

Annual Report, was \$86 95. The receipts of the year have been \$214 18, and the expenditure \$217 16, leaving a balance of \$83 97 in the Treasury. The Treasurer's account, (annexed to this Report,) will furnish the particulars of the receipts and expenditures.

Since the Society was organized there have been \$1,152 43 received, and \$1,068 46 expended. It ought to be observed, that the principal item of expenditure of the last year was a donation of \$200 to the *American Bible Society*. The Managers are persuaded, that the Society, on consideration, will approve of this donation, as it goes to increase a fund devoted to the noble and truly charitable design of distributing the Scriptures among the destitute, wherever they are to be found. We have reason to believe that there are many destitute of the Bible in this county, and some might think that this should have prevented our making the donation. But let it be remembered, that although no Bibles or Testaments have been purchased the last year, a considerable stock remains on hand; more, it is feared, than will be called for this year, unless greater exertions shall be made in the departments.

Extract from the Second Annual Report of the Managers of the FAYETTEVILLE AUXILIARY BIBLE SOCIETY; read before the Society June 11, 1818.

Soon after the commencement of the second year the Managers received the first remittance from the Parent Society. This consisted of 200 Gaelic Bibles, substantially bound and handsomely printed. These Bibles, from the circumstance of none having been printed in this country, were sought after by the Natives of Scotland, and in many instances by their descendants, with the greatest avidity. They appeared to have recovered a long lost treasure, or to have met a long wished for friend. The consequence was that the whole, with the exception of a very few, were immediately taken up, and used, as we hope, to edification. Among the applicants for these Bibles were some, and indeed many, who were abundantly able and willing to pay for them. They alleged that they had no Bible in their houses, and the reason was, that none could be procured. The Managers therefore concluded that they ought to accommodate them, and receive a fair price in return—they therefore sold to such as preferred paying for them, at the rate of \$2 per copy. They were however careful and even conscientious in bestowing them gratuitously, wherever this was necessary, and they directed their Agents in all instances to do the same.

This first remittance of Bibles being so soon distributed; and there remaining many, even without the knowledge of the Managers, who had not been supplied, and who ardently wished it—the Managers lost no time in ordering a second supply from the Parent Society. And here they take a lively pleasure in announcing the promptness and cheerfulness with which their order was attended to. Although that Society had none on hand, yet they lost no time in procuring the necessary supply from the British and Foreign Bible Society. A second remittance of 200 Gaelic Bibles has therefore just come to hand, which will in like manner be soon distributed.

But these, cheering as they may be, are not the only instances which the Managers have to record of the fidelity and promptness of the Parent Society. The Managers well knew, that not only Gaelic, but English Bibles were greatly needed in this section of the country. They therefore ordered a supply in our own language; and they were happy in receiving 200 of an edition printed by the Parent Society. These have all, with the exception of a very few, been also and in like manner distributed. But this supply, as the Managers have found, has been by no means adequate to the wants of the people. Applications, and indeed *pressing requests*, have poured in upon us from a variety of quarters. We have had satisfactory information that more than 600 English Bibles may be readily distributed in a neighbouring county. These persons, in our view, have taken a correct view of the subject—that not only every family, but every individual composing that family, should have their own Bible. They represent themselves as able and willing to pay a fair price for them, and refuse (as they ought to do,) to receive them on any other terms. The Managers have therefore concluded to gratify them, and have forwarded their order for 1000 more, which they have been informed will be forwarded as speedily as possible. To sum up the whole—the Managers have received 400 Gaelic and 200 English Bibles. Of these nearly 200 Gaelic and 200 English have been distributed, and measures are in a state of forwardness for the distribution of the other 200.

Extract from the Fourth Report of the Managers of the BIBLE SOCIETY OF JEFFERSON COUNTY, Virginia, June 5, 1918.

Our National Institution has, a few days ago, celebrated its second anniversary, with prospects most encouraging to the friends of the Bible. Its resources are rapidly increasing. It is becoming more and more an object of laudable ambition to be recognized as a Director or Member for life. May we not cherish the pleasing expectation that at no very distant period, such will be the accession of wealth, and talents, and piety, to our National Society, that it will shed a new and an additional lustre round the American name! Rising in our horizon, like a new star of the first magnitude, it promises soon to rival and even to excel in brilliancy all those which adorn the American hemisphere. Distinguished as America now is for the freedom, the mildness, and justice of her government, the wisdom of her statesmen, the skill and intrepidity of her soldiers, she will then be still more distinguished by the zeal and diligence with which she diffuses through the world the word of eternal truth. The idea now most naturally associated, in the minds of other nations, with the American name and character is, that of civil liberty; soon, we fondly hope, it will be, the distribution of the Bible.—Without dissolving the association of civil liberty with the American name, one yet stronger may be formed, between that name and her Bible Societies. Without descending one single degree from that elevated rank which she has gained among the nations of the earth by her generous and

devoted attachment to her Republican Government, she may gain an elevation still higher by her enlightened zeal and persevering diligence in circulating the sacred Scriptures. The Sun does not deprive the moon and the stars of their light, but only conceals them from view by his superiour splendour. May the lustre, surrounding the American name, derived from Bible Societies, be like that of the sun, rendering her other glories less perceivable, only by its superiour brilliancy.

Anxious to aid in producing these happy results, your Managers cannot avoid embracing the present opportunity of recommending to their constituents, to cherish that zeal and employ that diligence which will, in some degree, be worthy the noble cause in which they are engaged. With this view let us use increasing industry in supplying the wants of this county. Let us inquire for those families and individuals not yet furnished with the Bible; and when found, let us exert our utmost ingenuity in rendering the donation agreeable and useful to them. Let us recommend it as the poor man's treasure, as a balm to the wounded spirit, as the voice of mercy and peace to the afflicted, as the word of God, as the guide to Heaven. If all other efforts fail, let us entreat and persuade them to receive it as the gift of God.

Our surplus funds we can send to the Treasurer of the American Bible Society, to be appropriated, by the wisdom of its Managers, in that way best calculated to answer the purpose for which they were given.

Extract from the Sixth Annual Report of the Board of Managers of the OTSEGO COUNTY BIBLE SOCIETY; June 11, 1818.

Your managers have bought, within the last year, 320 Bibles and 200 Testaments, which, with those bought and distributed since the formation of the Society, amount to 1302 Bibles and 519 Testaments. There is now on hand 183 Testaments.

Since the formation of our Society in 1812, we have distributed 1261 Bibles and 500 Testaments. And by reports from several parts of the county, we believe that 2000 more may be distributed.

Extract from the Seventh Report of the BIBLE SOCIETY OF SALEM AND VICINITY, June 10, 1818.

In laying before you, on the present occasion, a brief statement of our proceedings the past year, it gives us much pleasure to say that the Society has never been more useful in its own operations, in addition to its more extensive effects through the medium of the American Bible Society, of which it is now a branch, and to whose funds it has contributed three hundred dollars the year past.

There have issued from this Society 430 Bibles and 82 Testaments within the year; a larger number than has been usual. These, we trust, have been disposed of in a way the most likely to be useful. They have been taken principally by single copies, or in small

numbers, for particular objects of charity, or by persons who would attend themselves to the distribution.

Thirty-six Bibles were taken by Mr. Thomas Savage, for distribution in the western country. Jonesborough and its vicinity, in the county of Washington, seem to have become a field for our charity. About 40 have been there distributed the last year, under the care of a gentleman from this town, by whose faithful attention we are much obliged. Some of these have been sold at a low rate, and the receipts accounted for.

Some Bibles have also been distributed in the same way at Franconia, N. H. which were received with strong expressions of gratitude.

About 50 have also been distributed in the county of Hancock.

Some charity schools, particularly the female school for coloured people, in Salem, have also received assistance from us.

The remainder were distributed in this county, where several families were still found without a Bible.

The whole amount distributed since the formation of the Society is 2430 Bibles, and 482 Testaments.

There are now in the treasury, at the disposal of the Society, two hundred and six dollars 77 cents, besides an investment of thirteen hundred dollars in United States stock, &c.

*Extract from the Annual Report of the BIBLE SOCIETY OF MAINE,
May 7, 1818.*

Since the 5th of June, 1817, 264 Bibles have been distributed; 100 have been sent to the Oxford Bible Society, 66 have been sold to subscribers, and 266 remain on hand.

The whole number of Bibles distributed by this Institution since its establishment, is 3450, together with 261 Testaments.

To put *the Bible without note or comment* into the hands of men is an attempt to instruct and improve them, which is liable to no objections that must not be first advanced against the scriptures themselves; those sacred oracles, that are able to make us wise unto salvation, that are most propitious to the present happiness of human beings in all the various relations in which they are placed, and that strike the only effectual blow at vice and the evils of which it is productive.

Let therefore the great experiment be made, must every well wisher to his fellow-creatures exclaim. Let the word of God have a free course, and let it be seen what the effect will be of passing its purifying streams over the corruptions of mankind. Those who believe its prophecies know that this experiment *will* be made; and that the word that shall go forth shall not return void; but it *shall* accomplish the pleasure of the Lord, and it *shall* prosper in the thing where-to he sends it.

*Extract from the Fourth Report of the NEWARK BIBLE SOCIETY,
June 25th, 1818.*

On this occasion the Managers are happy to state, that the institution committed to their direction has not ceased to flourish,—and its concerns were never more hopeful than at the present time. Hitherto the smiles of Heaven have succeeded our humble endeavours to diffuse the Word of Life—and in proportion to the evidences of usefulness to our fellow-men, have our hearts been cheered, and our labours made light. As the benevolent objects of the Society have become distinctly known, so has its influence extended, and its means of doing good augmented. Public beneficence has kept pace with its growth—tenderness and brotherly affection have characterized the Society—and the utmost cordiality and coincidence of sentiment have distinguished all the deliberations of the Board.

It is scarcely necessary for the Managers to remark, that two years have elapsed since this Society became auxiliary to the AMERICAN BIBLE SOCIETY—a Society not less distinguished for its liberality than for its exertion—a Society which may truly be said to be a national monument of christian labour and benevolence. Consequently *our* field of operation has been retrenched—*our* labours located to the Society's immediate vicinity. While we have supplied the wants of the needy among ourselves, our surplus funds have been consecrated to the use of the National Institution. And though much has been done by us in this place and its vicinity, we are sensible there still remains great room for the exercise of our charity and benevolence.

From the report of the Treasurer of this Society, it appears that at the commencement of the year now expired, the unexpended funds, at that time amounted to \$9 59. That subsequently, at the delivery of the anniversary address, \$82 2 cents were collected; and \$142 have been received from annual subscriptions; which, including some small donations, &c. make the receipts of the Society to amount the present year to \$256 37 cents. The disbursements during the same period amount to \$231 4 cents; leaving in the hands of the Treasurer, at the present time, only \$25 83 cents. The principal items of expenditure are \$118 48 cents paid to the Philadelphia Bible Society, for Bibles furnished our order the preceding year to the Rev. Mr. Burr Baldwin in his missionary tour in the Western country; and a donation of \$100 to the American Bible Society. The Managers notice with thankfulness a number of private donations from their fellow townsmen.

NEW JERSEY BIBLE SOCIETY.

The eighth anniversary of this institution was celebrated at Burlington, New-Jersey, the 26th August, 1818. The meeting was attended by a numerous and respectable assemblage of citizens of

both sexes. No religious exercises were performed except the reading of a chapter in the Bible. The venerable President of the Society, Dr. Elias Boudinot, opened the business of the day by an address, the substance of which, we understand, will be shortly published. After the reading of the Annual Report, addresses were delivered by the Rector of St. Mary's church, Burlington, Rev. Dr. A. Green, President, Rev. Dr. Charles Wharton of Nassau Hall College, and Rev. Dr. S. Miller, Professor of Theological Seminary at Princeton.

A resolution was unanimously passed by the Society, recommending the establishment of *Bible Associations* in every city, town, and neighbourhood throughout the State, where the numbers, sentiments, and circumstances of the people may render the same expedient and practicable.

Rev. Dr. Wharton's Address.

MR. PRESIDENT,

It is with great diffidence that I rise to address you before this respectable assembly. It would indeed be presumption in me to flatter myself, that whatever I can say respecting the design, the excellence, and the advantages of Bible institutions, should add new feelings to the high and sacred estimation in which they are now held. The pious acclamations with which the establishment of these Societies has been welcomed by the voice of Christendom, and the astonishing, I had almost said, the miraculous success which has attended their operations, are sufficient evidence of the deep, and I trust lasting impression, which their importance has made upon the public mind and the hearts of their members.

In viewing the rise and progress, and in looking forward to the probable issue of these associations, the only danger is, lest the mind should be carried beyond the bound of temperate exultation; or, recollecting the ages that are past, should experience too painful a sensation that this blessed work has been so long deferred. But, Sir, as from many other distressing recollections, so from this also, may spring up fresh motives for exertion. When we behold with the eye of pity, the manifold and awful calamities which, from the early days of Christianity, have grievously afflicted and debased its professors; leaving them little more than a name: when we strive to account for the numerous and destructive heresies, the disgusting immoralities, the puerile hallucinations, and the contemptible superstitions, which in many ages of the church have obscured the splendour of her doctrines, the purity of her morals, and the rationality of her worship, we do not immediately perceive that *these mighty evils sprang, principally, either from the difficulties in procuring, or from withholding from the general use the volume of revelation.* True indeed it is, that, within the four first centuries of the Christian era, the gospel had been preached to all the civilized world. Beyond the frozen Caucasus its standard had

been erected on the plains of Persia, and its votaries had established themselves on the shores of Hindostan. From Egypt it had penetrated beyond the sources of the Nile; and Nubia and Abyssinia had been gladdened with the tidings of salvation. The southern shores of the Mediterranean had beheld very flourishing churches rising over the ruins of idolatry; and the western Provinces of the Empire having submitted to the gentle yoke of Christianity, the victorious eagles of Rome had at last crouched to the banner of the Cross.

In the mean time the precious seeds of divine truth had been scattered over the regions of the north; and before the end of the seventh century, the praises of God and his Christ were echoed along the frozen gulphs of the Baltic, and among the lakes and mountains north of the Tweed. Thus was Christianity established in a manner most wonderful and miraculous. "The sound of twelve obscure Gallileans" went into all the earth, "and their words to the end of the world." The Christian Church, soon after its rise, is already of wider extent than the empire of the Cossacs. Seven hundred years of victory were necessary to build up the empire of Rome; but Christianity, without any arms but the "sword of the Spirit, which is the word of God," reigns over all nations. In vain does the whole world exert all its force to suppress it. In vain do sages, and philosophers, and emperors, unite to overthrow it. Every thing proves weak when opposed to the Christians. The Apostles are reviled, abused, imprisoned, and murdered; but this does not check the march of their enterprise. They are replaced by their disciples, the inheritors of their constancy and courage, which surmount every obstacle which men and devils oppose to their labours. Death, the fatal principle of destruction to other Societies, serves only to multiply the number of christians: until at length the generality of men open their eyes to the light, the temples are forsaken, sacrifices cease to be offered, marble and bronze are no longer divinities, and Jesus, by a kind of triumph totally unprecedented, and peculiar to himself, converts his bitter enemies into worshippers of his name. With Constantine, the cross ascends the imperial throne; and Rome, who holds in her hands all the sceptres of the earth, employs them for the protection of the Gospel. This city, mistress of the nations, falls soon after a prey to the barbarous swarms of the north, who overturn that monarchy which had swallowed up all others. The greatest part of the States formed out of these ruins fall likewise in their turn; but in the midst of concussions which shake the nations, the church of Christ alone, immovable as her Divine Head, bids defiance to the powers of Hell and Death, which were never to prevail against her; and at length beholds these conquerors who have held the capital of the world in chains, submitting to her yoke, and glorying in being her children. Now, Sir, I trust it will readily be admitted, that after the miraculous powers had been withdrawn from the church, her astonishing triumph over a flagitious and

idolatrous world could only be attributed, under Providence, to the faithful labours of her ministers, and a constant appeal to the law and the testimony contained in the scriptures. As long as this continued, so long was she assailed in vain by hosts of heretics, rabbies, and subtle philosophists. The calumnies of Trypho, the plannibilities of Platonism, the powerful weapons of extensive erudition, and refined ridicule, wielded by Celcus, Porphyry, and Julian, felt harmless at her feet while cased in the heavenly panoply of the written word. Secure in this impenetrable armour, she defied the fiery darts of her wicked or deluded assailants. When heresies began to abound, and the mystery of iniquity began already to work, "heaven-taught champions arose, and knew where to find weapons to combat the threatening monsters." The Apostles, "says Ireneus, preached the gospel, but afterwards delivered it to us in the scriptures, to be the foundation and pillar of our faith."

"I do not follow men," says Justin Martyr, in his controversy with Trypho the Jew, or human doctrines, but I follow God, and what he taught." And the great defender of the Trinity, the illustrious Athanasius, when confuting the gentiles, lays it down as a principle, that, "*the holy and divinely inspired scriptures suffice for our instruction in all truth.*"

Sir, nothing would be more easy than to produce a multitude of citations from the primitive Fathers, all tending to declare the sufficiency, perspicuity, and potency of the Scriptures, in defending and elucidating the doctrines of salvation. "All things," says one of them "are clear and perspicuous, and nothing contradictory can be found in the Scriptures." "The Scripture," says another, "expounds itself, and does not suffer the reader to err." "Whatever," says another, "has no authority from the Scriptures, is despised as easily as it is alleged." In a word, the great doctor of grace, St. Austin, with his usual force and accuracy, thus sums up the only method by which the church in his day maintained the purity of the faith. "Let no one say this is true, because this or that person has wrought such and such miracles, or because some are heard who pray at the monuments (*ad memorias*) of the martyrs, or because such and such things happen there, or because he or she has seen such a vision when awake, or dreamed while asleep. Away with these fictions of lying men, or prodigies of deceitful spirits. Insist on their showing you some manifest testimonies from the Canonical Books. Remember the saying of our Lord, *they have Moses and the Prophets.*"

Thus it was, Sir, that the church was nourished, propagated, and defended, in her primitive days. The BIBLE was the charter of her rights, and the umpire of her decisions. To this she always appealed, and never appealed in vain. But the day of her trial was rapidly approaching. By the eruption of the Northern hordes of Barbarians, the Christian world was thrown into utter confusion, and rapine and ignorance pervaded the western empire. The lukewarmness

of Christians had already become very general, their first love had grown cold; orthodoxy had been made a substitute for piety; and the direful judgment which followed seemed to justify the declaration of Attila, the leader of the Huns, that he was indeed "the scourge of God." Amidst the calamities of this most disastrous period of the world, when whole libraries became a prey to devouring flames, we may readily imagine, that many of the comparatively few copies of the Scriptures were lost or destroyed. The conquerors, it is true, shortly after embraced the religion of the vanquished; but this instead of diminishing, only increased the evil. The circulation of manuscript copies of the Scriptures could bear no proportion to the increase of nominal Christians, and such was the general ignorance that prevailed for many centuries, that the greater part of those who could afford to purchase any of these copies were unable to read them. But when we know, moreover, from authentic records, that, in addition to the difficulties in obtaining copies of the holy Scriptures, the reading of them was *prohibited* under the heaviest censures of the church, we may readily conceive what an overwhelming deluge must of course have inundated all the regions of Christendom, tearing up the foundations of faith, and demolishing all the enclosures of virtue; and exhibiting in every quarter the marks of desolation. Sir, it would be painful to myself, and I trust irksome to this assembly, to dwell in detail on these disastrous times. Their history may be read in the affecting and pious lamentations of those who witnessed them—in the writings of a Bernard, and other holy men, who occasionally illumined the dismal gloom, and who deplored, with aching hearts and streaming eyes, the mental and spiritual famine around them; while, strange as it may seem, a dearth of the bread of life, the only source of these disorders, seldom or never occurred to their minds. Conscious that they experienced in themselves that "the gospel is the power of God unto salvation," but intent at the same time upon certain observances, which it neither enjoins nor countenances, they erroneously imagined that with the majority of Christians the latter might serve as a substitute for an accurate knowledge of the former. They did not reflect, that by the BIBLE the Spirit of God has guided the Christian church into whatever truth she has at any time known and believed; that by this book He has convinced the world of sin, and justified the Son of Man from the malicious slanders of his enemies; that by this book he consoles us for the absence of our Lord, and instructs us in things to come; that by this he reigns; and that where this is found, his kingdom reaches also; that by this weapon, proceeding from the mouth of God, shall the enemies of his Christ be at length extirpated from the world; and that by this we may conclude, as by the rule of God's approbation, shall the secrets of all hearts be finally made known, in that day when "whosoever is not found written in the book of life shall be cast into the lake of fire."

Upon the whole, Sir, I think we may fairly conclude, that to this in-

attention to the Scriptures in the clergy, to this inability to procure them in the laity, the discouragement given to their circulation and perusal, and in a word, to the general ignorance prevailing concerning them, we may fairly attribute a great proportion of the moral and doctrinal evils which marked the gradual approach to "the iron, leaden, and dark, ages of the Church," (as Cardinal Baronius very justly styles them,) and to those which succeeded down to the reformation. At this auspicious era the unfettered word of God was allowed a free course through many christian nations. Light and life attended every stage of its progress, and the dark monsters of superstition and bigotry were compelled to retreat, with sullen reluctance, from many regions over which they had reigned for ages with uncontrolled dominion. Alarmed at these rapid encroachments upon their system, the enemies to the free circulation of the Scriptures were roused from their long slumbers; and with unprecedented activity laboured to counteract them. Innumerable Missionaries, glowing with zeal and panting for martyrdom, were dispatched to the most distant quarters of the globe. By the indefatigable labours of Francis Xavier in the East, and of his associates in the West, innumerable multitudes were induced to renounce their idolatrous worship, and many churches were established, which, alas! enjoyed only an ephemeral existence. Built upon a foundation which nothing but Scriptural knowledge could preserve from decay, they were unable to withstand the storms, and tempests that soon began to assail them: and like the seven churches of Asia, who neglected what the SPIRIT said to them by his holy word, they were induced "to follow after cunningly devised fables;" and deprived of the infallible oracles of God, which alone could make them wise unto salvation, they first became neither "cold nor hot," then, "wretched, miserable, poor, blind, and naked;" and finally disappearing, now live only in the pages of history. They were planted indeed by men of heroic courage and ardent zeal, but were ignorant and inattentive to that divine and sufficient energy of the Scriptures which alone can nourish a preached Gospel into a life-giving system, and sanction the doctrines of fallible teachers, when present, or supply in a considerable degree their removal. They had before them the signal instance of the Jewish church, which subsequent to the Babylonish captivity, was ever after preserved from idolatry, by appointing in their synagogues the constant and public reading of the Scriptures; and they might have remembered, that the primitive fathers of the church appealed continually to them, as the judges of divine truth, and recommended them as such to the Christians of their day. These things, however, a blind deference to living authority induced them to overlook, and the consequence has been such as I have mentioned. I trust, Sir, that what has now been said, will not be construed into the most distant reflection on any christian Community in our Land. No, Sir, the badge of our Society is *universal love*; and its aim, the most expanded benevolence.

Where virtue and piety are found, we take no exception at a name ; and blessed be God, every name among christians seems to have caught the heavenly flame first kindled by the British and Foreign Bible Society, and, is entering either silently, or explicitly into its views, and emulating its exertions. But among the reformed churches, even down to our own days, great has been the scarcity of the holy Scriptures. Editions indeed, of the Bible, have been multiplied throughout Christendom, and have found their way to the libraries of public institutions, and of opulent individuals, but, like the five barley loaves, what were they among so many millions of famishing multitudes. Nothing but a similar miraculous multiplication of the bread of life could supply their urgent wants ; and this, blessed be God, we have lived to witness ; and in this, through his mercy, we are permitted to partake. We have seen, and have united with a Society of fellow-christians, which, like "another angel flying through the midst of heaven," not content to possess the everlasting gospel itself, was raised up at the time appointed by the inscrutable and immutable decrees of Providence, working all things according to his own will, "to preach it to every nation, and kindred, and tongue, and people." Great, Mr. President, though unmerited, is the privilege conferred upon us, of sharing in the labours and glory of this heavenly undertaking. Let us duly appreciate it by discarding all minor considerations, and by concentrating all the scattered forces of our christian community to the beating down of the kingdom of Satan, sin, and death. Let our messengers of salvation go forth, with the Bible in their hands, and its spirit in their hearts, and let the grand experiments be repeated in this latter age of the world, whether the word of God, circulated among the heathen and nominal christians, and faithfully preached by those who are duly sent, may not induce *those* to believe and *these* to repent. Whether if Paul shall plant or Apollos water, the holy Spirit will not give the increase through the *only infallible communication* ever vouchsafed to mankind.

Sir, I have offered these few remarks under the impression, that a recollection of the past evils which attended the ignorance of the Scriptures, may prove an additional stimulus in the bosom of every Christian to obviate their recurrence, and to insure success to the most godlike association which the world ever witnessed, by the united, zealous, and persevering exertions of all their members on this Western continent.

Report of the Directors of the twenty-fourth General Meeting of the
MISSIONARY SOCIETY OF LONDON, May 14, 1818.

BELoved BRETHREN,

The Divine Redeemer, whose we are, and whom, in this Institution, we are associated to serve, permits us once more to enjoy the

privilege of assembling together, to promote the single object of our union—the glory of Christ in the salvation of the heathen. May He, whose interest we espouse, and in whose name we meet, be in the midst of us, while we rehearse what God hath wrought by our Missionaries, and how he hath opened the door of faith unto the Gentiles.

The Directors will now proceed to give a concise account of the labours of our brethren, and the various degrees of success with which it hath pleased God to follow them.

SOUTH SEA ISLANDS.

At the last Annual Meeting of this Society, the Directors had the pleasure of communicating the interesting intelligence they had received from respectable individuals in New South Wales, concerning the state of the South Sea Mission; they have now the satisfaction of reporting, that the whole of that information has been abundantly confirmed by an official letter from the Society of Missionaries, dated at Eimeo, August the 13th, 1816, and received in January last.

It will be recollected, that when Pomare, the King of Otaheite, returned to that Island from Eimeo to resume his government, and to reinstate his friends in the possessions which they had been obliged by a rebellious party to abandon, he was assailed on the beach by a number of the insurgents, but who appeared for a season to be pacified by his conciliatory behaviour. In a short time afterwards however, they renewed their hostility, and made a desperate assault on the king and his people while they were assembled for worship on the morning of the Lord's-day; but the assailing party, soon losing their chief, were thrown into confusion, and completely routed. Contrary, however, to the usual practice of their wars, the king issued strict orders that the fugitives should not be pursued; that the women and children should not be injured; and that the slain should be decently interred. This humane conduct, which he had learned from the Gospel, produced the most salutary effect on the people. They were won by his kindness; and many of them united in the public thanksgivings offered to Jehovah on the evening of that Sabbath, declaring that their idols had deceived them, and that they would trust them no longer.

Pomare was now, by universal consent, restored to the government of Otaheite and its dependencies. In his progress through the several districts, to replace his friends in their estates, he constituted, as chiefs, many of those who had long attended the ministry of the Missionaries, and who had made a public profession of their faith. The people at large, assisted and encouraged by their chiefs, demolished the Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once completely abolished, and the worship of Jehovah substituted in its place. Numerous buildings for that purpose were immediately erected in every dis-

strict,* and meetings for prayer held in them thrice on the Lord's-day, (which is strictly and universally observed,) and once on the Wednesday.

The king after having destroyed the public idols, sent those which had long been held sacred in his family to the Missionaries, leaving it to their option, either to burn them or send them to this Society, "that the people in England might see what foolish gods," as he calls them, "they had formerly worshipped." The latter measure was determined upon by our brethren; who were aware what a high degree of satisfaction (may we not say pious exultation) the public exposure of them would produce.†

As soon as circumstances would admit, some of the Missionaries from Eimeo visited Otaheite, at the request of the people, and preached in every district to large and attentive congregations, who readily assembled wherever they went, and whose decorous behaviour was highly encouraging.

The school at Eimeo, notwithstanding former discouragements, now prospers greatly; and many hundreds of those who had received instruction in it, being by various circumstances dispersed, have become the teachers of others; and thus the knowledge of reading and writing has been spread far and wide.

When the Missionaries wrote, (which is now twenty-one months since,) it was calculated that *three thousand persons* were in possession of books, and able to make use of them; many hundreds could read well. They are also in possession of About 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the four Evangelists, and part of the Acts. Many chapters also of St. Luke's gospel, in manuscript, are in circulation, together with about 1000 copies of the Catechism, composed and printed for their use, and which several hundreds of the people can perfectly repeat. The call for more spelling-books was urgent, and we hope has long since been answered by a new edition printed at Port Jackson. But their own press will now supply their wants, so that Otaheite, and several other islands will soon be furnished with parts of the Holy Scriptures, and with elementary books, in their own language.

But the blessings of this spiritual revolution are by no means

* A private letter says, there are about 50 places of worship in Otaheite alone; and that family worship is general among the inhabitants.

† The Rev. Mr. Marsden, of Port Jackson, to whose care they were consigned by the Missionaries, thus writes concerning them: 31st Oct. 1816, "I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of idolatry; no event could have given me more pleasure. They are now lying prostrate on the table before me; and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger."

N. B. The ship *Willerby*, by which they were sent from Port Jackson, having proceeded on a trading voyage to India, had not arrived in England when this Report was made.

confined to the two islands of Otaheite and Eimeo, they appear to be rapidly extending to several islands adjacent. The small islands of *Tapuamanu* and *Teturoa* are, in profession, "*Christian islands*;" and there also the *Morais* are destroyed, and human sacrifices and infant murder abolished, while the natives are urgent to obtain the instruction of the Missionaries.

In the islands which they call "the Leeward Islands," the same hopeful symptoms appear. *TAPA*, the principal chief, has openly renounced idolatry, and embraced Christianity; and his example has been followed by most of the other chiefs, and by a large majority of the people in the four "*Society Isles*," *Huaheine*, *Tahaa*, *Borabora*, and *Raiatea*. One of the Missionaries, in a letter to a friend, says, that in *Huaheine*, *Raiatea*, and *Borabora*, there are nearly *four thousand* who embrace the Gospel.

Mr. Hayward, in a letter to a friend, says "In every district round the island (Otaheite) we found a house erected, where the natives on the Sabbath assemble three times, and on every Wednesday evening, for prayer; and here they met with us to hear the word of the true God. Our congregations often exceeded 400, and were never less than 100, all, in general, attentive hearers. We commenced our mission at Oparre, and closed it at Matavai, our old residence. We had not been long in this district before our old neighbours came and requested Brother Nott to preach to them; they likewise informed us, that the ground where our houses and gardens formerly stood, and the whole of the district from *Taraa* to *Tapahi*, the boundaries of the district, should be ours if we would return to reside among them again. This happened on the 6th of March, the same day 19 years since the first Missionaries landed in Taheite from the ship *Duff*." Some of the chiefs of these islands have sent repeated messages, requesting the brethren to come and teach them; and one of them reminded the Missionaries that "Jesus Christ and his apostles did not confine their instructions to one place or country." Such an intimation from a heathen chief (if such he may now be called) carries with it prodigious force.

The Directors are happy in reflecting upon the measures they have adopted, in sending out ten more Missionaries (including Mr. Crook from Port Jackson, and Mr. Gyles) to assist in this great, and, they trust, growing work; they have reason to believe that they all are now at their post, diligently engaged in acquiring that language, in which it will be their privilege to publish, to attentive thousands, the glad tidings of salvation by Jesus Christ—in preaching to a people who appear to be "prepared for the Lord."

The Directors cannot pass on to a branch of their Report without making a pause, and presenting a few reflections on these great and glorious events. They cannot but consider the work of God among these distant islanders as forming not only a remarkable era in the history of this Society, but as furnishing a memorable event in the general history of the Christian church. The event appears

to them to be almost, if not altogether, without a parallel in ecclesiastical history. These islands, it is true, are not very populous, but they are numerous; and it may be expected that, when the intelligence spreads, as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the Gospel, the useful arts of civilization will doubtless be communicated; idolatry, cruelty, and war will be suppressed, and the multitudes of isles become obedient unto the faith.

May we not also indulge the expectation that future Missionaries, in various parts of the world, will, from the example of our brethren in Otaheite, learn patiently to persevere in well-doing, and not abandon their stations because they do not immediately perceive the fruit of their labours. It will not soon be forgotten that the Missionaries in these Islands laboured for 17 or 18 years, amidst all kinds of discouragement, yet, after all, were crowned with a success which far exceeded all their expectations.

In fine, the Society cannot but feel itself called upon to unite this day in offering up the most ardent praises and thanksgivings to the God of all grace, who, in answer to prayer, has poured down his Holy Spirit in such a copious measure, and has turned the barren desert into a fruitful field: to Him be the glory wholly ascribed, while with grateful hearts we renew the dedication of ourselves to him, encouraged by his goodness to continue and redouble our efforts to spread abroad throughout the whole habitable earth the sweet savour of the knowledge of Christ.*

CHINA.

OUR Missionary, Dr. Morrison,† perseveres in the laborious and important task of translating the sacred volume into the language of China. In addition to the whole of the New Testament, which has been for several years in circulation, he has finished the books of Exodus, Ruth, and the Psalms, and has entered upon the prophecy of Isaiah. His labours suffered a suspension of a few months by his journey to Peking, as one of the interpreters who accompanied his Excellency Lord Amherst, the British Ambassador to the Emperor of China. This interruption will, however, we trust, be compen-

*The state of the few inhabitants of Pitcairn's Island, the descendants of the mutineers on board the Bounty, as reported by some of our countrymen who touched there in Sept. 1814, could not but engage the attention of the Directors, who therefore gladly embraced an opportunity of sending, by a vessel bound to the South Seas, a present of Bibles, prayer-books, spelling-books, &c. with a letter to John Adams, expressing the good will of the Society towards them, and their hope that they shall be enabled to send them a Missionary to instruct them in the knowledge of the gospel.

†The title of Doctor in Divinity was unanimously and gratuitously granted by the *Senatus Academicus* of the University of Glasgow, as a reward of his philological labours.

sated by the additional knowledge which his journey through several provinces, and his intercourse with the natives of all ranks, enabled him to acquire of the language, customs, and especially of the religious views, of the vast population of that extensive empire.

Dr. Morrison and Mr. Milne having finished the translation of several books of the Old Testament, have made such arrangements with regard to the rest, that they hope, if it please God to give them health, to complete the whole in the course of the present year.

We regret exceedingly that the opposition of the Chinese Government to the labours of Dr. Morrison still continues, and that his progress in printing has thereby been impeded; it is, however, pleasing to learn that the work is going forward at Malacca, Dr Morrison having committed to the care of Mr. Milne the superintendence of a large edition of the New Testament, consisting of *eight thousand* copies in duodecimo, and *fifteen hundred* in octavo.*

MALACCA.

WE are sorry to state that Mr. Milne has suffered much by severe illness. Fears were entertained lest his valuable services should be speedily terminated. But we indulge a hope that his voyage to China, will be beneficial. Mrs. Milne, who had been very dangerously ill, had previously taken a voyage to that country.

Mr. Milne had paid a visit to Penang (or Prince of Wales' Island,) where he was most kindly received by Governor Petrie and many other gentlemen, was favoured with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where it is said 20,000 Chinese reside, to Rhio, Cochin-China, and various other places where the Chinese are found in great numbers, as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only, there are said to be 8,000 Chinese inhabitants, among whom Mr. Milne went from house to house, distributing the scriptures and tracts. Mr. M. calculates that in China and Malacca together, there have been printed and circulated not less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. May we not hope that some of the good seed so liberally disseminated will spring up, and produce much fruit to the glory of God and the salvation of souls. Towards the great expense of printing Chinese tracts, the Religious Tract Society in London have liberally contributed the sum of £500.

*Dr. Morrison is proceeding with his great work THE CHINESE DICTIONARY, a Second Part of which has been received in London, price 10s. 6d. and which we beg leave to recommend to the friends of literature, who will serve D. M. and family by their patronage of it. His *Chinese Grammar* is also come to land, and is sold by Black & Co. Leadenhall Street, at £1, 11s. 6d. Dr. M. has also just published, A Collection of Dialogues and Detached Sentences, in Chinese and English, with a free and verbal rendering, price 10s. ; also, A View of China for Philological Purposes; containing a Sketch of Chinese Chronology, Geography, Population, Government, Religion, and Customs, &c. &c. price £1. 1s.

Mr. Milne's labours appear to have been abundant. He has translated the books of Genesis and Deuteronomy, and part of Joshua, into the Chinese language; he has also paid considerable attention to the Malay, in which he can read with tolerable facility. He has now two Chinese schools, into which he has introduced the Lancasterian plan, as far as it was practicable. The children learn Dr. Morrison's Chinese Catechism.

Mr. Thomsen is proceeding with the Malay Mission. He has translated the Ten Commandments, and Dr. Watts' first Catechism. Mr. Milne wrote an introduction to the Ten Commandments, explaining their design; judging that the holy law of God, as expressed in the Decalogue, is peculiarly calculated to strike at the root of their false principles, base practices, and abominable idolatries.

The arrival of Mr. Medhurst at Malacca, in July last, afforded great satisfaction to Mr. Milne, as he appears to be well qualified to superintend the press, having been brought up to the business of a printer, and having made some proficiency in the learned languages.* This settlement has now the advantage of possessing two presses, with suitable workmen, and an able superintendant. Mr. Thomsen, who obtained in England a knowledge of letter-founding, will materially assist in this department. The buildings necessary for the several purposes of the Mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this very important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the sanctuary will issue to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison and Mr. Milne, have lately sent out four additional labourers, Messrs. Milton, Fleming, Beighton, and Ince,† the first of whom is designated to the Chinese Mission, the other three to such stations in the East as may be deemed the most necessitous and the most promising.

AMBOYNA.

Accounts received from Mr. Kam, at Amboyna, are very encouraging. His stated ministry in the Dutch Church appears to have been greatly blessed, as well as his preaching to the Heathen, in the Malay tongue. In the year 1816 he baptized nearly 200 adults, who had relinquished the religion of Mahomet, and professed to embrace the gospel of Christ. The number of heathens and Mahomedans who have made a profession of Christianity through his instrumen-

* Mr. Medhurst, while at Madras, was appointed agent of the British and Foreign Bible Society at Malacca and Penang, and was furnished with a quantity of Dutch, Portuguese, and Arabic Bibles for distribution.

† These Missionaries, with the wives of Mr. B. and Mr. J. were exposed for several weeks to severe storms, and particularly to that which happened on the 4th of March. Their apparent danger was extremely great, and their preservation demands the thanksgivings of the Society to their great preserver. They embarked at Gravesend, Feb. 18, but were driven about by stormy winds until the 24th of March, when they left Spithead, with a fair wind.

talities, since his arrival in Amboyna, exceeds 1200. Mr. Kam has commenced the building of a place of worship for the use of the heathen slaves, but the work has been impeded in consequence of the distressing events which have taken place in the island, which have also occasioned some interruption of his own labours. The unhappy commotions in Amboyna have occasioned much bloodshed. The insurgents endeavoured to compel the Christian inhabitants to join them, many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says, in a letter to the Directors, "O my God, my soul is cast down within me; all thy waves and thy billows are gone over me: yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and, out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia! Surely the time of salvation is at hand, in favour of the numerous heathen of this colony." In another paper he says, "Whenever I am in great distress, then I say in my heart, and sometimes with a loud voice, Lord be mindful of thy praying people in England and every where else in Europe, on our behalf."

Mr. Kam's zealous labours have not been confined to the island of Amboyna. In the months of September and October, 1816, he visited several of the Molucca islands, where his ministry was most joyfully received; and in the negerys (or villages) of *Aboro*, *Hulaliuw*, and *Kariou*, the inhabitants, who had been long devoted to the service of dumb idols, arose, and with holy indignation destroyed their false gods. Mr. Kam speaks of this triumph of Christianity over heathenism with pious exultation; and says, in his address to British Christians, "Many of you will not see much of this glorious conquest, but in heaven you will see thousands of these poor black people, who have been saved through the Gospel by our precious Saviour, who bled and died for our sins. There I shall see you again, my dear brethren, and there you will find that your faithful labours of love for the name and cause of Christ have not been in vain."

The directors have acceded to the earnest request of Mr. Kam, and have sent out a printing-press, which he much needed, for the purpose of supplying the people with religious tracts, which were before transcribed with great labour; they have also sent out a large number of tracts in the Malay language, printed in London, for dispersion in Amboyna. We trust that the inhabitants will soon be favoured with a large supply of the Malay Bible, now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which they will gladly purchase at any price.*

* Mr. Kam says, that he needs at least 20,000 copies of the Bible for the supply of the people in Amboyna, and neighbouring islands. A single copy of the Bible was lately sold by auction for eight pounds.

On account of the dangerous state of affairs in Amboyna, the Directors have deferred sending out additional Missionaries to that station; they are also in expectation that the Netherland Society will, ere long, send more labourers into that extensive and promising field.

JAVA.

It is with the deepest regret we have to record the death of Mr. Supper at Batavia, his labours in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing Auxiliary Societies in behalf of Missions, of Bibles, and Tracts, and had the prospect of much usefulness both among the Portuguese and Malay Christians. The loss of so zealous and active a labourer in the prime of life is deeply to be lamented; but we bow to the Sovereign Ruler of the world, and say, "Thy will be done." The Society has at present no Missionary in that interesting station; but we trust it will be kept in view by the Directors.

CEYLON.

Our information from Ceylon during the past year is very scanty. Mr. Palm continues to preach in the Dutch church at Colombo. Mr. Ehrhardt, who was for several years our Missionary at Matura, and afterwards at Cultura, where he preached alternately in Dutch and Cingalese, and superintended schools, has lately been appointed by the Madras government (on the recommendation of Sir R. Brownrigg) Missionary to the Dutch inhabitants of Cochin. Mr. Reade continues to superintend a school.

(To be continued.)

FOR THE CHRISTIAN HERALD.

A PERSECUTOR CONVERTED.

BEING

A NARRATIVE OF FACTS.

The wolf also shall dwell with the lamb.—Isaiah, xi. 6.

William L—— was born at —— in New-Jersey, and was by nature a child of wrath, even as others. Neither father nor mother, although they had dedicated him to the Lord in baptism, endeavoured to train him up for the Lord. O ye christless parents! how can ye wish your children to be good, and make no exertions to train them up in the way in which they should go? Or, do ye not tremble at the thought of your solemn engagements to Jehovah, compared with your criminal neglect of the religious education of your children? William had the advantage, however, of being sent to a school which was under the care of a godly teacher—a great blessing at all times, but a great rarity at that time. May every school in christian lands soon have godly praying men at their head. This holy man was careful for the souls of his pupils.

pils. Convinced that no labours can be truly successful without the divine blessing, he opened and closed his school every morning and evening with prayers and thanksgiving; and at stated times instructed the children in the first principles of the religion of Christ Jesus. He frequently seized on passing incidents to drop a word in season, which, although forgotten or disregarded at the time, might afterwards spring up and bear fruit. Two of these shall be noticed in reference to the subject of this narrative. On a certain occasion, when the teacher had chastised him for his misconduct, and William stood beside him weeping, he looked at him with bowels of compassion, and said, "Ah, my lad! If now I saw you crying for your sins, what pleasure it would give me." William was bold in wickedness, but feared the thunder. One day, in school hours, the heavens gathered awful blackness, the lightning ran down the sky, and soon there came a dreadful peal of thunder. William was terrified; he laid down his head upon the table, troubled by a guilty conscience and the fears of death. The teacher kept this in mind, and on a set day, when conversing with the children concerning needful things, asked William, "Do you not fear to die?" The sun shone bright, no cloud darkened the heavens, no flash of lightning was seen, nor any roaring thunder heard. William answered, "No." "Why, then," said the teacher, "did you hang down your head the other day when Jehovah thundered?" William was mute. Ah, conscience! thou art a witness for God, a witness against sin; one of the sweetest mercies, or one of the sorest judgments.

William followed the evil example of his father, grew up in sin, and waxed worse and worse. I have heard a neighbour say, that William was a *high* lad. He and his father, when at work in the field could be heard at a great distance cursing and swearing in the most fearful manner—endeavouring, as it should seem, who could swear the most, or loudest. He was at length taken from the farm, and put out in New-York to learn the trade of a book-binder; in which he acquired some skill. His master was no searer of God, and William was not checked in his dreadful career of sin. Masters are secondary parents: but how often are they mere mercenaries—consulting only their temporal interests, and not compassionating the perishing souls of their apprentices. How much is this to be regretted: What fearful witnesses will apprentices be against their unconverted masters in the great day of God! I have heard an apprentice, who became a true convert soon after he was out of his time, remark in the time of his soul's distress, "Oh! what a great blessing it would have been to me, if he who endeavoured to teach me my trade, had also strived to make me acquainted with the Lord Jesus Christ."

When William had attained to manhood his inclinations led him to seek a partner for life. At this time we find him with his father, in the country. A mysterious providence directed him to a pious family. The widowed mother was opposed to his visits, and warn-

ed her daughters against him ; for she was a godly mother, and could not endure the thought of any one of her daughters forming a connexion with so wicked a youth, and so wicked a family. But all in vain. William gained the heart of one of her daughters, and opposition only made him more intent upon the match. Contrary to the solemn, affectionate, and frequent admonition of her good mother, Agnes became the wife of William. How often have I lamented the lot of poor Agnes, and felt inclined to talk with the Lord of this judgment. Was another name to be added to the mournful list, already numerous, as an evidence that grace does not descend from parent to child, like an inheritance ! Or had Agnes provoked the Lord to cast her out of a godly family into the bosom of the wicked world—into its snares and temptations, to be entangled and destroyed ? Can it be possible, that so many and such wrestling prayers, as a godly father had offered up for her in the days of his flesh, should all be as water spilt upon the ground ? Such were my reflections on this melancholy union. How often did Agnes lament that she had disregarded the advice of her good mother. How often did she regret her misplaced affection—her blind choice. Many a sad and painful hour now fell to her share. William turned out to be a brute of a husband—a son of belial ; and took pleasure in wounding the feelings of his wife. For several years after their marriage he scarcely ever spake a kind word to her. All his study was to gratify himself or vex the wife of his youth. To whom should Agnes complain ? to her mother ? she dared not. She bore the yoke in silence.

It pleased the Lord at length to sanctify her afflictions, to bring her to a right knowledge of herself, and of the way of salvation through Jesus Christ, his son, according to that word of the prophet Hosea ; Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope ; and she shall sing there. And I will betroth thee unto me for ever. Hosea 2. 14—20. Agnes was made to feel that it is a grievous and a bitter thing to sin against the Lord. For many a month was she tossed on the waves of spiritual distress before she learned that sweet truth, Unto God the Lord belong the issues from death. Ps. 68. 20. He that gets the best knowledge of the greatness of his sins and miseries, will have the most exalted views of free and sovereign grace. Such was the case of Agnes. She did not receive the word, like the stony-ground hearer, “anon with joy ;” but “in much affliction,” as the Thessalonians, 1 Thess. 1. 6. and became a follower of the Lord.

How would it have gladdened the heart of her father to have seen his child sorry for her sins after a godly sort ! What an evident answer to his many and fervent prayers ! But her father was not—he was gone to his rest ! He is where there is no lack of joy nor pleasure. Certainly the good news has greeted his ears, and called forth another song of praise to God, even the Father of our

Immanuel. The mother of Agnes was thrilled with joy. A pious aunt was exceeding glad. Agnes found no rejoicing husband in William ; but a cruel persecutor. On this very account he began to *hate* and to vex her still more. Determined to be rid of her, he secretly went away to Boston, intending never to see his wife and children any more. After a while, however, he returned again. A man's heart deviseth his way ; but the Lord directeth his steps. Prov. 16. 9. He returned only to vex and grieve his wife. But she prayed for him, and by her meek and holy conversation sought to win him. They went to live at New-York ; but after three or four years spent in this way William moved back again to New-Jersey. Adjoining to his father there lived an old farmer, who, having no one to manage his farm and provide him support, leased it to William for seven years. Every thing being arranged, they came up and lived with him. This man was an old and a hardened sinner. William and he agreed well together ; and between them both Agnes had a very uncomfortable life of it, especially on the holy day of the Sabbath. They endeavoured to keep her out of the church and from the preaching of the word. They hated the minister, and scoffed at religion. Agnes sometimes endeavoured to prevail on William to go with her to the house of God ; but was generally unsuccessful, except when he had a child to be baptized, and never in her company. Once, indeed, he forced himself to go up to the sanctuary ; but did not reach there till the sermon was nearly finished : he came, however, time enough to hear the preacher make a few remarks on the resurrection of Jesus, early on the morning of the Sabbath, as worthy the imitation of his people. "And, probably," said the preacher, just as William was seating himself in the pew, unobserved by him, "it is owing to a late rising that some come so late to the sanctuary." William felt guilty ; and as the eyes of many turned towards him, he felt foolish, and became enraged against the minister.

The time to administer the Lord's supper, and to admit applicants to the full communion of the church was at hand. Agnes had never ventured to make a full confession of her faith in the Lord Jesus Christ. Whether it proceeded from unbelief respecting her spiritual faith, or dread of her husband, I am at a loss to say. But on this occasion she determined to go forward, and went to the church on the day of preparation with that intent. Her fear of the old farmer and of her husband overcame her, and she failed in the execution of her pious resolves. The adversary of souls took advantage of her failure, and endeavoured to attribute it to her want of faith, and love to the Lord Jesus. But it was her infirmity ; and she determined, if the Lord would graciously strengthen her, never again to be ashamed of him. In due season Agnes made a public confession of her faith, and solemnly dedicated herself to the Lord and his service for ever.

The old farmer was displeased, and William was enraged at her for her conduct. They scoffed at religion, as being all hypocrisy ;

they railed at the minister and at the saints; they cursed and blasphemed in a most fearful manner in the presence of Agnes. William appeared to be instigated by Satan himself, and had never yet hated and vexed his wife as he now did. To one he said, "I will become a Jew—I will turn a Turk—I will leave my wife, and live no more where a Christian can be found." He became exceedingly dark in his looks, and sullen in his behaviour. He plotted new mischiefs every day and night. It made a noise among his neighbours. They say, "Persecution has no existence any more." But does not the word of God say, "Yea, and, all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3. 12. Let all the agents, actors, and sufferers in this work of hell, stand up and bear witness. As formerly, "he that was born after the flesh persecuted him that was born after the spirit, even so it is now." Gal. 4. 29. As the troubles and trials of Agnes increased, so did her strength to bear them in a lamb-like manner. The waters increased and lifted up the ark; but the ark drew nearer and nearer to heaven.

In the course of the succeeding week, while William breathed out threatenings, as he passed the pottery in the neighbourhood, while an oven full of ware was burning, the potter being on the top of it, called to William, "Come up here, and I will show thee something." William went up; the potter directed his attention to the flames and heat in the flues of the oven, saying, "look at that." "It is exceeding hot and dreadful," said William, "Hell is infinitely hotter and more intolerable than that," added the Potter. "If that be the case," said William, "then I should not like to go there." The Potter speedily remarked, "Then, do not find fault with thy wife if she endeavour to escape hell and to get into Heaven, lest thou be cast into the burning lake." This impressive admonition scarcely moved the hard heart of William.

Next Sabbath morning, as the physician entered the house of the old farmer to dress his diseased leg, (it was in a sad condition) William made up to him, and said, "Doctor, out with your lancets, open my veins, and take out all the blood I have in my body." "Not yet," said the doctor, "you must live somewhat longer. Dress yourself, and go with me to Church to hear the word of God." "To the Church!" said William; and with a terrible oath, added, "I have done with the Church for ever!" On Monday morning he went to H—— and took a great frolick, as he called it. Late at night he came home, and very much intoxicated.

William was used, after a frolick, to have some troublesome reflections in his mind. This was peculiarly the case on Tuesday morning; of which he tried to rid himself by all possible means. But he being a vessel of mercy, and the day of the Lord's power having come, lo, this very afternoon, while engaged at his work in the field, in the midst of it the Lord shot at his heart the arrows of conviction, and instantaneously laid him low. The Holy Spirit reproved him of sin, of righteousness, and of judgment.

His sins were set in order before him, and his iniquities went over his head. Guilty and wretched, he said within himself, "I am a lost sinner." He thought of his wife, and now appeared in their true colours his hatred and persecution of her. His sins against her seemed great beyond what any man upon earth had ever committed. He was astonished and confounded before God. He thought of the saints around him, whom he had hated, but now hated them no more, and wished, "Oh that I was like one of them." This, he thought, could never take place. One while he thought, "could I but give to God an atonement for my sins." His next reflections convinced him of its utter impossibility. Once, he thought himself wise, above instruction : now he discovered, with astonishment, his ignorance. He felt willing to begin at A, B, C, in order to acquire true and saving knowledge. He found himself in the midst of sin and death, and without any hope towards God. Every day his burdens and sorrows increased. His sore also ran in the night and ceased not. Some feeble glimmerings of escape presenting themselves, he began to think of crying to the Lord. On the third day he was urged to retire for secret prayer; he obeyed, and continued the use of this precious ordinance : but appeared to pray as a hopeless man.

While these things were going on within, and in secret, there appeared a change in the outward behaviour of William. To the utter astonishment of Agnes he became kind to the children, he even spake affectionately to her, his very looks were altered. She had not the most distant idea, however, of what was going on in the heart of William. Night after night he sat silent in the corner with his head in his hands. On the third night he was exceedingly restless—he rolled from one side of the bed to the other, and groaned within himself, so that Agnes, at last, ventured to inquire what ailed him. This she did three times without any reply, and had determined not to ask him again, supposing him still angry at her. But imagine to yourself her surprise and great joy, when after a while, he began to say to her, "I am almost ashamed to tell you what is the matter with me. I am burdened with my sins. I am a great sinner. I am a lost sinner. Did you ever know or hear of a greater sinner than myself? My sins appear so enormous, that I am left without hope. Do you think there can be any pardon for me? The worst of all my sins is, that I have been so enraged against you, and persecuted you without cause." Such were the confessions of William. Agnes endeavoured to administer some relief to his wounded spirit, as she was able. So passed the night, and so passed the week. William was full of sorrows, Agnes was full of gladness and joy. The change was so unexpected, so great, so marvellous, so consoling, that Agnes thought she realized the days of heaven. Nothing now seemed wanting to complete her earthly happiness. The change astonished the Doctor. It astonished the whole neighbourhood—the wicked looked grave—the righteous felt glad. Then was our mouth filled with laughter, and our tongue with singing : then said they among the heathen,

the Lord hath done great things for them. The Lord hath done great things for us : whereof we are glad. Ps. 126. 2. 3.

Next Sabbath morning, and a fine bright morning it was, William walked in company with his wife to the church. It was a beautiful sight. It made a pious sister of his weep for joy when she saw this great sight that morning. William was all attention that day—he he heard as for his life. “It is the first sermon,” said he to me afterwards, “that I ever heard.” There seemed no hope as yet for such an one as he. One of the *despised ones* visited him that week ; his spiritual conversation was blessed, and William attained to some degree of hope. In the course of the afternoon William observed, “I have committed all sins but one, viz. murder, and I may be said to have committed that too ; for I was sorely tempted to make away with my wife and children.” One day he heard a sermon on the conversion of St. Paul, “Ah !” said he, “if I had had the power, I would have done more mischief than Paul.” To some who boasted of a sinner’s natural ability to serve God, William replied, “This I know : if religion had not sought me, I never would have sought religion.” Some scoffers said, “William is getting crazy.” But he was never better in all his life. He is a praying man, and continues to be an ornament to the gospel of the grace of God to this very day. His house is a Bethel ; and the once persecuted Agnes now enjoys a heaven upon the earth.

I am happy to add, that the father of William expressed joy in the conversion of his son, and does not appear to be the man that he once was. May he experience a saving change ! The mother of William also is regular in her attendance at the sanctuary ; she seems to be inquiring for the good old way, under some degree of spiritual concern. The Lord direct her to Jesus, the only way.

Some of our readers might now ask, “what became of the old farmer ?” I will tell them. The old man ridiculed the conversion of William, and became more hardened than ever. Not long before this he told me, that he had never experienced any convictions of sin—he had never had one uneasy moment about any of his sins. He had a bad leg, as I said. It occasioned him a fever. Within a few days I discerned in his foot the symptoms of mortification, and on the third day thereafter he died.

He died blaspheming !—Oh, what a death ! I thought on Matthew 24. 40. Then shall two be in the field ; the one shall be taken, and the other left. And in Romans 9: 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. And I adored the tremendous Jehovah. Oh the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! Rom. 11. 33.

Enemies of true godliness, look at William, and look at the old farmer. Do you trouble the saints ? Remember that God is able to trouble you. How many persecutors are cut off in their sins, to a few that are converted. Be wise now, be instructed ; kiss the Son of God lest ye perish from the way when his wrath is kindled but a little.

Sin-burdened souls, consider the unsearchable riches of divine grace, and despair not of mercy, while the chiefest are saved. Jesus Christ came into the world to save sinners, lost sinners, the greatest of sinners. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John 6. 39.

To trembling saints, lift up your heads, look at the promise, and believe away your fears. All things work together for good to them that love God, Rom. 8. 28. Be not afraid, but trust in the Lord.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense;
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.

PALUDANUS.

PRESBYTERIAN THEOLOGICAL SEMINARY AT AUBURN, N. Y.

On Wednesday last the Synod of Geneva held a special meeting at Auburn, agreeably to the appointment of their committee, when convened at this village in June last. There were present, including correspondent members, about a hundred and ten persons entitled to vote. Among the latter were, the President of Hamilton College, and Doctor Macaulay, of Schenectady. The object of the meeting was, the establishment of a THEOLOGICAL SEMINARY in the western district of this state. After an interesting debate, the business was referred to a committee, consisting of gentlemen on each side of the question; and their report, with resolutions, was favourable to the establishment of the institution, and its location at Auburn; provided, before the next stated meeting of the synod, the county of Cayuga shall raise, by subscription, approved by the Synod, the sum of thirty-five thousand dollars, and secure the donation of ten acres of land, at or near the village of Auburn, for a site to the seminary; which shall go into operation when additional contributions, elsewhere, shall have been made to such an amount as to constitute, altogether, exclusive of the donation in land, a fund of fifty thousand dollars. The resolutions, recommended by the committee, after verbal modifications, were passed with one dissenting voice. It is believed that the conditions will be fulfilled within the time stipulated.

BAPTIST THEOLOGICAL SEMINARY.

A special meeting of the Baptist Board of Foreign Missions was held in the city of New-York, on the 7th, 8th, and 10th of August last, the object of which was to devise measures for the establishment of a Theological Seminary, in or near to the city of Philadelphia. In consequence of the notice which had been previously given, and the circulars which had been addressed to individuals in

different parts of the country, an unusual number of the members of the Board was convened, and letters were received from others who could not attend, expressive of the deep interest they felt in the promotion of useful learning among ministers of the gospel, and the propriety and practicability of establishing a general Theological Seminary, as conducive to this end. Similar sentiments were also expressed by distinguished individuals in different sections of the country, not members of the Board, in letters addressed to the Corresponding Secretary.

After mature deliberation a plan was adopted, embracing the prominent features of the one presented to the Convention by the Rev. Dr. Furman; and measures were taken to collect subscriptions and donations in different parts of the country. At the next annual meeting of the Board, it is hoped the Seminary will go into full and successful operation.—In the mean time, Rev. Dr. Staughton, and the Rev. Mr. Chase, under the patronage of the Philadelphia Education Society, will attend to the applications, and preside over the studies of such individuals as may offer themselves as candidates for the benefits of the institution.

Extract of a letter to the Editor of the Christian Herald, from his correspondent at Liverpool, (England) dated 8th August, 1818.

“The Ladies’ Bible Society of Liverpool have paid into the Bank, after deducting their expenses, one thousand seven hundred and twenty pounds sterling, (*upwards of seven thousand six hundred dollars,*) as the produce of a little more than six months; and they have more than *eight thousand* persons on their books, as *subscribers*. In every place where Ladies’ Associations have been established, the result of their labours is astonishing. Associations have recently been formed by Mr. Dudley, in our neighbourhood; at Manchester and its vicinity 10; at Chester, Preston, St. Helens, Rochester, Isle of Man, Huddersfield, and Warrington. He is now busily employed in the South. If his life should be spared a few years longer, the effects of his labours in the establishment of Ladies’ Bible Associations, and in thus giving an impulse and a new direction to female benevolence, will almost change the character of the country.”

AMERICAN BIBLE SOCIETY.

The number of *Auxiliaries* to this NATIONAL INSTITUTION officially known, is *one hundred and sixty-seven*. Of these, there is *one* in the state of New-Hampshire, there are *fourteen* in Massachusetts, *three* in Vermont, *nine* in Connecticut, *fifty-seven* in New-York, *sixteen* in New-Jersey, *fifteen* in Pennsylvania, *one* in Delaware, *two* in Maryland, *one* in the District of Columbia, *fifteen* in Virginia, *three* in North Carolina, *five* in South Carolina, *three* in Georgia, *thirteen* in Ohio, *four* in Kentucky, *two* in Tennessee, *one* in Louisiana, *one* in Missouri Territory, and *one* in Michigan Territory.

Forty of the above are conducted by *females*.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, October 3, 1818.

[No. 13.]

Report of the Directors of the twenty-fourth General Meeting of the MISSIONARY SOCIETY OF LONDON, May 14, 1818.

(Continued from our last.)

INDIA.

In this vast and populous region of the globe our Society has now seven stations, occupied by about eighteen Missionaries, who, as far as their health will admit, are diligently employed in preaching the gospel, translating and circulating the Scriptures, and in supporting schools for the native heathen.

CHINSURAH.

We begin with the most northerly station, which is Chinsurah. Here Mr. May has long laboured in the ministry of the word, and is now assisted in his work by Mr. Pearson, who was sent out last year, and by Mr. Harle, an European, who has resided some years in India.

The providence of God has favoured Mr. May with extensive opportunities of being useful in that line of service to which he was always partial, and for which he had peculiar talents. The native schools in the neighbourhood of Calcutta, under his superintendence, were, according to the last accounts, 30 in number, including, on the books, 2663 children, of whom about 1775 were in actual attendance. The schools, he judged, were likely to be increased, as the attention of the public to them had been much excited. About 100 schools, he observes, have been established by different Societies in the last three years; and a Society has been recently formed at Calcutta (to which the Directors have liberally subscribed) for the purpose of furnishing the schools with elementary books—a measure of a very necessary and laudable nature, and which promises to be highly conducive to their prosperity. It is pleasing to observe, that in many villages the Brahmins, as well as the inferior inhabitants, express great joy on the introduction of a school, as the education which the boys receive qualifies them for situations in which they may obtain employment and support.

CALCUTTA.

The Directors have much reason to be satisfied with the appointment of Mr. Townley and Mr. Keith to their very important station at Calcutta, the metropolis of British India. Ever since their arrival, in September, 1816, they have been labouring diligently to acquire the language; and have already begun to preach, in Bengallee, the glorious gospel of God our Saviour.

It has pleased God to give them favour among our countrymen in Calcutta, to many of whom they preach with much acceptance, and, we trust, usefulness. Their first house for worship, the Freemasons' Hall, being insufficient for the congregation, Dr. Bryce, the minister of the Scot's congregation, with the approbation of the Kirk Ses-

sion, kindly offered the use of the temporary place he now occupies while the Presbyterian church is building, at any time when not engaged by himself; for which accommodation the Directors feel themselves greatly indebted. Mr. Townley and Mr. Keith have also opened a place for preaching at Hourah, on the other side the river Hoogley, where the attendance is good. Thousands of the natives are employed in the dock-yard there, and access may be found to a number of populous villages in the neighbourhood.

Our brethren, agreeably to their instructions, are active in the establishment of schools, as calculated gradually to undermine that system of error and superstition by which the millions of Hindostans are so miserably enslaved. Mr. Townley has built a school-room in Calcutta, which will accommodate about 100 children, and Mr. Keith has engaged a poojah-house (a place for pagan worship) for another. A Sunday school is also commenced, in which the children learn the Catechism; and some of their parents also attend. Missionary prayer-meetings are held alternately in the different places of worship; and our Missionaries cordially unite with their Baptist brethren on these occasions.

GANJAM,

(369 miles south of Calcutta.)

The malignant fever which long raged at Ganjam has put a stop, for the present, to the missionary efforts of Mr. Lee, who had laboured there with acceptance, and for whom a church had been built, and schools established; but both his congregation and the scholars have been dispersed. His own constitution has suffered so severe a shock, that he has been under the necessity of retiring from all labour for a time. Indeed it was providential that he was obliged by his illness to withdraw from Ganjam; for had he resided there at the time it was invaded by the Pindarees, it is probable that he and all his family would have been murdered. Two thousand of that party visited Ganjam on the 24th of Dec. 1816, and his house, in which he had left most of his effects, was plundered. Mr. Lee, after having taken a voyage to Vizagapatam and Madras, not finding his health restored, was strongly advised, by medical and other friends, to remove with his family to the Cape of Good Hope, where they have arrived, and are gone to reside for a time at Stellenbosch; where we pray and hope that his health may be recovered, and that he may yet be spared as a useful Missionary, either in Africa or India.

VIZAGAPATAM,

(about 557 miles south of Calcutta.)

Three brethren, Messrs. Gordon, Pritchett, and Dawson, occupy this station, which was commenced in the year 1805 by those truly valuable Missionaries, Messrs. Cran and Desgranges, long since deceased. Mr. Gordon's health, which had been so extremely reduced that it was expected he must have declined the Mission, and returned to Europe, has been completely restored, so that he is now enabled to exert himself in the missionary work with renewed vigour. Mr. Pritchett also labours incessantly in teaching, translating, and super-

intending schools. They are now assisted by Mr. Dawson, who, we are sorry to hear, has been much indisposed, but we hope is recovered.

The brethren are in the habit of associating and conversing with the natives, who are more and more inquisitive about the truth, and with whom very interesting conversations frequently take place.

The influence of the Gospel appears to be gradually diffused in the country; so that the attachment of many to their superstitions is evidently diminished, and their attention to the Gospel increased. Having heard that at *Chicacole*, a town about 60 miles north of Vizagapatam, some persons had been induced to forsake the pagoda, and throw away a favourite ensign of their idolatry, which they used to wear on their persons, one of the brethren paid them a visit; and upon ascertaining the fact, inquired into the cause; when he found, that by reading the true *VEDAS*, (or the New Testament, which they had sent them,) and by conversation with *Anundaraya*, the Brahmin who had formerly visited them from Vizagapatam, they had made this promising advance towards the religion of Christ. The brethren are very desirous that a Missionary may be sent to this place.

The brethren have made considerable progress in the translation of the Scriptures into the Telinga (or *Telugo*) language; and they hoped to complete the whole of the New Testament by the close of the last year. The first edition of the Gospels which they had printed was wholly disposed of, and the call for more copies was very urgent, especially to the southward of their station, and at Madras.

The native schools at this place continue to be well attended, and promise to be very useful; many of the children make a surprising proficiency, and acquire much knowledge of divine things. The principal school, which is now kept in the heart of the town, and is open to all passengers, excites much attention. The novelty of catechising the children publickly, and the promptitude of their answers, never fail to bring many adult persons to hear them, and thus affords many topics for inquiry and conversation. Adults and children are thus instructed at the same time. The Missionaries here are of opinion that it is practicable, though difficult at first, to introduce Christian books and Christian principles into the seminaries, and thereby lay a solid foundation for much future benefit.

MADRAS.

At this Presidency, and in a city said to contain, with its vicinity, nearly half a million of souls, Mr. Knill, who went out in 1816, now labours together with Mr. Loveless, who has been many years at this station. A considerable revival seems to have taken place, to which the presence and assistance of several Missionaries who were waiting for opportunities to repair to their appointed stations, happily contributed; and our brethren, uniting harmoniously with Missionaries from other Societies, were at the very time of our last Anniversary in London, joyfully engaged in similar services at Madras. Probably so pleasing a scene was never before witnessed in India. This Meeting appears to have been delightful and beneficial in no

small degree. An Auxiliary Missionary Society has been formed, and about £200 transmitted to the Parent Society. "No congregation in Britain (says Mr. K.) of equal size can boast of such a sum." More labourers are needed. Mr. K. says, "The Missionaries here are but as a drop to the ocean." In another letter, the brethren say, "Our calls for labour continue and abound. There is an amazing field at Madras. Great concern is excited by the preaching of the Gospel; and we hope that our labours are not in vain in the Lord."

The word of God is statedly preached at the chapel (erected in 1810 by Mr. Loveless) in the Black Town, and elsewhere occasionally, especially at the Fort and at the Mount, in English, at which latter place a few individuals raised 50 pagodas for fitting up a chapel. Mr. Loveless' school-room at *Vepery* is well attended on Lord's-day evenings. Among the natives there appears to be a desire to hear the Gospel. Mr. Gordon freely conversed with them in the streets, and at the pagodas, on religious subjects, to which they paid much attention.

The Missionary Prayer-meeting on the first Monday of the month is statedly observed and well attended. There are also circulating prayer-meetings held in private houses, to which the neighbours are invited, and where the Scriptures are expounded.

Much attention is paid to the schools.* There are 147 names on the books of the free-school for boys; a free-school for girls has been recently commenced, in which there are about 40. The school-rooms are erected in the chapel garden.† The schools for natives contain about 400 children; and the New Testament is introduced, and some parts of it are learned and repeated.

Mr. Knill is studying the Tamul language, which begins to be familiar to him; and he hopes soon to be able to preach in it. He is of opinion that immense congregations of the heathen may be collected to hear the Gospel, when preached in their own tongue. The people receive books and tracts gladly, and the Missionaries are earnestly desirous of gratifying them; "the distribution of them (say they) is recreation to our bodies, relaxation to our spirits, and joy to our souls."

On the whole, we have much cause to be thankful for the present state of the Mission at Madras, and for the pleasing prospect of future and extensive usefulness. The Directors will probably think it expedient to increase the number of their Missionaries at this very interesting station, the second, perhaps, in importance, in India.

BELLARY,

(about 500 miles North West of Madras.)

The progress of the Gospel at this station, by the blessing of God on the indefatigable labours of Mr. Hands, our first Missionary there,

* "The number of our schools might be greatly augmented, were it not for the expense attached to them. We might have thousands of children; but teachers, rooms, &c. are very dear."

† Mrs. Loveless and Mrs. Mead, who were the principal superintendents of the female school, give a pleasing report of its state. Several gentlemen and ladies at Madras contribute liberally to its support.

and of Mr. Taylor and Mr. Reeve, who now assist him, affords us great satisfaction. The ministry of the brethren among the British soldiers of the 84th regiment has been remarkably useful, 27 of that corps having been lately added to their society. "Among the heathen in India," says Mr. Hands, "our prospects are gradually brightening, and we hope you will, ere long, hear that the Lord is doing a great work. O send us more labourers, and let your intercessions on behalf of the poor Hindoos be fervent and incessant!"

Mr. Hands has, during the last year, paid a visit to Madras, and took with him the gospels of Matthew and Mark, which he had translated into the Canada language, ready for the press, and was in expectation of getting them printed by the Calcutta Auxiliary Bible Society, which is connected with, and assisted by, the British and Foreign Bible Society in England. The Gospels of Luke and John, the Epistle to the Ephesians, and extracts from other parts of the Scriptures, are also translated, and it is hoped that in the course of a year or two more the translation of the whole Bible will be accomplished. Our brethren have not yet obtained a press at Bellary, nor is it certain whether that privilege will be granted, although the publick authorities of India have every reason to be assured that it would not be abused.

Mr. Taylor is studying the *Canada and Tamul* languages, and has translated a part of the New Testament and the Tamul into the Canada, and several tracts. These with Dr. Watts' Catechism, our Lord's Sermon on the Mount, and other tracts, which have been distributed among the people, have produced a considerable sensation. Old and young apply for books, which they receive with great thankfulness, and many are beginning to express doubts about the verity of their own religion.

Mr. Reeve makes good progress in learning the language, and bids fair to be a useful Missionary. His labours in English have been greatly blessed. Mrs. R. is also a valuable acquisition to the Missionary family, among the whole of which the utmost harmony prevails.

The schools are carried on with spirit; there are at least seven of these seminaries in the town and neighbourhood, containing about 400 children.* It affords us great satisfaction to learn that the Scriptures are read in all the schools, and the catechism taught. Prejudi-

* The schools at Bellary are as follows:

1. The Boarding School in Mr. Hands' house, 24 children, some of whom appear to be seriously inclined.
2. The Bellary Charity School in the fort, 34 children; 5 of whom are boarded, &c. This seminary, in which 200 children have been educated, has been a blessing to many.
3. A Native School in the Mission Garden; 50 children instructed in the Scriptures and Catechism.
4. An English School for natives in the Mission Garden, in which 26 are learning the English language.
5. A Native School in the Couf Bazaar, about a mile from the Mission-house, in which 55 children are instructed in their own language, and in the principles of Christianity.

There are also Native Schools at Raggool, Assoondy, Hurriall, and Paltoon, neighbouring villages, in which about 150 children are instructed.

ces against this measure prevailed at first, but soon subsided; and there is great reason to believe that the instruction afforded has been blessed to many of the Children. The brethren feel much interest in this department of their work, and indulge the hope of seeing much good fruit of their labour.

The distribution of tracts, and portions of the sacred Scriptures, has been extensive. Thousands have been dispersed in town and country; and scarcely a day passes without applications for them: this affords a good opportunity of conversing with the natives on their contents. The brethren are also informed that their Catechism is introduced and taught in many schools in the country besides their own.

An Auxiliary Missionary Society, and a Tract Society, are established, together with a Reading Society, composed of about forty members, in which many good books have been read, and more are wanted.

Mr. Hands, in his journey from Bellary to Madras, visited many schools, and distributed a number of Telinga tracts, but was not furnished with a sufficient quantity to gratify all the applicants; but he was delighted to observe the attention with which they were read. Mr. Hands, on his way home, distributed many Canada tracts, and preached frequently in the Ghauts, wherever he halted: great numbers listened attentively to him, while he taught them in their streets; and many followed him to his lodgings, desiring him to explain more fully what he had delivered, and to prolong his stay among them. Surely these are fields already white to the harvest; and who does not wish that many more such labourers may be employed?

TRAVANCORE,

(about 450 miles south of Madras.)

We are happy to inform the Society, that the very important Missionary station in this country, which had been relinquished by Mr. Ringeltaube, and which was vacant for some time, is again occupied by Mr. Mead, who, with Mrs. M. and their infant, proceeded thither in September last, from Madras, where he had resided for about a year after his arrival in India.* He was kindly recommended, by the Rev. Mr. Thomson of Madras, to that distinguished friend of missions Colonel Monro, the British Resident at Travancore. We trust he will gather together again the scattered sheep, and bring many others into the fold of Christ; but it is necessary he should be joined by another Missionary as soon as possible.

SURAT,

(a great city on the west coast of India, about 180 miles north of Bombay.)

We now cross the great peninsula of India to the populous city of Surat, on the north of the western shore. The brethren, Skinner and Fyvie, have devoted themselves to the study of the Guzerattee language, in which we believe they have made considerable progress,

* We are extremely concerned to hear of the death of Mrs. Mead.

and in which they hope ere long to be able to publish the gospel of peace : they also intend to compile a Grammar and Dictionary, but not to attempt a publication of them until they are greater proficient in the language. They are, however, preparing for the press a small Catechism, and a few short Scripture Extracts, which they intend to print at Bombay, the American Missionaries having a press, with Guzerattee and Mahratta types. Those valuable men, who are now able to preach to the natives in their own tongue, have begun to print a correct edition of the Scriptures in Mahratta. Our brethren are in expectation of having a printing press at Surat, which they greatly need. They have publick worship in their own house, in English, on Sundays, and on Wednesday evenings, when some of the natives occasionally attend, and inquire into the meaning of their service : the Missionaries gladly embrace this opportunity of explaining to them the great things of God.

It is their intention to establish schools as numerous as they can with propriety and prudence, as they have many prejudices to combat. In their English school there are about 50 boys, and about half that number in the native school. We are glad to find that in Bombay, and we hope in Surat also, no objection is made to the use of the Scriptures as a school book.

Mr. Donaldson, who was sent out to aid this mission, informs us, in a letter dated Sept. 19, 1817, that he had arrived safely at Bombay, after a passage of eighteen weeks, and was graciously received by his Excellency Governor Nepean, who promised him a letter of introduction to the principal officers at Surat. Mr. D. was extremely affected with a view of the wretched superstitions of the heathen, of which he observes, that those who are not actual spectators can form no adequate idea, and longed to proceed to his ultimate destination, where he might acquire their language, and be able to preach to them Christ crucified.

MAURITIUS, OR ISLE OF FRANCE.

Mr. Le Brun, who has occupied this station about three years, persists in his labours, but amidst considerable opposition, arising chiefly from the dreadful state of morals in the island. He has, however, the satisfaction of perceiving a great change wrought in some by the instrumentality of the word. Twenty-five persons are united in a Christian society, and meet for social worship and conference. Mr. Le Brun was also employed by his Excellency Governor Farquhar, in giving religious instruction to the two brothers of a principal chief of Madagascar, and who made considerable progress in a short time. They have since returned to that island, and we may hope will be friendly to the Missionaries when they arrive at their station.

MADAGASCAR.

To this very important station the Directors have long turned their attention, and are now happy to state that two young men, Mr. Bevan and Mr. Jones, who received the rudiments of their education under the Rev. Mr. Phillips of Neuaddlwyd, in Wales, and who have

since attended to Missionary studies at Gosport, sailed for the Mauritius in March last, intending to proceed from thence to Madagascar, where we hope a wide and effectual door will be opened to them for the promulgation of the everlasting gospel. The principal chief, who sent his brother to the Mauritius for instruction, and who is said to be anxious for improvement in the arts of civilization, will, we trust, patronise the efforts of our brethren, who will endeavour to impart to him, and to his people, the most important and useful kind of knowledge—that of the Saviour of the world.*

METHODIST MISSION IN CEYLON.

From the London Methodist Magazine.

Extract of a Letter from Mr. W. M. HARVARD, dated Colombo, December 8, 1817.

I remember our respected Dr. Coke, when recommended by a worthy friend to take out materials for establishing Native Schools, replied, with his usual warmth, that *his* Missionaries should not become Schoolmasters.

The Doctor was right, according to his then views; but had he seen India, he would have changed as we have done: I have great pleasure in acquainting you how gracious the Lord has been to us with respect to our Schools; and lest any of our dear people should think that we are losing sight of conversion, and getting into a mere worldly-wise system of education, it is to be noted as a remarkable fact, that our second School for the Natives has already produced us a most zealous local preacher, a charming Cingalese lad, as simple as Nathaniel, and as zealous as Peter. His talents were brought into exercise by being made Master of Colpetty School. He is truly converted to God, and walks in the comforts of the Holy Ghost. I have a great affection for him, and so would you if you knew him.

Here is *one* important effect of our Schools; another is no less important. By his zealous and pious spirit, several of his scholars have been convinced of sin, and brought into the ways of piety. He meets a class of more than twenty Cingalese children, in the School-house, every Wednesday evening; all these children lead Christian lives. Many of them are already in a measure enlightened in the knowledge of Divine things: some of them pray extempore in Cingalese with artless fluency, and some enjoy the consolations of reli-

* This island is said to contain *four millions* of inhabitants, and is in a partial state of civilization. Governor Farquhar, of the Mauritius, has taken much laudable pains in preparing a Vocabulary, Grammar, and Dictionary of the language, collected by a French gentleman, by many years' labour. Three places, Fort Bourbon, St. Luce, and Tamataff, have been occupied by the English; and from these places the Mauritius and Bourbon receive supplies of cattle, &c. The island produces food in abundance: the lower lands near the coast are said to be unhealthy, but not so in the interior. The English claim the east side of the island: the king of Ova is a powerful prince on the western side; but as he is reported to be on good terms with the English, it is hoped he will protect the Missionaries. There are however difficulties and dangers in the attempt, but God is all-sufficient.

gion. Neither brother Clough nor myself have thought it prudent yet to interfere with them, lest they should be tempted to spiritual pride by being noticed above their school-fellows. But they go on; and I have the pleasure to inform you, that these boys have, of themselves, established three prayer-meetings in this village, at three of their parents' houses; where they go and sing and pray together with the utmost simplicity; and the change in their spirit and conduct is so evident to their parents, that they do not oppose their proceedings, though completely novel to them; and some even join with them in their little meetings.

This, I think, is remarkable. If, after labouring at our schools for three or four years, we had begun to observe the minds of the natives open to the things of God, it would have been as much as we could have rationally expected; but the Lord has exceeded, and even anticipated our expectations; it is not yet nine months since the school was begun, and the Lord has put his seal of approbation to the work, and out of the mouths of babes and sucklings he hath ordained and perfected praise. Shall I surprise you still more? The school-mistress of the same school, though before likewise a very virtuous and upright young woman, has imbibed the spirit of piety; and a few of the girls are under the same influence. They meet in a class on Monday nights regularly; and I cannot doubt that what little they have of religious principle is truly genuine. Much, of course, cannot be expected from such young Christians; but we see enough to recognise the hand of God, and adoringly to persevere in his work.

BAPTIST MISSION IN BURMAH.

From the American Baptist Magazine.

Extract of a Letter from Mrs. NANCY JUDSON to a Lady in the vicinity of Boston, dated Rangoon, Aug. 20, 1817.

It is now four years that we have resided in this country; and though no Burman has renounced idolatry and embraced the religion of Christ, yet the seed is beginning to be scattered in a still, quiet way, which may spring up and bear fruit in some future time. Burmah presents a field for vast, unbounded usefulness! But neither revelation, nor the experience of ages, warrant us to expect immediate success. What nation has changed their gods in a day? What nation so far advanced in civilization as the Burmah, has renounced their system of religion at the first mention of a new one? We are not to look for miracles; but we are warranted to expect the accomplishment of those ends, which God, in his wise providence, has connected with a steady, persevering use of means. We are firmly persuaded that the country of Burmah will eventually become Christian—that the way is now preparing, the seed sowing; but how long before the harvest will be ripe, we leave for God to determine.

It has been Mr. Judson's object to get well grounded in the language, and to do some preparatory work for the benefit of future missionaries, before he made a formal disclosure of his design to the

king. We have not by any means taken pains to keep our object secret; on the contrary, we have improved every opportunity to communicate religious truth to those Burmans who have visited at the mission-house. This we have considered as the path of present duty. Since Mr. Hough's arrival, he has printed a tract of considerable length, being a view of the Christian Religion, which Mr. Judson had previously composed; and also, a small Catechism for children, and Matthew's Gospel.—These are in circulation, and are well understood by those who read them. Many have called at the mission-house to inquire more particularly into the new religion. But we have frequently observed in these inquirers a fear lest others should discover their inclination to inquire. Sometimes, when two or three intimate friends have been seriously engaged in conversing on religious subjects, if others, with whom they were not acquainted, called at the same time, they would be silent and take their leave. This makes us feel the importance of trying to obtain the patronage of government. In a few months Mr. Judson will complete a Dictionary of the Burman language; after which, he will perhaps go up to Ava, the residence of the king. O my dear Mary, if we were *convinced* of the importance of missions before we left our native country, we now *see* and *feel* their importance, as well as their practicability! We could then picture to ourselves the miserable situation of heathen nations; but we now see a whole populous empire, rational and immortal like ourselves, sunk in the grossest idolatry, given up to follow the wicked inclinations of their depraved hearts, entirely destitute of any moral principle, or the least spark of true benevolence. Let the pleaders of the native innocence and purity of heathen nations visit Burmah. Their system of religion has no power over the heart, or restraint on the passions. Though it forbids, on pain of many years' suffering in hell, theft and falsehood, yet I presume to say, there is not a single Burman in the country, who, if he had a good opportunity, without danger of detection, would hesitate to do either. Though their religion inculcates benevolence, tenderness, forgiveness of injuries, and love of enemies—though it forbids sensuality, love of pleasure, and attachment to worldly objects, yet it is destitute of power to produce the former, or subdue the latter in its votaries. In short, the Burman system of religion is like an alabaster image, perfect and beautiful in all its parts, but destitute of life. Besides being destitute of life, it provides no atonement for sin. Here also, the gospel triumphs over this and every other religion in the world. This is the grand difference—this makes the gospel good news indeed to the heavy laden, sin-sick soul. O my dear Mary, how precious does Christ appear when conversing with these Burmans, and how one longs to open their blind eyes, that they may behold his preciousness! But this is the prerogative of God alone; and if he has any dear children here, any chosen ones, whose names are written in the Lamb's book of life from the foundation of the world, he will open their eyes, he will show them his glory, he will compel them to come in. How interested would you be, could you meet with my

little society of females on the Sabbath. Interested I say—yes, you would be interested, if it was only from this circumstance, that these poor idolaters enjoy the means of grace, and sit under the sound of the gospel. I have generally fifteen or twenty. They are attentive while I read the Scriptures and endeavour to teach them about God. One of them told me the other day, that she would not think of giving up a religion which her parents, her grand-parents, &c. &c. had embraced, and accepting a new one of which they had never heard. I asked her if she wished to go to hell because her progenitors had gone there? She replied, if, with all her offerings and good works on her head, (speaking in her idiom,) she must go to hell, then let her go. I told her if she went to hell, after having heard of the Saviour, her very relations would contribute to torment and upbraid her for her rejection of that Saviour of whom they had never heard, and that even she herself would regret her folly when it was too late. If I do, said she, I will then cry out to you to be my intercessor with your God, who will certainly not refuse you. Another told me, that she did believe in Christ, and prayed to him every day. I asked her if she also believed in Gaudma, and prayed to him. She replied, she worshipped them both. I have several times had my hopes and expectations raised by the apparent seriousness of several females, as Mr. Judson has in regard to several men. But their goodness was like the morning cloud and early dew, which soon passeth away. Four or five children have committed the catechism to memory, and often repeat it to each other.

ADDRESS

OF THE

Baptist Board of Foreign Missions for the United States.

Thy kingdom come! has been the devout and benevolent aspiration of every true disciple of the Lord and Saviour, Jesus Christ, from those who caught the prayer from his gracious lips, to those who now utter the fervent ejaculation, with hearts animated by the delightful prospect of its extensive accomplishment, and souls illuminated and fired by the blaze of the divine glory, as the millennial Sabbath dawns. In the execution of the vast and important, yet truly grateful task of directing the liberality of thousands of their brethren to the objects by them designed, and in their endeavours faithfully, in every point, to attend to the duties delegated to them by the General Convention, the efficacy of the supplication has been made evident to the Board; and they now acknowledge it, with sentiments of heart felt gratulation to their brethren in Christ, and of devout thankfulness and praise to the Lord God Omnipotent, who, riding forth in the chariot of salvation, deigns to make them fellow-workers with himself, in the magnificent design of redeeming from the dominion of darkness and the bondage of sin, out of every kindred and tongue, and people, and nation, the sanctified, the sacramental host, who shall ultimately join the universal choir, in ascribing “blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.”

Conceiving that nothing could contribute more to the generous ardour of enlightened benevolence, and to the excitement of extended Christian sympathy, than the diffusion of missionary intelligence, the Board have commenced a periodical publication, entitled, the *Latter Day Luminary*; from this, and the documents annexed to the present address, may be collected every information respecting the number of missionaries under the patronage of the Board, their destination, their operations, and their prospects of usefulness. It may not, however, be improper here to present a concise statement of the transactions of the preceeding year.

Our agent, Mr. Rice, has continued persevering in those active exertions for the advancement of the missionary cause which so essentially contributed to its rise: and, whilst prosecuting this course, "in labours more abundant," "in journeyings often," "in weariness and painfulness," "in watchings often," he has our warmest sympathies, and we recommend him to the patronage of every friend of Zion.

Brethren Peck and Welch, whose designation to the Western mission was announced in the last Report, have arrived at St. Louis; constituted a church of believers, whom the providence of God had conducted thither before them; opened a school; and made excursions among the Indians in the surrounding country; and found them generally willing, even solicitous, that their children should be instructed.

Brother Ronaldson has been actively employed in the States of Louisiana and Mississippi, in preaching the gospel to bond and free, with a success that has rejoiced our hearts; and has established a church in the former state. Though unable, from the sickness of his family, to visit the Creek Indians, pursuant to the instructions of the Board, his representation to the Mississippi Association produced a mission from that body, which eventuated in the formation of a *Creek African Church*.

Among the Cherokees inhabiting the wild mountainous country which lies on the borders of North Carolina and Tennessee, the Rev. Humphrey Posey has communicated evangelic instruction with acceptance, and has established several schools for the education of their children. Having similar objects in view with respect to the Indians inhabiting the state of Indiana, and territory of Illinois, the Board appointed the Rev. Isaac M'Coy, near Vincennes, to missionary service in that quarter.

Two young missionaries, Messrs. Wheelock and Colman, whose hearts are devoted to the cause in which they are engaged, whose desires are to live for the conversion of the Burmans to God, and to die among them, have sailed to join their brethren, Judson and Hough, in Rangoon.

In this limited view of the proceedings of the Board, it may be observed, that the destitute places of the earth have been sought out, and cultivated by the faithful servants of Christ: the wretched, ignorant, wandering race, whose inveterate habits of savage life have often palsied the efforts of those who were warmest in their cause,

are now induced to submit to the fostering hand of civilization, and listen to that gospel which has brought life and immortality to light: The poor African, once as "dark in things divine," as the complexion which Providence has stamped upon him, now beholds the "light of the knowledge of the glory of God, in the face of Jesus Christ." In personal bondage, he is Christ's freeman; and, without a country in all the world he can call his own, his expectations are raised to one that is heavenly. And the devoted missionaries in Rangoon, who have planted the standard of Christ in the empire of darkness, and invaded "the habitants of cruelty," will soon, it is hoped, receive an accession to their number.

Such extended operations, it may well be conceived, could not be carried on without great expense; and the Board, ever regarding economy in the use of the funds by the liberality of the public entrusted to them, have nevertheless been compelled, by a sense of duty, to make large appropriations for these several objects. The calls of Providence were too plain to be misunderstood. They would not resist; they could not but promote the ardent wishes of those into whose hearts God had infused the holy desire of sacrificing almost every earthly consideration to his sacred cause. They confided in His faithfulness who has promised to accomplish what they are labouring by his blessing to achieve. They trusted, too, that there existed in those who have hitherto favoured them with their patronage, a spirit that would not suffer them to grow weary in well doing; but which, regarding the success that has crowned their efforts, would only find in each renewed demand upon their benevolence, a fresh inducement for contributing to such heavenly purposes.

Much has been done, but more, much more remains to be accomplished. We have only planted our standard on the field; the battle is yet to be fought. The various stations which have been chosen are only strong positions, from which must be carried on a more extended warfare. If we faint here, our strength is small indeed! If we sit down satisfied with such partial achievements, the laurels already gathered will wither on our brows. If steady, ardent, persevering efforts do not succeed these ~~missions~~, we have but laboured in vain. What are *four* missionaries in Rangoon, against a host of *seventeen millions*? and then too, under the strong influence of the god of this world, and shielded by the grossest darkness! Take up the map of North America. Trace the range of the 'everlasting hills' which divide the waters that roll to the Atlantic from those that discharge themselves into the gulf of Mexico. One missionary is stationed there, more solitary than the eagle that builds upon their rocks. From thence look southward upon the vast extent of country inhabited by the Cherokees, Creeks, Chickasaws, and Choctaws—and one or two may be discovered shining like stars amid the general gloom. Then extend your view across the Mississippi, to the town of St. Louis; two missionaries have fixed themselves there. But follow this

river in its course for thousands of miles ; trace its mighty tributary streams, and you will find their banks lined with tribes of Indians, almost as ignorant of the God who made them, as the animals on which they subsist. When shall these "floods clap their hands?" when shall these valleys sing, and the mountains repeat the joyful sound of salvation? Can such mighty effects be produced by the efforts of *two* men, however pure their aims, however unwearied their exertions?

We repeat it, the work is but in its commencement. Those self-denying men, who, confiding in the promises of God, and the fidelity of his friends, have gone forth to their glorious task, must be ably supported. For *success* in their endeavours they look to *Him* whose privilege alone it is to make darkness light, and raise the dead to eternal life ; but for the *means* which shall enable them unceasingly to persevere in their labours, they look to *us*. And who will refuse "a cup of cold water" to the disciple of his Lord, when fainting with the extremity of toil? Let us rather say, who will not count it a happiness, for which he is bound to give thanks to the Father of mercies, that an opportunity is afforded of participating in that noble design which invites the contemplation, and engages the attention of the happy spirits, who "are sent forth to minister to those who shall be heirs of salvation?"

There is one circumstance which the Board are particularly desirous of impressing upon the mind of every friend of humanity. Our British brethren in India have found, by the experience of more than twenty years, that "civilization and salvation go hand in hand." And if this be true respecting a people in some degree enlightened, it obtains with a ten-fold consideration, when applied to the aborigines of our country, destitute of a written language, and every art of cultivated life. It follows, that schools must be established, if we would do them any real and permanent service ; and an additional expense proportionate to these objects must ensue. But let not any one be discouraged on this account. By teaching them to read, and placing in their hands the word of God, which by the power of his Spirit is able to make them wise unto salvation, we shall greatly prepare the way of the Lord, and facilitate the progress of his missionary servants. It is but following the bright path that marks the progress of redeeming love on the fields of Europe, and the extensive plains of Asia. By this method, such as were ready to perish, even in lands where the gospel had long been known, have been nourished with the bread of life. By this method, the heavenly manna distils upon the wilds of Tartary. And it is by disseminating religious tracts, and such portions of the Scriptures as they have, in the short period of their residence in Rangoon, been able to translate into the Burman language, and publish, that our beloved brethren there are diffusing the knowledge of God with success ; and their hearts are gladdened with inquiries for "*more of this sort of writing.*"

Brethren of our own denomination ! brethren in Christ, and

friends of humanity of every name ! whilst thus we press upon you the mighty objects yet to be attained, we are not unmindful of what you have already done. We thank you, from our hearts we thank you, for the liberal support you have afforded in the common cause of our Master ; and we feel a pleasure in reflecting that our thanks are the least recompense that shall be given to every one who thus serves him. If we have "used boldness" in urging upon you the necessities of ever increased exertions, it is because we are sensible that such only can be crowned with success. We ask not your gold or silver for our own purposes, but for His who is Lord of both. Our missionaries, content with what may subserve the ordinary support and decencies of life, prefer to all the charms of wealth the privations which their duties impose, and find their comforts in the consolations of Christ—their luxuries in doing good. There is, indeed, one subject upon which they are importunate, and we cannot but request your attention to it. Their constant cry is, "*Pray for us.*" This duty a Lazarus may fulfil ; and even the most wealthy will find themselves enriched by the exercise. They who cast their bread upon the waters shall find it after many days ; but the devout supplication of the pure in heart, of itself diffuses the joys of heaven through the bosom of man. We close our address with the wish, that in this, as in every good word, and work, you may continue to abound ; and that all engaged in the glorious enterprise of extending the empire of the Redeemer, may realize the prayer of Moses, the man of God—"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us ; and establish thou the work of our hands : yea, the work of our hands establish thou it."

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extract of a letter from the Rev. Horatio Bardwell, American Missionary in Hindostan, to his friend in New-York.

Bombay, April 27th, 1818.

MY DEAR BROTHER,

In reading your letter, in connexion with other communications from America, my mind was led to admire the goodness of God in exciting his children to such a variety of efforts in forwarding 'the kingdom of Christ. Some are soliciting charity to enlarge the funds of Bible Societies ; some are contributing in aid of translations ; some are sending their money for the education of heathen children ; some are imparting the means of grace to their neglected and abandoned countrymen ; some are giving tongues to the dumb and ears to the deaf ; some are endeavouring to bring in the Jews, and some to evangelize the gentiles ; some are espousing the cause of eastern missions ; some plead for the western, and others for domestic missions. Though there may seem to be a kind of rivalry, and a spirit of contention in carrying forward these various objects, yet the cause is the same ; the grand object of all these efforts is, to promote the kingdom

and glory of Christ. No matter, then, how much emulation in acts of benevolence and good will to our fellow men, and in the service of our divine Master.

It is unnecessary to enter into the detail of our affairs and prospects in Bombay, for in our recent communications to the Board you will see every thing of importance that is to be said.

Though we have occasion to mourn, and to say, in the language of the prophet, "who hath believed our report," yet we faint not. We rejoice and bless God, that through the instrumentality of this mission thousands of the heathen have heard the word of life. Christ has been held forth as the only Saviour of sinners in companies assembled for the worship of idols, even "where satan's seat is." Though we know of no one instance of conversion to the christian faith among this people, yet God will be honoured through the *preaching of the gospel*, though it may prove "*a savour of death unto death.*" It is not improbable that we may spend our lives in making known the gospel to this people, without being permitted to witness the conversion of an individual. But we hope for better things; and pray that we may not only be *sowers* of the seed, but *reapers* of the harvest. But never did I more sensibly feel the absolute need of the *Spirit of God* in the conversion of sinners, than since I have been among the heathen. If these idolaters are ever made to forsake their idols, no one can deny that the *Spirit of the Lord* hath done it.

No one department of our mission is more flattering than that of native *schools*. We have now twelve schools under our patronage, in which are about 600 boys. The immediate instruction of these schools is committed to native teachers, under our superintendence. School books, religious tracts, and the gospel of Matthew in the Mahratta language are put into the hands of the boys. We hope and pray that the Word of God, which is read daily in the schools, will have an important influence on the minds of the rising generation.

The object of instructing the natives by schools is beginning to gain the attention of European residents in this place, and also in Calcutta. A school Society has been formed in Bombay, which will soon commence its operations. A school book is now in our press, for this Society, consisting of Christ's Sermon on the mount, and a selection from the parables contained in the Gospel, in the Mahratta language.

I am led to conclude, that the method of imparting christian instruction to the heathen, by schools, is calculated more than any other to produce a general and lasting influence on their minds. In proportion as their minds are enlightened by the principles of *natural science*, such as history, geography, chronology, and astronomy, the principles of their religion, many of which are grounded on ignorance of these sciences, will be undermined, and they will be more ready to embrace the religion of the gospel. But though a correct knowledge of the sciences may be the means of opening in some degree their blind eyes, yet their hearts never will be turned from idolatry till

the Spirit of God is sent from on high. Idolatry is not simply an error of the head, its seat is in the *heart*, and nothing less than the power of God can overthrow its empire.

You will easily conceive, that in this barren land, every item of religious information from the land of our fathers is very refreshing to our hearts. The late accounts of the revival of religion at home, the establishment and prosperity of so many societies for the promotion of the kingdom of Christ, cause our hearts to rejoice and to give thanks to the Father of mercies. O may the increase of Christ's kingdom at home be the means of furnishing more labourers to build the wastes of Zion abroad, and to scatter the light of life in the shades of paganism and death!

Letters recently received from the Brothers at Ceylon contain the afflicting intelligence of the sickness of Brs. Richards and Warren. This you will learn from the communication to the Board. God's ways are mysterious, but we must submit without murmuring. He knows, infinitely better than man, how to dispose of his servant, and to forward the cause of Zion.

We all enjoy good health and are happy in the work to which we are called.

MONTHLY EXTRACTS
FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

From Mr. C. S. Dudley.

May 5, 1818.

The Committee will rejoice to learn, that the Ladies of Manchester are indeed emulating their Liverpool sisters in the course of christian charity. The similarity of extent and population induced the application of similar means; and it is with heart-felt satisfaction that I now announce the establishment of the following *thirteen* Ladies' Bible Associations, in connexion with the Ladies' Branch of the Manchester and Salford Auxiliary Bible Society.

To each of these Associations, a Treasurer, three Secretaries, and a numerous Committee, are appointed; and all find a common centre in the Branch Committee, through which they are connected with the Auxiliary Society. My detention at Manchester enabled me to place all these Societies in a state of complete regularity; and it affords me the greatest pleasure to bear this testimony to the caution and prudence, as well as the zeal and emulation, which characterize these "honourable women." I have already seen sufficient to justify my confident persuasion, that these several Institutions, embracing a population of 130,000 souls, will prove a blessing to this great and important town. I have already alluded to one fact, of a nature peculiarly interesting: not fewer than 21,500 children receive the benefits of education in the Day and Sunday Schools of Manchester.

From the weekly Report of Lieutenant Cox, Agent at Gravesend, to the Merchant Seamen's Auxiliary Bible Society.

May 27, 1818.

I supplied three East Indiamen, lying in Northfleet Hope, with the Scriptures. The chief officer on board each ship was of opinion, that one Bible and two Testaments to each mess, would prove a sufficient proportion, there being ten men in each mess. The seamen belonging to the Arab, being messed in the same manner, I gave, for their use, the like proportion of Scriptures; the same to the Mary Ann. When coming over the Trio's side, one of her seamen said, "I hope Sir, the Books which you have left for our use will not be left in vain; I hope by attending to them, our time will be better improved than it has been."

On the 22d I called on board the Salus, bound to Hambro', a vessel supplied by me in March. The captain gave me a most hearty welcome on board; told me, that the Scriptures which I left for his vessel's use were the best gift he had received; that the people read them frequently, and were then reading them forward, which I found to be the case.

The captain of the Waterloo, Mr. John Headburn, on my taking the scriptures into the cabin, cried out, "This is cheering; this is delightful." "Yes," replied the owner, "it is the best of Institutions, and I hope its usefulness will appear in this ship." I was most handsomely received.

The seamen on board a Spanish ship hardly knew how to be thankful enough for the two Testaments I left for their use; thanking me a thousand times, in Spanish, and in broken English, not only while I was on board with them, but when I was at some distance in the boat. The captain of the Charles (to his honour be it spoken) reads the Scriptures to his people twice a week—that is to say—on Wednesdays and Sundays. They had the appearance of being, in every respect, in comfortable order. When on board the Arab, the ship's company having learned for what purpose I was come on board, left their work, and came aft, earnestly asking for a Book; declaring, at the same time, and one of them, apparently, with some concern, that they had seen neither Bible nor Testament since they had been in the ship. Mr. French, a Missionary, and his wife, take their passage in the Lord Nelson, for St. Kitt's. The Missionary said, he hoped he should have the pleasure of witnessing that the Books I had left were much used on the passage.

The mate of the Mary Ann informed me, that he always (when the duty of the ship will admit of it) reads prayers and the Scriptures to the people in the cabin every Lord's Day, and most cordially accepted the present which I had brought for his people.

I find on board very many of the vessels I visit, captains, who take much pains in instructing the boys under their command, destitute of education. All promise, that the Bibles and Testaments shall be taken great care of, and frequently used.

I could, this week, have sold a great many copies, had the seamen had money.

*From the Report of the Netherlands Bible Society, delivered
July 2, 1817.*

We have not neglected communicating to His Majesty the King, to the Princess Dowager, and to the Prince of Orange, the transactions of our Meeting, and all such documents as in any way might tend to excite an interest for the cause we desire to promote. They have all been most favourably received, and we have unequivocal proofs of the favourable disposition of these high personages towards our object.

The total receipts from fifty-two different places, has been, 30,463 guilders, 10 stivers, (about 3000 pounds sterling.)

The whole number circulated since the establishment of the Society, amounts to 5583 Bibles, 100 Old Testaments, 4127 New Testaments; total, 9810 copies. On the 1st of May there were in the Depository 2325 Bibles, and 2035 New Testaments, in divers languages.

The stereotype edition of the Bible will leave the press in the month of September.

We cannot omit this opportunity of stating, that the Swedish Bible Society has made us a friendly offer of a number of Swedish Bibles, to be distributed among the sailors of that nation, who may visit our ports, and are in want of them.

The Russian, Berg, Basle, and Hambro'-Altona Bible Societies have likewise solicited a friendly connexion with the Netherlands Bible Society.

England, which has contributed so much towards the consolidation of our Society, has given a new proof of the benevolence and generosity which signalize the British and Foreign Bible Society, by placing 1000 copies of the Dutch Bible at our disposal for distribution. The same Society offers also to purchase 5000 copies of the Bible, and as many copies of the New Testament in the Malay language, with Arabic types; according to the edition executed at Batavia, in the year 1758, in case we should undertake a new edition of the same in our country.

Of the various Auxiliaries, which have all, more or less, vied with each other in a holy emulation, that at the Hague is exhibited as reaping the richest fruits of their unwearied exertions. Its members and contributions have increased; copious distributions of the Scriptures have been made, and a truly christian spirit has manifested itself in all their proceedings.

Rotterdam is highly commended for its essential services rendered to the cause, and for the impulse its Bible Society has given to every work of christian benevolence.

Utrecht has liberally distributed to the necessitous, and instituted periodical inquiries, which have proved highly useful. Thus (continues the Report) the Bible Societies prove a blessing both to our country and to christianity at large.

Amsterdam continues its vigorous attention to the work. The prisons are provided with the word of God; and under the superintén-

dence of Count Styrum, the Scriptures are likewise dispensed to the military.

The Report thus concludes :—

Let our zeal be pure ; let us lay aside every private view, and look to the glory of God alone ! May revealed truth rise in estimation, and human wisdom be less exalted, and the blessing of God will rest upon our endeavours. Let every Society, every Director, every Member, build upon the only foundation that has been laid ; but let them take care how they build, ‘ for every man’s work shall be made manifest.’

From the Monthly Paper containing the Transactions of the Russian Bible Society, on the 24th of February, 1818.

The Bible Association in Kurmuschsk has resolved to undertake a version of the Gospels, in the Tschuwashian dialect, with Russian characters. Those who are engaged in this version have made it their duty to watch diligently over its correctness, so that nothing might be suffered to creep in, contrary to the original, and they determined, when one or more chapters had been translated, and had undergone a revision among themselves, to have such versions read to those Tschuwashians who are best acquainted with the Russian language ; (and who are so delighted to hear the Gospel read in their own tongue, that, with eyes full of tears, they give thanks to the Lord for having permitted his light to shine upon them ;) and, when found perfectly correct, to have it sanctioned by their signatures.

The Committee of the Branch Society at Kasan have resolved, that, as the government of Kasan contains, independently of the Tartar tribes, settlements of the Tscheremissians, Tschuwashians, and Mordwanians, who, although the greater part of them have been baptized, yet, from ignorance of the Russian and Slavonian language, have but a very imperfect knowledge of the doctrines of Christianity, the New Testament, at least, should be translated into these languages, and introduced among these tribes, that they also may come to the knowledge of the only true God, and his Son Jesus Christ, the Saviour of the world, whom he hath sent.

The Director of the Auxiliary Bible Society in Kurmuschsk, reports, that, having presented a Bible and a Testament to a peasant and a soldier, both extremely poor, a wish had thereby been excited among many of the country people to offer their contributions in money, of which 25 rubles were collected in the church. On this occasion, a little girl, seven years old, an orphan, presented to the minister 10 copecks, requesting the Reverend Gentleman would not take it amiss that she offered so very little, but she had no more to give ; and that this trifle was a present from her god-mother, on her baptismal day.

A correspondent in one of the Branches of the Russian Bible Society, writes, among other things, as follows : “ It is to be lamented, that the copies of the Holy Scriptures have not yet been received

here. We have excited a thirst, but we want the means of satisfying it. Four years ago, our Depository was full of Bibles, but we had no customers; now it is quite the contrary. We have but few Bibles, and many applicants, whom, after repeated inquiries, we are reluctantly obliged to put off to a future period. The poorer the people are, the more willingly they bring forth their mite; and the less cultivated they are, the greater is their desire for the Scriptures, and the instruction they contain. Of this we have daily experience.

The correspondent of the Committee of the Society at Minsk, on announcing the receipt of the Bibles sent thither, expresses himself as follows:—"I ought to have written to you earlier, to which I wanted no incitement; but before I received the Bibles so very little business of moment was transacted in the Meetings of our Committee, that I could not communicate to you, or your Society, (which is hardly capable of viewing, from its great theatre of action, all the wonderful occurrences around it,) any thing of an interesting nature. We were, in fact, I may say, at a stand, still hoping for the accomplishment of our wishes. But being now rich in the *treasures of salvation*, we may proclaim the kingdom of God in various tongues. It is remarkable, that *even Jews have purchased the New Testament.*"

From an anonymous writer in the town of Mosur the following letter has been received: "That the Gospel of Christ our Lord may be proclaimed among all nations, we offer, with reverence, the inclosed mite of 100 rubles, in silver, in aid of so benevolent an Institution; and exclaim, in the consciousness of our unworthy hearts, 'We make an offering of thine from thine; from all, and for all,' We promise, as we are in duty bound to do, as Christians, in honour of God, who blesses our undertaking, to make an annual remittance of 100 rubles, and in the same coin, to the Committee of the St. Petersburg Bible Society. We do not sign our names. They are known to the Omniscient, whom we serve, in whose hand is the book of life. He says: 'Without me ye can do nothing.' To him alone be glory, honour, praise, and thanksgiving, from eternity to eternity."

Address of the Very Reverend Dean Schlauss, of Helferskirchen, to the Clergy of his Diocese.

Helferskirchen, April 28, 1816.

In imitation of the example of other countries, and by the noble co-operation of the renowned Parent Society in London, an Association for the purpose of diffusing the Divine Word has been formed for the Duchy of Nassau.

You, Reverend Sirs, will readily perceive, that this notice is of the nature of an invitation for us to join a Bible Society in our own country. Whoever seriously bears in mind, that the chief purport of our mission, as successors of the Apostles, consists in doing all we can for the glory of the truths of Christianity, will readily lend

his aid towards diffusing the Holy Scriptures among the poor and needy, and consider an active co-operation with such an establishment a real pleasure and privilege. It would not become the exalted station of a Minister of the Church, in his contributions, to go below the minimum.

A filial Bible Society will be established in this place, which, if circumstances require, may be divided into several Branches. The splendour of those Societies would be greatly heightened, if the Clergy were to place themselves at the head of them. I shall separately invite the Professors, Vicars, and the beneficed Clergy in Montabaur, to join in this object. Parish Ministers, and others of the Clergy, who are inclined to become Members of this Institution, are hereby requested to enrol their names, and the amount of their intended contributions, in a register, which is opened here for that purpose. My Reverend Brethren will confer an additional obligation, by endeavouring to prevail upon the friends of the Bible among the Laity, to enter into so noble and holy a union.

(Signed) J. SCHLAUSS.

From a Catholic Correspondent at Treves, to Professor Leander Van Ess, at Marburg.

December 31, 1817.

I have the honour of informing you that I have received 2000 copies of your version of the Scriptures, which arrived here on the 6th of this month, in six cases.

It gives me pleasure to tell you, that two cases are already disposed of, and the general desire is not yet satisfied. I wish, however, to possess a few hundred copies in large print, in order to provide for the more advanced in age.

From a Catholic Minister in Germany, to Professor Van Ess.

February 4, 1818.

Your Testaments were received with the greatest avidity by the children of my school; and though I go through many chapters with them, in the course of the day, they are not satisfied: among the adults the demand for the bread of life daily increases. In short, the power of God is manifest, and his blessing attends the sowing of the seed. I look forward to a glorious harvest among the young people in general; of which I shall have the pleasure to apprise you in the spring, when I intend to pay you a visit.

From a Catholic Gentleman, to the same.

Constance, February 19, 1818.

At length I have the satisfaction of transmitting to you an approbation of the General Vicariat of this place; and I beg you not to ascribe it to the want of good will, if the delay appeared long to you: on the contrary, it was not given sooner, because the Provicar wished to distinguish your noble exertions in a more striking manner than a simple approbation appeared to him to do. For

this reason, he read through the whole of your New Testament, in doing which, the weakness of his eyes preventing his reading by candle light, he could proceed but slowly; yet his desire to read it himself, and the delight he experienced in the perusal of it, were so great, that he would not intrust the business to any other ecclesiastical counsellor. The Provicar requests me to present you his cordial salutations, while transmitting you the approbation; and to thank you for the opportunity you have afforded him of serving you, and the good cause in this particular, as well as for the assignment of 2000 copies of your New Testament, which we shall endeavour so to apply as to promote thereby the glory of God, and the salvation of men. People here are longing very much after this Divine Book; and I am extremely happy to think I shall soon have it in my power to satisfy this spiritual hunger: I have been, for these two months past, without a copy; which gives me the greater pain, since there passes not a day without inquiry after this book.

JUVENILE DEPARTMENT.

THE LOVE OF PLEASURE.

(By Bishop Porteus.)

Although diversions may serve very well to quicken a palled appetite, they are much too poignant and high seasoned to be constant food and nourishment of the soul. They not only destroy our relish for the more plain and simple fare of sobriety and virtue, but lay a foundation for the worst diseases; and though they do not so instantly kill as the deadly poison of vice, yet, with a gradual and a fatal certainty, they undermine the vital parts, and sap the constitution. Beware then of an error, which is the more dangerous because it is not always perceived, or at least acknowledged to be an error. And such of you, more especially as are just setting out in life, full of those high spirits and gay imaginations which youth, and rank, and affluence, naturally inspire; beware of giving way to that feverish thirst of pleasure, to that frivolous turn of mind and levity of conduct which will render all your great advantages useless, and totally defeat every grand purpose of your creation. Do not imagine that you were born to please yourselves only. Do not entertain that false, that destructive notion, that your wealth and time are all your own; that you may dispose of them exactly as you think fit—may lavish the whole of them on your own pleasures and amusements, without being accountable to any one for the application. There is one, most assuredly, who may, and who has declared that he will call you to an account for the use of that leisure and those riches which he bestowed upon you for far other purposes than that mean ignoble one of mere selfish gratification. There are duties of the last importance owing to your families, your friends, your country, your fellow creatures, your Creator, which you are bound under the most sacred ties to perform; and whatever calls off your attention from these does from that moment cease to be innocent. Here then is the precise point at which you

ought to stop. You may be lovers of pleasure ; it is natural, it is reasonable for you to be so ; but you must not be lovers of pleasure more than lovers of God. This is the true line that separates harmless gaiety from criminal dissipation. It is a line drawn by the hand of God himself, and he will never suffer it to be passed with impunity. He claims, on the justest grounds, the first place in your heart. His laws and precepts are to be the first object of your regard. And be assured, that by suffering them to be so, you will be no losers even in present felicity. It is a truth demonstrable by reason, and confirmed by invariable experience, that a perpetual round of fashionable gaiety is not the road to real substantial happiness. Ask those who have tried it, and they will all (if they are honest) with one voice declare that it is not. It is indeed in the very nature of things impossible that it should be so. This world is not calculated to afford, the human mind is not formed to bear, a constant succession of new and exquisite delights. To aim therefore at uninterrupted, unbounded gaiety, to make pleasure so necessary to your existence that you cannot subsist one moment without it, is to convert every thing that is not absolute pleasure into absolute pain, and to lay the foundation of certain misery.

Diversions are of too thin and unsubstantial a nature to fill the whole capacity of a rational mind, or to satisfy the cravings of a soul formed for immortality. They must, they do, tire and disgust ; you see it every day ; you see men flying from one amusement to another ; affecting to be happy, yet feeling themselves miserable ; fatigued with pursuing their pleasures, yet uneasy without them ; growing sick at last of them all, of themselves, and every thing around them ; and compelled perhaps at last to have recourse to solitude, without the least provision made for it ; without any fund of entertainment within to render it supportable. From this wretched state it is, that religion would preserve you ; and the very worst you have to fear from it, is nothing more than such gentle restraints on your gaiety as tend to promote the very end you have in view, the true enjoyment even of the present life. Suffer it then to do you this kind office ; and do not look on christianity in that gloomy light in which it sometimes perhaps appears to you. Far from being an enemy to cheerfulness, it is the truest friend to it. That sober and temperate use of diversions which it allows and recommends, is the surest way to preserve their power to please, and your capacity to enjoy them. At the same time, though it forbids excess in our pleasures, yet it multiplies the number of them ; and disposes the mind to receive entertainment from a variety of objects and pursuits, which to the gay part of mankind are absolutely flat and insipid. To a body in perfect health, the plainest food is relishing ; and to a soul rightly harmonized by religion, every thing affords delight. Rural retirement, domestic tranquillity, friendly conversation, literary pursuits, philosophical inquiries, works of genius and imagination, nay, even the silent beauties of unadorned nature, a bright day, a still evening, a starry hemisphere, are sources of unadulterated pleasure to those whose taste is not vitiated by criminal

indulgences, or debased by trifling ones. And when from these you rise to the still more rational and manly delights of virtue ; to that self-congratulation which springs up in the soul from the consciousness of having used your best endeavours to act up to the precepts of the gospel ; of having done your utmost, with the help of divine grace, to correct your infirmities, to subdue your passions, to improve your understandings, to exalt and purify your affections, to promote the welfare of all within your reach, to love and obey your Maker and Redeemer : then is human happiness wound up to its utmost pitch, and this world has no higher gratifications to give.

Try then, you who are in search of pleasures, try these among the rest ; try above all others, the pleasures of devotion. Think not that they are nothing more than the visions of a heated imagination.

They are real, they are exquisite. They are what thousands have experienced, what thousands still experience, what you yourselves may experience if you please. Acquire only a taste for devotion (as you often do for other things of far less value) in the beginning of life, and it will be your support and comfort through the whole extent of it. It will raise you above all low cares and little gratifications ; it will give dignity and sublimity to your sentiments, inspire you with fortitude in danger, with patience in adversity, with moderation in prosperity, with alacrity in all your undertakings, with watchfulness over your own conduct, with benevolence to all mankind. It will be so far from throwing a damp on your other pleasures, that it will give new life and spirit to them, and make all nature look gay around you. It will be a fresh fund of cheerfulness in store for you when the vivacity of youth begins to droop ; and is the only thing that can fill up that void in the soul which is left in it by every earthly enjoyment. It will not, like worldly pleasures, desert you when you have most need of consolation, in the hours of solitude, of sickness, of old age ; but when once its holy flame is thoroughly lighted up in your breasts, instead of becoming more faint and languid as you advance in years, it will grow brighter and stronger every day ; it will glow with peculiar warmth and lustre when your dissolution draws near ; will disperse the gloom and horrors of a death bed ; will give you a foretaste, and render you worthy to partake of that fulness of joy, those pure celestial pleasures which are at *God's right hand for evermore.*—Psalm xvi. 11.

From the National Intelligencer.
AMERICAN COLONIZATION SOCIETY.

MESSRS. GALES AND SEATON,

I send you, for publication, an extract of a letter from the Rev. Ebenezer Burgess, the surviving agent of the American Colonization Society for exploring the west coast of Africa. It communicates the afflictive intelligence of the death of his colleague, the Rev. Samuel J. Mills. Mr. Mills was a native of New-England, and had devoted a number of years in promoting the objects of

the benevolent and Christian Societies in our country. He had spent his life in their service, and had nearly exhausted a small patrimony which he possessed. A biographical sketch of Mr. Mills, by a competent hand, would not only be gratifying to his numerous friends, but seems peculiarly called for, from his distinguished zeal, his active benevolence, and the extensive usefulness of his short life. I hope it will be furnished by some of his friends. The foundation of the disease which terminated his life was laid some time before he left this country. The suspension of his complaint, whilst in Africa, so as to enable him to perform the arduous duties of his situation, gives a favourable view of the climate of that country; more especially as Mr. Mills, being a northern man, would be more liable to be affected by a tropical climate. The information derived from the Commissioners of the Society fully justifies the expectation of its friends, that a situation can be procured for the proposed colony, safe, healthful, and fertile. There wants only the fostering aid of the government to carry the plans of the Society into full operation. It is hoped that the attention of a liberal and enlightened people will now be awakened; and that Congress will take a decided part and warm interest in support of the plans of the Society. The people are ready to support the government in any measure which may be adopted for that purpose. The people of colour are daily becoming more favourable, as they begin to understand the subject, and offers of co-operation and support on their part are frequently received from various parts of the country. A sufficient number have already offered their services to ensure the commencement of a respectable colony, whenever the necessary preparations are made for the first establishment.

Mr. Burgess arrived in London on the 25th of July, and may be daily expected in this country. I am yours, &c.

Extract of a Letter from the Rev. EBENEZER BURGESS, one of the agents of the American Colonization Society, dated "Brig Success, from Sierra Leone to London, English channel, 16th July, 1818."

We were received with all civility in Sierra Leone. Gov. Macarthy was unfortunately absent on a visit to the Gambia; but the commandant, captain Appleton, the honourable chief justice Fitzgerald, and other gentlemen, by their kind attentions, supplied the loss. Our embassy gave great joy to many of the African colonists. We examined the schools and the public edifices, and some of the colonial towns. As might be expected, I was very happily disappointed in some things, and painfully in others. There surely has been rapid improvements in some respects, within a few years, and the present prospects of the colony are good.

The number of places, eligible for the location of colonies, is less than one might suppose from the extent of coast. Nearly every river has a bar or shoal at its mouth, which renders its navigation hazardous, or impracticable to ships of any considerable size.

between Cape Mount and the Bight of Berrin, the e the Mesurado, Saint Andrews, and Volta, neither s mouth to a large ship, or forms a harbour for its at anchorage. The rivers Calebar and Cameroon, Berrin, the Gaboon and the Congo, are considered some distance by the largest ships.

Bays on the Gold Coast. At the European forts ions, ships usually anchor off in the roads, a few e shore. All goods are landed in boats and African are often overset in the surf. Ships, however, seldom because there are no strong winds except the torna- continue only a few hours, and always give seasonable heir approach.

settlement purely agricultural, it seems indispensable er, harbour, or bay, in the vicinity, where necessary sup- e brought, and surplus produce exported.

days after we reached Sierra Leone, having made the ements which circumstances would allow, we were in or an excursion down the coast to the country of Sher- took with us Messrs. John Kitzell and William Martin, eters, besides the pilot, captain, and men of the little in which we sailed. We called on Mr. Thomas Calker, n of the Berrarra Islands, who embraced our objects with duality that he commissioned two of his chief men to go and speak his mind in the councils of Sherbro.—We next on his nephew, George Calker, head man of the Plantain Islands. We then proceeded to Sherbro and held consultations with the kings and head men of the country. We were always treat- ed with civility and kindness. We made general surveys of the bay, islands, rivers, and adjacent country, taking specimens of the rice, cotton, sugar-cane, &c. with the entire approbation of Kings and head men, notwithstanding temporary apprehensions. These children of nature have had intercourse only with the worst class of white men, and have learned to distrust any profession of humani- ty or benevolence. I have only to say, at present, that, if the free people of colour of the United States are disposed to remove to Sherbro, there are great tracts of uncultivated land which may be purchased at a moderate price; and that if they behave well, they may live there with the most perfect safety.

We were engaged on this excursion about six weeks. After our return to Sierra Leone, we finished our inquiries at that colony, and became satisfied that there was no sufficient reason for our wasting the rainy months on the coast, and that we could do no more with advantage to promote the objects of the American Society. We should have been happy to have sailed directly to the United States; but, as there was no American ship in the vicinity, we improved the only opportunity which offered, and took passage for England in the brig Success. We did not regret this circumstance greatly, as there appeared to be some definite reasons for visiting England.

When taking our last views of the African continent, wh:

the sake of others, we had so earnestly desired to see, we rendered thanks to God, and expressed our congratulations to each other, that the principal labours and dangers of our embassy were now past. The nature of the climate, and the unknown circumstances in which we might be placed, were subjects of mature reflection before we left our country. Our minds were prepared to meet dangers, and endure trials, which, through divine goodness, had never occurred. Our prospect appeared fair to return to our country, and see the face of our friends in peace.

But the period of that event now approaches "respecting which neither my duties to you, nor the sensibilities of my heart, will allow me to say with coldness it has happened so." Our embassy, however humane in its design, however successful in its execution, and however extensive or beneficial in its future consequences, is now obscured with the veil of mourning; it will occasion sorrow where there might have been joy, and, I fear, discouragement and despondence, where there should be activity and perseverance—all is right.

The health of my colleague, before he left the United States, was slender—having a stricture on the lungs and a dangerous cough. In England, it being winter, he complained much of the humidity of the atmosphere. On the Atlantic, and during the whole time of our residence on the African coast, he enjoyed perfect health, and was active in business every day. On the evening of June the 5th, just two weeks after we sailed from Sierra Leone, he expressed some apprehensions of a fever, and on June 14th, 2 hours and 39 minutes, P. M. in lat. 23, 46, N. he calmly resigned his breath. I doubt not that he enjoys the reward of his pious labours, and does not desire his earthly friends to mourn for him. But the honourable society in whose service he closed his life, the Bible Societies who have enjoyed his labours in years past, and thousands in the American church, will sensibly feel his loss. Had food or medicine, or the kindest attention of fraternal love availed any thing, my dear associate would have survived; but the event has declared the will of heaven, and it is not my duty to murmur.

With great respect, dear sir, your obedient servant,

F. BURGESS.

*Elias B. Caldwell, Secretary of the
American Colonization Society.* }

THE BLIND SAILOR.

At a meeting convened in Liverpool, (Eng.) in March last, for the purpose of establishing a Marine Bible Society, for supplying the numerous sailors resorting to that sea-port with the Holy Scriptures, after the gentleman, who opened the business, had taken a luminous view of the subject, and pointed out the duty of adopting measures for the attainment of this great object, he said he should not call on any particular individual to second the resolution, satisfied as he was, that some sailor in the room would feel it to be his duty to support it. He had scarcely resumed his seat, when a blind Sailor, in the middle of the meeting, rose, and in a

manner peculiarly impressive addressed the chair, as nearly as I can recollect, in the following words:—"Mr Chairman, there is not in the present assembly, nor in the world, a more proper person to second this motion than myself. I was a sailor, and, like too many of my messmates, I led a wicked and profligate life. Totally careless of the future, I thought only of present time; I plunged into every species of sin; I lived without God in the world. This I continued for several years, until it pleased God to strike me blind. Being no longer qualified to perform the duties of a seaman, I was discharged and returned home. But though I could no longer indulge in some of my daring vices, I pursued with increased avidity those which I could practice. One of my pleasures was to hear novels and romances read by my friends and relatives. One of them, whose heart God had touched, called on me one day, and told me he had brought a book to read to me. I asked him if it was a new book; he said that it was the oldest in the world, but always new, and began to read the BIBLE to me. It was then I found, that though God had seen meet to draw the veil of darkness over my natural sight, he could pour a flood of light upon my heart. My friend often came to read to me;—he took me to hear the Bible explained, and the God of the Bible was graciously pleased to open this heart. I saw my lost condition, and was mercifully enabled to see my only hope of restoration and salvation was in Jesus Christ. And now, Mr. Chairman, let me ask whether there be in this room, or in the world, a more proper person to second a motion for establishing a Society for giving Bibles to Seamen."

REVIVAL OF RELIGION AT SEA.

[The following is from the *Newburyport Herald*. The Editor of that paper says the information may be relied upon as strictly true.]

Extract of a letter from a young man on board the ship Independence, to his friend in Newburyport, dated Calcutta, April 30, 1818.

The Missionaries* who came out with us appear to be amiable persons: they converse more upon experimental religion than the sentiments of different sects.

Our crew, the first part of the passage, were apparently steady and fond of reading. Nothing particular occurred until about the 10th of February, when one of our sailors, (a native of Scotland,) who has been, according to his own confession, addicted to every vice that is common among sailors, in his 8 o'clock watch below, about five minutes in bed, thought he saw the person of our Saviour by him, with out-stretched arms to receive him, and then disappeared. It affected him much; it seemed to be instrumental in the hand of God of bringing him to serious reflections upon his past life, and we trust it proved a deliverance of his soul from the power of sin and Satan into the liberty of the sons of God. This change put a new song into his mouth, even praise to

* Messrs. Colman and Wheelock of the Baptist connexion, who sailed from Boston last December on a mission to India.

that God who had brought him out of nature's darkness into his marvellous light, upon which he could not hold his peace, but in a wonderful manner spake of the things God had done for him to those around him. This gave them serious thoughts concerning the state of their immortal souls. About the 20th of February an uncommon seriousness appeared among the sailors—at 7 o'clock in the evening one of the sailors desired me to request one of the Missionaries to come forward and pray with them. Both Missionaries came, and found all the sailors, except the man at the helm, in floods of tears, crying out, with the convicted jailor, What must we do to be saved? O, delightful sight, to see the out-casts of all nations falling down at the feet of the cross, begging for mercy from a crucified Redeemer! They embrace every opportunity to tell the gracious dealings of God to their souls, exhorting one another to attend to the things that belong to their eternal peace and happiness. About 7 or 8 have received sealing manifestations of the love of God to their souls. This indeed must be the work of the Holy Spirit. Backsliders, who have long strayed from their Maker, are turning from the error of their ways, and finding peace to their souls through the blood of Christ.

SABBATH SCHOOLS.

Extract of a letter to the Editor of the Religious Remembrancer, dated Bloom Township, Pa. September 14th, 1818.

"In my last I mentioned to you that we were about establishing a *Sabbath School* in this neighbourhood. You will, no doubt, be gratified in hearing of its progress. We began, the first Sabbath in July, with about 30 scholars and seven teachers. We have now on our list 120 scholars and 10 teachers. The school consists of both children and adults; and the progress they have made in learning, their regular attendance, and their correct deportment in school, are highly gratifying to the teachers, and to every friend of such institutions. A remarkable change has taken place since the establishment of the school in the morals of the youth of this place. It was formerly notorious for Sabbath-breaking and profane swearing. We seldom now see a young person running about on the Sabbath; profane swearing is by no means as prevalent as it was; a spirit of emulation seems to prevail among the youth to excel each other in their reading and recitations of Scripture.

"About forty of our scholars have recited, since the commencement of the school, 6300 verses and questions. One of them, a lad of about 14 or 15 years of age, who is obliged to labour hard during the week for the subsistence of himself and an infirm and widowed mother, has repeated from 100 to 144 verses and questions of catechism at one time.

At a late convention of the Episcopal Church in the State of *Rhode Island*, it was resolved, that they would encourage the establishment of *Sunday Schools* in their several Churches, to be under the inspection of their clergymen.

From the London Evangelical Magazine.

CONVERSATION WITH A
 CONVERTED HOTTENTOT,

ON HIS FORMER STATE OF IGNORANCE,

Extracted from the Journal of Mr. Evan Evans, July 15, 1817.

July 15.—Experienced much pleasure this morning in conversing with the driver of our waggon concerning the state of ignorance in which his nation was plunged previously to the time in which Missionaries came among them. He showed me a small insect, which the farmers call *the Hottentots' god*; and which, in fact, they used to worship. This man said to me, 'O! Sir, it is impossible for me to say how thankful I am to the good men over the great waters, because they have sent you, his servants, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England. He said to them, The poor Hottentots in Africa know nothing of me, the true God; they worship a poor insect that even they themselves can tread to death with their naked foot. Yes, here he is!—here he is! This was our god, before God's servants came among us. Yes, the farmers told us before you came, that we were nothing but baboons or monkeys; and if they saw us listening when they were reading the book, (the Bible,) they would immediately cry out, 'What do you want, you baboons? begone, you have no business to look in our houses.'

I asked, Did you ever worship this insect, then? He answered, 'O! yes, a thousand times; always before I came to Bethelsdorp: whenever I saw this little creature, I would fall down on my knees before him and pray.' What did you pray to him for? I asked him to give me a good master, and plenty of thick milk and flesh.' Did you pray for nothing else? 'No, Sir, I did not then know that I wanted any thing else.' Did not you know then that you had an immortal soul? 'Oh, no; the farmers used always to say that Hottentots had no souls, and that they were made by the Devil, and not by the God of the Christians. They would never allow us to go to church; I was never in a church till I came to Bethelsdorp, nor ever heard one word out of the book (the Bible.) Before I came there I was as ignorant as these oxen, and knew nothing. Whenever I used to see this insect,' (holding the creature still in his hand,) 'I used sometimes to fall down immediately before it; but if it was in the waggon-road, or in a foot-path, I used to take it up as gently as I could, to place it behind a bush, for fear a waggon, or some men or beasts should tread it to death.' If a Hottentot by some accident killed or injured this creature, he was sure to be unlucky all his life-time, and could never shoot an elephant or a buffalo afterwards.

It is impossible to describe the thankfulness which this poor man manifested because the Lord had remembered his wretched and despised nation, and had sent his servants to teach them the knowledge of the true God, and the way of salvation through Jesus Christ, instead of worshipping this poor creature, which, as he

observed, he could squeeze to death between his fingers, and which could not deliver itself out of his hands. How true are the Apostle's words!—'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.' Who more foolish, who more weak, who more base, and who more despised than poor Hottentots were? Yet I have no doubt that they would be able to confound many wise philosophers, princes, and warriors, if they were set to converse with them respecting the things of God. Although they are poor, and as 'the offscouring of all things'—yea, though they 'are not' as it were, yet I doubt not there are hundreds of them rich in grace and faith, heirs of everlasting glory, who shall be forever rich, even when the riches of this world shall be consumed. I never saw the beauty of this passage so much as since I came to South Africa.

PROCLAMATION,

by DE WITT CLINTON, Governor of the State of New-York.

Whereas the great and multiplied blessings conferred by Almighty God on the people of this state, demand from them the solemn and united expression of gratitude to the Author of every good and perfect gift, I have therefore considered it an indispensable duty to recommend the observance of a day for public PRAYER and THANKSGIVING; and I do accordingly recommend for that purpose *Thursday the Fifth day of November next.*

In witness whereof I have hereunto subscribed my name, and (L. S.) affixed the privy seal of the state, at the city of Albany, this 21st day of September, in the year of our Lord 1818, and in the 42d year of the Independence of the United States.

DE WITT CLINTON.

Female Bible and Religious Tract Society of Kings County, N. Y.

The Annual Meeting of this benevolent Institution was held on the 3d Sept. 1818. On which occasion a Sermon was presented by the Rev. Mr. Monteith, from Psalms cix. 130—*The entrance of thy words giveth light*; and an address delivered by Mrs. Eliza A. Lowe, First Directress of the Society. The funds collected during the past year amount to \$124 82; the amount expended for Bibles and Tracts, and incidental charges, during the same period, is \$99 10. The balance in the Treasury \$83 74. The number of Bibles distributed gratuitously 9, and one sold; the number of Tracts distributed 5139—Bibles on hand 7—Tracts 620.

ERRATUM.

In the last Number, page 363, 6th and 7th lines from the top, read as follows: Addresses were delivered by the Rev. Dr. Charles Wharton, Rector of St. Mary's church, Burlington, Rev. Dr. A. Green, President of Nassau Hall College, &c.

THE CHRISTIAN HERALD.

VOL. V.] Saturday, October 17, 1818. [No. 14.]

*Report of the Directors of the twenty-fourth General Meeting of the
MISSIONARY SOCIETY OF LONDON, May 14, 1818.*

(Continued from our last.)

SOUTH AFRICA.

The Directors will next present to the Society a compendious view of the numerous missions which have been established in South Africa, among a race of people more generally despised than any other on the face of the globe, but among whom the sovereign Lord of all nations has been pleased to gather into his fold a goodly number of his sheep; and to manifest the riches and power of his grace, in raising more than a few from the lowest state of civil and moral degradation, to the dignity and privileges of the children of God.

CAPE TOWN.

Mr. Thom, who resides in the metropolis of the colony, perseveres in his various labours in the cause of religion, both among the colonists and the slaves, of the latter of whom there are multitudes disposed to hear the gospel. Mr. Thom takes a lively interest in the African missions at large, and is enabled, by his residence at the seat of government, to render important services to the cause. But his labours are not restricted to the town; he has again made a tour of about 1800 miles, in which he visited the stations of Mr. Seidenfaden and Mr. Pacalt, and had an opportunity of preaching in Dutch to thousands of colonists, Hottentots, and slaves. We doubt not that his labours have been blessed to the conversion and edification of many.

Mr. Thom has lately made an application to the Governor for permission to build a house in Cape Town, for the instruction of slaves. Mr. Thom's letter was referred by his Excellency to the Consistory of the Reformed Church at the Cape, who met to consider it, but broke up without coming to any determination.

He has since hired a dwelling-house, and intends to preach four times every week, in Dutch, and to hold three English prayer Meetings. His own English congregation has considerably increased lately.

STELLENBOSCH,

(26 miles north-east of Cape Town.)

Mr. Bakker, who has faithfully laboured at this station many years, continues to be useful in the town; but, on account of his infirmities, is not able to extend his labours, as he wishes, into the surrounding country.

Mr. Bakker labours under considerable restraint, not being allowed to baptize the converts, or admit them to the Lord's table. This he feelingly laments, and longs to have these unreasonable restrictions removed. He thus expresses his pious sentiments,

"I am happy that to me, the least of all saints, is given grace to preach the unsearchable riches of Christ to perishing Heathens; and although I have reason to be thankful, that now and then a blessing is given to my labours, still I wish it were more abundant; and I cannot but think, that the use of the sacraments might lead to that end: for although God certainly does not attach salvation to the use of them, yet he can never approve the neglect of commands so specially given. I therefore request my honoured brethren to do every thing in their power to settle this point."

The Directors hope, that if a deputation be sent to visit our Missionary stations in Africa, a measure which they have long had in view, and have anxiously endeavoured to accomplish, this impediment may be removed.

The friends of the Missionary cause in this place lament, that, in consequence of the state of the times, they were not enabled to renew the auxiliary donation of the preceding year.

BOESJESVELD,

(*In the Drosdy of Tulbagh.*)

We have received no information from Mr. Kramer for a long time; in his last letter he tells us, that he was employed in preaching to the slaves, Hottentots, and colonists; the latter of whom, being far from any church, greatly needed his assistance; and that, though he expects to derive his support from the people among whom he labours, he still wishes to be considered in connection with this society.

CALEDON,

(*120 miles East of Cape Town.*)

This station, which has been occupied by Mr. Seidenfaden about six years, appears to be nearly in the same state as reported last year, the number of baptized adults being about 60, and the children who attend the school, about 50. Considerable improvements have been made by large inclosures for cultivation, especially for kitchen-gardens, and by making better roads and fences.* The people belonging to the settlement are about 400. In the long evenings of the winter months, Mr. S. catechised the people every other evening, and was much encouraged by the progress that many of them made in the knowledge of the truth.

HIGH KRALL,

(*Near George Town, 300 miles East of Cape Town.*)

Mr. Pacalt's station, which is well situated in the midst of a large plain, about two miles from the sea, and three from George Town, is reported to be in a flourishing state. Much good has

* Mr. S. says he has planted a quince-hedge in the valley, 1800 feet in length, which answers the double purpose of defending the kitchen-gardens, and in two or three years will yield a quantity of fruit for the use of the poor people. This was planted chiefly by the baptized females, the men being employed in working for the inhabitants, in ploughing, &c. and in cultivating their own grounds.

been done here in a few years. A place of worship, and two small but good houses have been erected, besides the cottages of the Hottentots, which are placed in regular rows. Mr. Pacalt has two large and fruitful gardens, with good pasture and corn land; the people also have gardens attached to their houses, which they are taught both by precept and example diligently to cultivate. Mr. P. is a laborious Missionary, having a school to attend, as well as to minister the word to the people.

Mr. Evan Evans, who, with other brethren on their way to Bethelsdorp, rested at this place, speaks with delight of the affectionate regard which the people paid to Mr. Pacalt, on his return from a journey; and of their strong expressions of gratitude to this Society for sending them Missionaries; with their astonishment that any could be induced to leave their parents and brothers and sisters in England, to come and live among poor wretched Hottentots. He speaks highly, as many others have done, of the engaging melody of their voices in singing the praises of God.

Mention is also made of the holy triumphs of a Hottentot converted to God at the age of 90, and who, in the expectation and hope of death, rejoiced with joy unspeakable and full of glory.

BETHELSDORP,

(About 600 miles east of Cape Town.)

The official account of the state of Bethelsdorp for the year 1816, did not reach us in time for insertion in our last Report. From that account we learned, that though the settlement had laboured under some severe discouragements, especially from the sterility of the soil, scanty supply of water, and a bad season for corn; yet many pleasing instances had occurred of the power of divine grace in the conversion of the Heathen. In the course of this year, the Missionaries had baptized 143 adults, of whose conversion they had no doubt. Surely this ought to be considered as no inconsiderable success, but as an occasion both to them and to us of abundant thanksgiving to God. They had also baptized 100 children. The brethren inform us, that civilization is also progressive among the people, though not in the degree which they earnestly desire.* The knitting school, however, under the care of Mrs. Messer, flourishes. Many stockings have been made and sold, and a quantity was ready for sale. Mr. Hooper, who has the care of the school, containing, we believe, more than 300 children, reports favourably of their progress.

The Report of Bethelsdorp for the past year is just come to hand. This station has been strengthened by the accession of Mr.

* Mr. Messer, in a letter to Mr. Campbell, says, "If you were now to visit our kloof, you would see most excellent gardens, of which one belongs to me, where there are many vines, which at this time (January, 1817) are full of grapes nearly ripe. There are also many peach trees laden with fruit. Last week I gathered a quantity of figs. Between our houses and the mill are excellent gardens, planted with fruit trees, and fenced with high walls."

Hooper and Mr. Evan Evans, who are now able to preach in Dutch, and the latter will be eminently serviceable to the cause, by his acquaintance with the art of printing. The report contains a striking specimen of the talents of one of the native preachers. A new church is now building. The brethren preach occasionally to the military at Algoa Bay. During the last year 15 adults have been baptized, and 34 children; 43 have been born, and 16 have died; 24 couples were married. The knitting-school is still prosperous, under the care of Mrs. Messer, and a large quantity of stockings have been sold. The settlement includes 45 well cultivated gardens. We hope that this station, the external appearance of which has excited so much censure, is now in an improving state. The spot indeed was ill chosen, and labours under great disadvantages; but the spiritual benefits received by many persons have far exceeded, in real importance, all its external defects.

THEOPOLIS,

(About 60 miles N. E. of Bethelsdorp.)

By letters from our brethren, Ullbricht and Barker, we find, that both have been much indisposed, and the latter almost wholly incapacitated from labour. Mr. Ullbricht expresses much thankfulness to God for his goodness ever since this settlement was formed, as a branch from Bethelsdorp, in the year 1814. The situation, being but two miles from the sea, and near rivers and a wood, is very advantageous, and affords many facilities for a comfortable subsistence. The external circumstances of this station are generally encouraging; much land is cultivated, and but for frequent droughts the produce would be abundant. Their cattle is much increased, and they hope soon to improve their houses; there are now upwards of 80 gardens, each containing about an acre of ground, and additional ones are forming.*

"As to our privileges," says Mr. Ullbricht, "the greatest of all is, that our labour has not been in vain; many souls have been brought to the knowledge of the Lord; this lightens all our burdens. Our church consists of 87 members (39 men and 48 women)." They have been occasionally plundered by the neighbouring Caffres, whose incursions occasion some degree of apprehension; but they repose confidence in the Divine Saviour.

Mr. Barker proceeds with the school, though much hindered by extreme illness; some of the children have begun to write on paper.

An Auxiliary Missionary Society has been formed which last year produced about £15, besides 8 rix dollars contributed by the children of the school.

* "In 1814," says Mr. Ullbricht, "we sowed 20 bushels of corn, and gathered but little, on account of the drought. In 1815 we sowed 60 bushels—gathered 608 (of 8 bushels I gathered 224.) In 1816 we sowed 212 bushels, and for my own use 20, but did not gather so much as the last year from the 8. This year (1817) we sowed 252 bushels." It is pleasing to observe the increase of cultivation, and it is a proof that the Missionaries have not been idle or inattentive, as the opposers of the African Missions say, to civilization.

We entertain much hope that this settlement will prove a great blessing to the country.

STATIONS BEYOND THE COLONY.

CAFFRARIA.

(*Kat river, about 200 miles N. E. of Bethelsdorp.*)

To this new, distant, and arduous station, Mr. Williams, with no other assistant than Jan Tsatzoe, a converted native, repaired in July, 1816, where he built a house for himself and family, formed a garden, inclosed ground for corn, and prepared for conducting water to it from a distance. His labour has been very considerable. About 100 Caffres attend his ministry on the Lord's-day, and about 70 on other days. He has commenced a school for the native children, about 150 of whom have learned the alphabet; some could spell, and most of them have committed to memory an excellent hymn. The attention of the people, while he preaches, is remarkably great; not a word is heard, nor a smile perceived. Mr. Williams entertained some hope of a few persons being under concern for their souls: many continue steadily to attend the word, and unite in prayer; and though their knowledge is yet but small, he had reason to believe that his labour was not wholly in vain.

Mr. Williams greatly needs further assistance, and we hope that Mr. Brownlee, a Missionary originally intended for Lattakoo, and who was inclined to join him, has obtained permission from the Government at the Cape to proceed to Kat River for that purpose.

HEPHZIBAH.

(*In Namaqualand, about five days' journey North of Graaf Reynett.*)

Mr. Corner and J. Goeyman occupied this station for a short time after Mr. Smit, but were ordered to leave it, and have retired for the present to Bethelsdorp. But we are glad to hear that his Excellency the Governor has permitted Mr. Moffat and Mr. Kitchingman to proceed to this spot, where the people are earnestly desirous of hearing the word.*

GRIQUA TOWN.

(*North of the Great, or Orange River.*)

We are happy to state, that the Mission at Griqua Town appears to be in more favourable circumstances than during the two preceding years. Some persons who had behaved ill, and left the settlement, and whose conduct threatened much mischief, have repented and returned to the settlement, after which the work prospered, and Mr. Anderson, in a letter dated Griqua Town, 15th Jan. 1817, says, scarcely a sabbath passes but we receive one or more by baptism. The revival is chiefly among the females, who have now a social meeting among themselves, in which Mrs. Anderson and Mrs. Helm preside. Mr. Anderson had baptized 50 adults, chiefly

* Mr. Kitchingman is gone to Bethany; he had proceeded on the 8d of December last as far as Bysonderneid, with Mr. Moffat, who was going to Peace Mountain to join Mr. Ebner.

young persons, whose hearts the Lord had powerfully impressed, even at the time in which the enemy of souls was permitted so to rage, as threatened to destroy the whole settlement; but by the preaching of the word, several of the most violent opposers had returned, asking forgiveness, and promising to do every thing in their power for the good of the station.

A great quantity of corn was sown the last year, and much new land cultivated. All things considered, we have great cause for thankfulness.

BETHESDA,

(On the Great River, between Griqua Town and Pella.)

Mr. Sass relates, in his Journal, many pleasing instances of the power of divine grace in the hearts of the poor Corannas, many of whom appear to be truly pious. About 20 adults were baptized in the course of the year, besides children.

The converted people of this settlement, in their intercourse with kraals of Bushmen and others, frequently take occasion affectionately to speak of Christ and salvation to them, and sometimes apparently with much effect. In one place they found a large kraal of Bushmen, and were surprised to hear their Chief speaking to them of the things of God, which he had occasionally heard at Bethesda, and conducting Divine service in an orderly manner.

They frequently suffer by the incursions of the wild Bushmen, who steal their cattle. In one instance they apprehended several men, who some months before had robbed them; but instead of punishing them, as they expected, they treated them with kindness, and made them a present of several sheep and goats. They were astonished and ashamed; and one of them, trembling, said to some others, "I shall not believe they will spare my life, until I get home in safety; for though they deal thus kindly with us at present, they will certainly kill us as we return." They found, however, that the benign principles of the Gospel prevailed; and thus the Christians "overcame evil with good." Who can tell what a happy effect such an instance of love may produce; how powerfully it may prevent future assaults, and prepare the hearts of the people to receive the lovely religion of Christ!

Mr. Sass concludes his journal by saying, "Much reason have we to praise and glorify the Lord, our most beloved Saviour, for what he has done among a people so uncivilized. Brethren and fathers, let us have a part in your sincere prayers."

LATTAKOO,

(About 800 miles North of the Cape.)

After two unsuccessful attempts to commence a Mission in this city, the Missionaries, on their third visit, succeeded. When they arrived there, on the 28th of December, 1816, they found the king sitting in the midst of his Chiefs, and upon informing him that they were come in consequence of the permission he had given to Mr. Campbell, and his promise that he would be a father to them, he began to repeat the objections formerly stated; but hav-

ing pleaded the King's promise, and that the good people over the great waters had sent them on purpose to do them good, the King gave them leave to unyoke their oxen under the great tree, which amounted to a permission for them to remain. On the very next day one of the brethren who understood the Bootsuanna language commenced preaching to the people.

Not long after the arrival of the Missionaries, the King, with about a thousand of his people, armed, set out on a predatory expedition against a northern tribe, contrary to the earnest solicitations of the brethren, to whose care, however, he committed his queen and family during his absence. When the conflict took place, his forces were immediately routed, about 200 were killed, and himself hurt in his feet in the retreat. He returned with difficulty to Lattakoo, heartily repenting of the ill-judged and unfortunate expedition.

The Missionaries having now obtained his favour and friendship, he requested their continuance with him, though this measure was not agreeable to some of his principal people. And judging that the present scite of the town, which had long been found inconvenient, would become more so by the accession of the Missionaries and those who accompanied them, he determined to remove to a more eligible spot, situated on the banks of the Krooman river, about three days journey nearer to Griqua Town. On the 4th of June the Missionaries removed to the Krooman, and commenced their preparations for the settlement. Mr. Hamilton's mechanical operations in the structure of a water-mill filled them with astonishment.*

In a letter dated May 23, 1817, it is stated, that some of the king's family were very attentive to religious instruction; and that one of them, on hearing a person complain that he could not understand the word, advised him to retire, and say, "Lord Jesus, open my heart to understand and love thy word," assuring him that he would hear his prayer.

The printing-press for Lattakoo is arrived at Griqua Town; and the Missionaries have begun to compile a dictionary and catechism in the Bootsuanna language. We hope ere long to hear that reading, writing, and printing, have been commenced at Lattakoo.†

* When they saw Mr. H. make a hole through the millstone, they were so astonished, that they thought he must be more than a man. The iron chain of the waggon also filled them with surprise, they could not conceive how the links were put together; and one of the chiefs seeing a Missionary form a steel, and strike fire with it, insisted he must be a god. Some of the people from the neighbourhood of Lattakoo, observing the superior knowledge of the Missionaries, said to the inhabitants, that they were highly favoured, for God had come to visit them.

This is mentioned only to show that the avowed superiority of the Missionaries in the knowledge of the useful arts, may prepare the minds of the people for listening to their spiritual instruction.

† Mr. John Evans, who was intended to settle at Lattakoo, has relinquished his work as a Missionary, and is settled as a Dutch Minister at Cradock.

The Directors think it is equitable that he should repay to the Missionary Society their expenses on his behalf.

MAKOON'S KRAAL, &c.

Mr. Campbell having given the people of Malapeetsee and Makoon's Kraal reason to expect that Missionaries would be sent them, one of the brethren determined, as soon as possible after arriving at Lattakoo, to pay them a visit. It appeared, that the Corannas had left *Malapeetsee*, and removed to the *Matslakoo River*. The Missionary was received with open arms, and the people immediately flocked to hear the word. They declared that they had waited impatiently for the fulfilment of the promise made them four years ago; that they had tried to live without the word of God, but found it impossible, and insisted upon the Missionary continuing with them; they had heard, they said, that the word was going to every nation, and they were afraid of being too late. The Missionary could not possibly stay with them, but promised to send a preacher very shortly.

Makoon also was most earnestly desirous that the Missionary who visited them from Lattakoo should abide with them; which being impracticable, they were rejoiced when *Cupido* agreed to stay with them. One of the chiefs appears to be a man of prayer, and worships God devoutly with his family; and such was his attachment to the word, that he had resolved to accompany the Missionary to Lattakoo, but was providentially hindered. *Cupido* was, by solemn prayer, separated to the work at this station; and it is hoped he will become the instrument of much good. Thus far the Society has endeavoured to fulfil the promise made to these poor heathen, that Missionaries should be sent to preach to them the word of life.

BETHANY.

(In Namaqua Land, about two days' journey North of the Great River.)

By a letter from Mr. Schmelen, dated 10th March, 1817, we are informed, that on his return from the Cape, whither he had been on business, he learned on the road, that he should not be able immediately to proceed to his distant station, in consequence of the want of water for his oxen, which were wearied out; he therefore wrote to his people at Bethany, to send more oxen to help him onward. In the mean time he proceeded to Pella, to settle the affairs of the Mission there.

At the place from which he writes, formerly called *Byzondermeid*, but now *Steinkopff*, he informs us, that there is among the people a general desire to hear the word, and that a praying spirit prevails among them; a place of worship is built, and service regularly performed, morning and evening. But of the state of the Mission at Bethany, we have not received any particulars.*

* On his journey Mr. Schmelen met a Namaqua chief, who was going to the Cape, there, if possible, to procure a Missionary for his people, when Mr. Shaw, of the Wesleyan connexion, who had resided some time at Cape Town, and was travelling with Mr. Schmelen, agreed to accompany that chief to the place of his residence (Camies Mountain) and abide with the people, which he accordingly did; and we gladly learn that his prospects are very pleasing.

JERUSALEM.

(Formerly called Peace Mountain, and Africaner's Kraal.

Mr. Ebner, who resides at this station, informs us, that about 400 people attend the place of worship, which is now too small for the accommodation of all who wish to hear. "Since I came," says Mr. Ebner, "to Africaner's kraal, which I have named Jerusalem, I have baptized 40 persons, converts, and their children, and married about 40 couple. I have received 100 Bibles and 100 Testaments from the British and Foreign Bible Society, for the use of those who can read the Dutch language. He reports several instances of the converting grace of God, and says, that the converts continue to be much attached to the gospel, and to himself as their teacher; and that they maintain among themselves social meetings for prayer and conference, in which they express their religious views and feelings with remarkable animation.

Civilization, which always accompanies the introduction of the Gospel, is also making progress. Mr. Ebner has introduced potatoes, and other useful vegetables, which prosper beyond his expectation; he speaks also favourably of the crops of corn, and rejoices, in hope, that the natives will soon reap abundant advantage from the increase of the comforts of life among them, as well as from the superior blessings of the Gospel grace: and thus is presented to the world another proof of the truth of what one of the Missionaries before asserted, that in Africa "the Bible and the plough go together."

On a review of the state of our Missions in Africa, we find occasion to sing both "of mercy and of judgment." With grief we have heard of the lamentable fall of one of our Missionaries into immorality, and learn, at the same time, of a few instances of less flagrant misconduct in others; but the feelings excited by this afflictive intelligence have since been alleviated by intimations of repentance on the part of the offenders, which it is hoped will be followed by satisfactory evidence of its reality. It has, consequently, been the painful duty of the Directors to mark their detestation of the faults committed, in such a way as will, it is hoped, maintain the honour of the cause, and prove an admonition to others. They also trust, that some irregularities in the management of our affairs in that part of the world will be fully remedied by the wisdom and prudence of the Deputation, which they hope soon to send to Africa.

When we consider the numerous perils and strong temptations to which our Missionary brethren in Africa are exposed, we cannot but recommend them to the constant and fervent prayers of all the members of the Society. Let them not be forgotten in your daily supplications. They greatly need them; they earnestly entreat them. O! pray that God may keep them, by his mighty power, through faith, unto salvation!

MALTA.

MR. LOWNDES, who arrived in Malta in November, 1816, has continued there, as at first proposed, for the purpose of acquiring

the Italian and Modern Greek languages. While thus employed, he has embraced every opportunity of preaching the Gospel, and, we have reason to think, not in vain. Several persons appear to have derived solid advantage from his ministry; and he is very desirous that, when he leaves Malta for the Greek Islands, another minister from England may fill his place. It is probable, that he will soon be enabled to proceed to Corfu or Zante, to pursue the original object of his mission—the revival of pure religion in Greece and in the Greek Islands. The Directors intend soon to send another Missionary to Malta.

BAVARIA.

It must afford to every friend of religious liberty great pleasure to learn that the new constitution for this country is distinguished by its liberality, and, as stated in the preamble, granting to the people liberty of conscience, with a scrupulous distinction between what belongs to the *state* and what to the *church*; liberty of opinion, (but guarded against abuse,) and, what is more remarkable, *an equal right to all native subjects to every rank in the public service*, and to all the distinctions due to merit; equality of laws, and of citizens under the law; impartiality and promptitude in the administration of justice, &c.

That such a constitution should be enjoyed by a country, containing, we suppose, two millions of inhabitants, and in which the Roman Catholic religion has long predominated, must afford gratification to all benevolent minds.

GREENLAND.

Ever since the year 1734, the Moravian Brethren have had missionaries resident in this inhospitable clime, who have laboured, amidst difficulties unimagined, and with great success, for the conversion of the heathen to Christianity, and for their civilization, and the amelioration of their temporal circumstances. Nearly the whole population of Greenland is *Christian*. On account of the *disproportioned deaths* among the men, from innumerable dangers on sea and on shore, in seeking food for their families, Greenland is, more than any other country perhaps, a land of widows and fatherless children. These are frequently reduced to the uttermost distress, having none to care for them, and being unable to gain subsistence. The Moravian Missionaries are themselves too scantily and too precariously furnished with the necessaries of life to afford much relief; indeed it may be said that they afford none without dividing their own bread and raiment with these destitute creatures. The following extracts of letters from Greenland will furnish our readers with a knowledge of the circumstances of these Missions, in the most compendious and impressive form. Brother *Conrade Kleinschmidt* writes thus to the Rev. C. F. Ramfiser:

“Having for some days been occupied with various heavy and distressing considerations, on account of the excessive indigence of

many of our *widows and orphans*, whereby a continually increasing load of anxiety devolves upon us, their teachers, a thought suddenly came into my mind, which immediately cheered and comforted me in some degree, though it referred to a still uncertain futurity. I will communicate it to you, dearest brother! As this (*Lichtenau*) is the most numerous congregation of believing Greenlanders, it is easily to be conceived, that we have many poor widows and orphans, whose providers have either died a natural death, or *what is very frequent*, have lost their lives at sea, when in pursuit of a livelihood.

"Having no fund for the assistance of the desolate and the fatherless, the burden falls upon us; but where have we the money for it? Certainly it is very hard to see such objects of compassion without relieving them, and to shut up our bowels against their entreaties. The only remedy, therefore, is to sell from time to time *our own* allowance of coffee to the Danish traders, though this coffee is only meant for the supply of our personal wants, and those of our families. By the produce of this sale we procure tobacco for the relief of the needy; for this article is as the current coin of the country, with which they may purchase food, and skins for raiment. As neither I nor my family make any use of tobacco, from our allowance, within a short time, I have bought tobacco to the amount of seven dollars and a half, which was presently consumed."

DOMESTIC MISSIONS.

General Association of Massachusetts Proper.

The last meeting of this body was held at Middlefield, on the 23d of June last. The Rev. J. Lyman, D. D. was chosen Moderator, the Rev. J. Keep and the Rev. D. Huntington, Scribes. The Associations represented, were the Berkshire, Mountain, Franklin, Hampshire, Central, Hampden, Brookfield, Westminster, Union, Salem and vicinity. The General Assembly of the Presbyterian Church, the General Association of Connecticut, and the General Convention of Vermont were also represented.

Among the doings of the General Association, we notice with pleasure the following resolve:

Resolved, That this Association rejoice in the establishment of the *Connecticut Asylum for the Education of Deaf and Dumb Persons*, and would ascribe humble and fervent praise to the Giver of every good and perfect gift, for having crowned with such signal success the efforts already made to communicate moral and religious instruction to a portion of that unfortunate class of our fellow beings. They very cordially recommend the Asylum to the patronage of the Christian public, and to their pecuniary aid especially; that the benevolent objects of this institution may be more effectually accomplished.

Also the following vote,

Voted, That this Association approve the proposition to form a *Domestic Missionary Society*, and that the following Constitution, having been reported by the Committee, and examined article by article, be adopted as the Constitution of said Society:

CONSTITUTION.

1 The Society shall be called the *Domestic Missionary Society of Massachusetts Proper*.

2 It shall consist of the members of the General Association of Massachusetts Proper for the time being, and of such other persons as shall either be duly elected, or subscribe the requisite sum for constituting membership.

3 The object of the Society shall be to assist needy churches and parishes, and waste places, within the limits of Massachusetts Proper.

4 Any person may become a member of the Society by subscribing *two dollars*, to be paid annually : and any person a member for life, by paying into the Treasury, at any one time, *twenty dollars*.

5 The Society shall meet annually on Thursday, in the week of the annual meeting of the General Association of Massachusetts Proper, at nine o'clock, A. M.

6 Beside the Moderator and Clerk of the annual meeting, who shall be the same as the Moderator and Secretary of the General Association for the time being, the officers of the Society shall be *twenty-four* Directors, *twelve* clergymen, and *twelve* laymen, a Secretary, a Treasurer, and an Auditor; the two last always to be laymen, all of whom shall be chosen by ballot at the annual meeting.

7 The Directors shall meet annually, at the time and place of the meeting of the General Association, and at such other times and places as they shall appoint ; and may adopt such rules, and appoint such Committees, as they may judge conducive to the object of the Institution, &c. &c.

STATE OF RELIGION IN MASSACHUSETTS.

Report of the Committee appointed to prepare an account of the state of Religion within the limits of the General Association of Massachusetts Proper.—June, 1818.

It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing Christians. In this favoured section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins ; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth ; and error in its various forms is assiduously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, " We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst ;" others " deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such opinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behaviour, in the place of vital and experimental

religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families by intemperance; and still greater numbers habitually neglect family worship, and the public ordinances of religion. It is also much to be lamented, that many of the churches, instead of exhibiting that elevated and fervent piety and faithful discipline which would render them "terrible as an army with banners," are yielding to a spirit of worldliness and lukewarmness, which furnishes the enemies of the Lord with too much occasion for reproach, and triumph, and blasphemy. And we remark, with painful sensibility, that some churches and parishes, once favoured with public religious instruction, are suffering a wasting "famine," not of bread, but "of hearing the word of the Lord." In these wastes of Zion, ignorance, error, profaneness, and infidelity are prevalent; for "where no vision is, the people perish." They present a claim, not to be resisted, to the tears, and prayers, and charities, of the benevolent.

These are some of the dark traits in the religious character of this portion of the Lord's vineyard. They are not to be concealed: they are known and read of all men: and they fill the hearts of Christians with concern and anguish. Should this state of things continue, fearful must be the condition of many around us.

But we hasten to present the cheering features, in the complexion of the churches within our bounds, which can be recognised with no other feelings than those of devout and admiring gratitude and joy.

The past year, though not marked with such extensive revivals of religion as have on some occasions imparted a peculiar interest to the reports presented to this body, has afforded much evidence, that the Lord hath not forsaken us, that our God hath not forgotten to be gracious. The towns of Richmond, Lanesborough, Hinsdale, Greenfield, Royalston, Ashburnham, Princeton, Holden, Wendal, and Westminster, have been blessed with a season of refreshing from the presence of the Lord. Encouraging tokens of seriousness and deep attention have recently appeared in Danvers, Lynn, Beverly, and especially in Marblehead. The spirit of prayer has been poured out upon the churches, and many have become the subjects of deep religious impressions, and considerable numbers have been hopefully brought to the knowledge of the truth unto salvation. Not a small number of our churches are now rejoicing in the precious fruits of copious outpourings of the Spirit in past years. It is stated, that but few instances of defection have been noticed. The hopeful converts, many of whom are from among the youth, continue steadfast in the faith, and adorn the doctrine of God our Saviour. The Monthly Concert of Prayer excites a deep and lively interest, and is devoutly and generally attended. Our adored Redeemer "walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand."

Increased and systematic attention has been paid, the past year, to the religious instruction of children and youth. Sabbath Schools have been opened in many places, and crowds of children, both of the rich and of the poor, have been collected on the Lord's day, and instructed in the Holy Scriptures. With no ordinary feelings of approbation, we hail this happy expedient, as one that promises great good to the rising generation. It has already excited the attention of parents to that ancient, but much neglected precept, "These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The liberal are devising liberal things. If the pulse of holy charity is not as yet excited to the elevated standard of Christian duty; if some, through ignorance, and others through covetousness, withhold more than is meet, "still we have witnessed a liberality which merits our grateful commendation. Missionary, Bible, and Education Societies, receive increasing patronage; and not a small number of associations more limited in extent, but not less active, some of males, and more of females, are lending their aid to various objects of religious charity. The munificence of the Christian public has enabled the Board of Commissioners for Foreign Missions, to pursue a system of efficient measures for diffusing the light of holy truth among the perishing heathen. Thirteen of our brethren are actively and ardently engaged as missionaries, at different stations, and on different continents, in this holy, self-denying, and glorious work. The smiles of heaven have attended their steps. More than eight hundred children are instructed in the missionary schools. From the Cherokee nation we have received the gladdening intelligence, that a number have become subjects of serious impressions, and five have been introduced into the church, as the first fruits of the Gospel among these Gentiles.

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." In this connexion we would notice, with heartfelt gratitude, the smiles of Zion's God upon efforts to prepare young men for the ministry. The Theological Institution at Andover, founded in unexampled liberality, endowed with ample resources, enriched and watered with the prayers of the faithful, is commended to the affections of the church by the conspicuous success of its operations. From this seat of sanctified science about one hundred and sixty young men have gone forth to the work of the ministry; and eighty-two, its present number of members, are preparing to follow them. In Williams' College, nearly one half of its students, about ninety in number, are the hopeful friends of religion.—The American Education Society is furnishing aid to upwards of one hundred and thirty beneficiaries, in the different stages of their studies. Upon the success of these Institutions, the dearest interests

of the church are suspended. They are fountains whose streams shall make glad the city of our God.

[After taking a view of the state of Religion in the Presbyterian Church, in Connecticut, New-Hampshire, and Vermont, the Report concludes :]

On the whole, though we find much in our country, and in our guilty world, to fill us with concern and sorrow, we certainly find very much to inspire us with hope and joy, and to encourage us to action. The prayers and efforts of Christians are accompanied with special tokens of the divine blessing. The church is increasing in stability, beauty, and strength. "She is enlarging the place of her tent, and stretching forth the curtains of her habitations." Every friend of this divine and inspiring cause, we would address in the comforting language of the prophet, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there, the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us." Per Order,
TIMOTHY M. COOLEY, *Chairman.*

TUSCARORA INDIANS.

Extract from a communication in the American Daily Advertiser, dated Philadelphia, September 17.

Those who consider the attempts to civilize the Indians as hopeless, are invited to peruse the following short, unexaggerated description of one of their tribes, visited a few weeks since by the writer of this article.

The village of the Tuscarora tribe of Indians is situate about 3 miles to the eastward of Lewistown, in the neighbourhood of the Falls of Niagara; the tribe consists of about 300. They hold a considerable body of land in this place, and cultivate it extremely well. Their fields of wheat and Indian corn are nearly as good as those of the whites, and they are surrounded with most of the comforts of civilization. There is a missionary residing here, the Rev. Mr. Crane, from New-York, who is much and deservedly beloved by them. They have a school conducted on the Lancasterian plan, and the proficiency of the children in the elementary branches of knowledge, is alike creditable to their teacher and themselves. Public worship is regularly kept up, and generally well attended.

The writer of this can, with truth, acknowledge, that few incidents of his life will be recollected with more pleasure, than his visit to the church of the Tuscarora Indians. The respectability, neatness, and comfort of their appearance, and the solemnity of devotional feeling, the devotion of the heart, which apparently pervaded the audience, furnished, indeed, a most delightful spectacle. There was no symptom of indecorum of conduct in one of the natives present, but all their behaviour became the occasion. To be-

hold those who had been accustomed to every idolatry, and the evils connected with it, worshipping the only true GOD, and partaking of the consolations of genuine religion, furnished to the mind, in an eminent degree, pure and unalloyed delight. The Throne of Grace was addressed in humble, fervid terms by the minister; and though the human heart is known only to Him who formed it, yet, if the poor Indians did not most devoutly join in the public prayer, appearances can in no instances be relied on. After which, a number of them rose and sung a hymn by note, in their native language, with great effect. It was a translation of an English hymn, set to the same music as the original. A venerable Indian then took his stand by the side of the minister, and rendered his sermon into Indian, sentence by sentence. Their general character in the neighbourhood is good, and their observance of the Sabbath, (in which the whites furnish them a bad example,) is truly commendable. We took our leave of these interesting natives, with feelings not easily described, and with wishes for their welfare at once ardent and sincere. In their journeyings through a world of sorrow, may they be protected and supported by divine Providence, and solaced by the friendship of Christian friends; and when they bid adieu to terrestrial things, may they join the wise and good of all nations, in the fruition of happiness beyond the grave.

FROM THE LATTER DAY LUMINARY.

BAPTIST MISSION WEST OF THE MISSISSIPPI RIVER.

The Missionaries, brethren Peck and Welch, with their families, arrived at St. Louis, it appears, about the first of December last.

[In March, 1818, they formed "*the Western Baptist Missionary Society*," to be under the patronage of the Baptist Board of Foreign Missions for the United States.]

MINUTES OF THE WESTERN MISSIONARY SOCIETY.

MARCH 4.—The Missionaries opened a Sunday school for the instruction of Africans in this village; and it is with peculiar satisfaction that they record the attendance of no less than fourteen the first day.

To the Cor. Sec. dated St. Louis, March 14, 1818.

In addition to the foregoing communications, permit us to forward also the following remarks respecting the southern and interior parts of this territory. This information has been obtained from several persons, but more particularly from a Baptist minister by the name of *Edwards*, who has resided on this side of the Mississippi most of the time since 1811. Last year he spent some time in itinerating in the lower part of the territory, to examine into the state of religion.

In this tour he rode more than 1000 miles, visited all the principal settlements on the Arkansas, the St. Francis, and the White rivers. In some places the people are not only destitute of ministers of any denomination, but deplorably ignorant of the gospel. In other

settlements some attention is paid to religion. Baptist professors are scattered through the different parts of the country. They have removed from Kentucky and other western states, but now are deprived of the gospel. In some settlements churches might be formed, could there be ministers obtained to oversee them. This part of the territory is rapidly settling; but unless missionaries go amongst them they must be destitute of the gospel for some years to come. Between St. Louis and the above mentioned region are seven small churches, situate mostly in Cape Girardeau county. These united in an association in 1815, calling themselves the "Bethel Baptist Association."

Pursuant to our instructions from the Board, we have neglected no opportunity in which we might obtain information relative to the Indian tribes in this western land. The Delawares and Shawnese, the remnants of once powerful tribes, live from 20 to 40 miles from Cape Girardeau. They are not numerous, perhaps two or three hundred of each tribe.

The Delawares have expressed a desire to have their children instructed in English, and that if a teacher is sent amongst them they will build a schoolhouse. A band of the Cherokees have lately removed from their tribe east of the Mississippi, and are settled on the Arkansas. This was in consequence of an exchange of lands by the United States' government. The Cherokees, Shawnese, and Delawares, are leagued together, and agree mutually to support each other. Within a few months past they have made war upon the Osage nation, and 'tis said have destroyed a considerable village. A gentleman who saw and conversed with their warriors as they returned from the fight, told brother Peck that they had about one hundred scalps, which they showed as trophies of victory. The cause of this war is said to be the murders and other depredations which for years have been committed by the Osages upon the Delawares and Shawnese.

There is a settlement of about 150 Indians on the Merrimac river, about 50 miles west of St. Louis. Their chief is a white man, by the name of Fish. Some of this band converse in English. They have comfortable dwellings, and are said to have made considerable progress in civilization.

Another small settlement of natives are in the neighbourhood of St. Louis, not more than 10 miles distant. One of us expects to visit this band in a few days.

The Osages live more than 300 miles west of St. Louis, on, and beyond the Osage river. They are a numerous nation, but scattered over an extensive country. They are more generally represented as a peaceable and well disposed nation, and inclined to become civilized, though some persons give them a different character. The Sacks, (pronounced Soks,) and Foxes, (a band of the Sacks or Saukies,) are settled betwixt 150 and 300 miles up the Mississippi. Some are scattered through the upper part of the Illinois Territory. They are not very friendly, though not on terms of hostility with our

government. A short time since, *Quoshquamme*, a chief of a band of the Sacks from Rock river, with a number of Indians, were in this village. Brother Welch obtained an interview with the chief on the subject of education, the introduction of schools, &c. among the tribe. It was understood from the interpreter who was employed, that the chief had two sons whom he wished to have educated in English. The interview closed without any thing decisive, as we had no funds to support the youth, and the chief prudently declined giving an answer relative to the establishment of schools amongst their nation, without consulting the other chiefs.

Other tribes, as the Winnebagoes to the north, and the Sioux, Ottobies, Mandans, &c. to the west, live more remote, and are less likely to receive immediate attention.

By this statement the Board will understand, that the Indian tribes who are populous and extensive, live at a distance from us; that a large population of whites, quite ignorant of the gospel, are scattered through the country for 3 or 400 miles betwixt us and the Indians, and that if we attempt to carry the gospel immediately to these tribes, we must pass over multitudes more likely to receive the gospel than are the savage and uncultivated Indians. It is hoped, however, that some good may be done amongst local tribes, without lessening our usefulness amongst the whites.

Hitherto we have said nothing on the importance of increasing the number of labourers in this western harvest. But we now venture to raise the Macedonian cry, 'come over and help us.' Could the Board, but more especially the public at large, be made fully sensible of the vast work that lies before us, and the importance of strengthening our hands by one or two additional labourers, our cry would not be unavailing. If one or more young men of ardent piety, and a good education, could receive an appointment from the Board the present season, by the time of their arrival we might be prepared to enlarge our sphere of effort.

Another added to this mission, in a little time, would not much increase its expense, as the school department might then be rendered more profitable.

Praying the Great Head of the church to guide in all the deliberations of your respectable body, we subscribe ourselves your unworthy servants in the mission cause,

J. M. PECK,

J. E. WELCH.

UNDER date of March 28, 1818, the missionaries thus write: "We have not much additional news to communicate. We have enlarged the plan of our school. At our public examination yesterday our students performed remarkably well. Several gentlemen of respectability of the village, since they have been made acquainted with our object in this country, appear to interest themselves in our cause.

"Our African Sunday school has more than 50 on the roll, most of whom are very attentive, and strive to learn.

"The first Sabbath in April we expect to baptize a candidate. This, we believe, will be the first time the ordinance was ever attended in St. Louis. We have ascertained that five persons, at least, have manifested a hope of religion within less than three months past. Thus grace begins to triumph here."

The fifth of April Mr. Welch says: "Last evening was our church meeting. Additions were received by letter, and experience. To-day at nine o'clock a sermon was delivered on the banks of the Mississippi, and two candidates baptized—*late work of grace!* You can scarcely imagine the happiness we this day enjoyed around the table of the Lord, while bidding welcome to all the privileges of the house of God four new members. Prospects are flattering. I hope the Lord is about to commence a great work in this quarter."

LOUISIANA.

From the Rev. Mr. Ranaldson to the Cor. Sec. dated St. Francisville, March 20, 1818.

It is my duty, as your Missionary, to make frequent communications. In this I have been deficient. But I can assure you it has not been for want of disposition. The whole of my time has been occupied. My field of labour is still enlarging, and the work is increasing on my hands daily.

I wrote to you on the 19th of January, which I hope you have received. Having just returned from the first annual meeting of the Mississippi Society for Baptist Missions Foreign and Domestic, it is necessary for me to forward communications by the next mail, that you may receive them in time for the annual meeting of the Board.

Our Society has been formed on missionary ground. There are pressing demands for active and general exertions. Four Missionaries are already employed by the society for the term of three months; and one for a year. Rev. Isaac Suttle, whom I mentioned in my last, is appointed to preach in the African church recently formed in the Creek nation, for the current year. It is hoped that the present hostilities of the Seminoles will not defeat the object of his appointment. L. Scarborough is appointed for a circuit on the west of the Mississippi river; N. Morris for the eastern section of West Florida; J. Flower for the frontier settlements in the Mississippi state; and Benjamin Davis for the coloured people in New Orleans. This last appointment was made in consideration of the poor in this city, who manifest a disposition to receive the word with gladness; for a number of them are truly pious. Whilst missionary exertions are making for the Asiatics, and aboriginal Americans, the poor Africans in our country, who bear the heat and burden of the day, should not be neglected. It truly requires the wisdom of the serpent, blended with the harmlessness of the dove, to teach this wretch-

ed race of human beings ! But we feel a confidence in the prudence and zeal of our brother appointed to the work. He has a faculty for teaching the blacks ; and should the city corporation yield a favourable countenance to the undertaking, I hope it may soon be said, that *the poor of New Orleans have the gospel preached to them.*

The Society having attributed a great share of their success to the agency of your missionary, agreed to remit the sum which was appropriated for his use by the Baptist Board of Foreign Missions. I therefore inclose to you a check on a bank in Philadelphia, for *five hundred dollars.*

I hope the employment of domestic missionaries will never diminish your treasury, but rather replenish it. Permit me to tender my very grateful acknowledgments to the Board for the seasonable supplies they have given, which enabled me to make a decided stand in the midst of the strong hold of Satan, and to preach among the gentiles of Louisiana the unsearchable riches of Christ. Although I could not maintain my first position in the city of New Orleans, on account of its expensiveness, yet I am persuaded I could not occupy a more important missionary ground in the state, and one which promises more immediate and general usefulness as respects the mission, than the present station. I am happy to say that the prospects, as relates to my future support, are such as to supersede the necessity of the continued patronage of the Board. I have reason to expect that the generosity of the people whom I serve in the the gospel, will enable me still to give myself wholly to the work of the ministry. Your patronage therefore may, and will, I hope, be extended to another in my place. Not that I wish to withdraw from the delightful services of the Board, or shake off the pleasing responsibility of the mission. No, I wish still to be the missionary, and still to act under the advice and auspices of the Board, at least so far as to maintain an intimate connexion with that honourable body.

This letter must soon close for the mail. In my next I will endeavour to give farther information concerning this country, &c. &c. There are thousands around us starving for the word of life. Several important stations are ready for the reception of Missionaries. With affectionate importunity I would solicit the attention of the Board to be directed this way. O send us help, that we may lift up a standard for the people in the name of the Lord of hosts ! We want at least six missionaries, whose lips are touched with a *live coal*, whose hearts are sanctified with the love of God, whose bowels yearn for the salvation of men ; whose fortitude and piety can resist the temptations of filthy lucre ; and, in a word, whose abilities may be competent for the defence of the gospel among ingenious and learned infidels, and before powerful adversaries of the doctrines of the cross. Aid such in their commencement, send them out under your patronage, and in a short time they may remunerate the Board by returning the loan with good interest.

It is expensive to live in this country. The enormous price of cotton raises every thing else to its par. House rent and the hire of servants are remarkably high. And in these two articles there is but little difference between this place and New Orleans.

Such is the state of society, that it appears unquestionably a duty incumbent to pay some attention to the education of the young. And although the whole of my time, strength, and abilities, are required for the ministry of the word, yet I shall be obliged, by the united petitions of the people, to give a small portion of it to the instruction of their children. They wish me, however, merely to superintend an academy, and employ other teachers, able to sustain the laborious functions of the school. This plan should, in my humble opinion, be recommended to all our missionaries to the west, as the religious education of children is of the highest importance, and will probably contribute, in a very great degree, to the acceptance of the gospel among a heterogeneous mass, which has been collected from the four quarters of the globe.

May the God of missions prosper and succeed your pious labours to send the gospel among all the nations of the earth.

FROM THE AMERICAN BAPTIST MAGAZINE.

Extract of a Letter from Rev. J. M. Peck, dated St. Louis, Mississippi Territory, June 15, 1818.

Of the constitution of the Baptist church in St. Louis, and our efforts to erect a place of worship, you have already been apprised. Our little church has begun to increase. Three persons have been baptized, and three added by letter. Of these, two were baptized the first Sabbath in April. One is a respectable mulatto, a convert, and who proves to be very useful in the church. He is our chief assistant in the Sabbath School. When no one else is present, he is not only capable of taking charge of the whole school, but exhorts and prays with acceptance to the scholars.

Were I to speak only of the advantages of learning to read, and the temporal good of this unhappy race, with the progress that some have made, much might be said—But this is far from being our chief object. From the first beginning we let it be understood, that religious instruction would be our primary object. To prevent any difficulty, slaves were required to bring certificates from their masters, though we did not wish to confine ourselves to this rule in every instance. By this prudential measure, the approbation of many citizens of the first respectability was secured.—From the number of 14, which attended the first day, the school soon increased till nearly one hundred were on the register at one period. Some of these have made astonishing proficiency since their attendance. Several who commenced in the alphabet, which they partially knew, are now beginning to read the Bible. One girl, who could read a little when she commenced, has, in the space of five weeks, committed to memory the Lord's prayer, and several other pieces of prose, together with

a hundred and twenty lines of poetry. A man, about 30 years of age, besides his task at labour, found leisure, in one week, to commit 23 questions and answers in the Assembly's Catechism. So eager are some of these poor mortals to learn, that they will work the harder through the day, that they may gain time to read in the evening. A few instances of negligence and backwardness to learn has appeared, but not one of improper behaviour while at school.

As I before observed, religious instruction is our primary object. A most happy opportunity is presented while in school, not only for private conversation, but for public exhortation, prayer, and praise, which is always attended. At those times every countenance is solemn, and the tears running down their sable faces is sufficient proof of the sensibility of their minds. I have often thought, while exhorting and instructing these immortals, who seemed to catch every word that was spoken, that I would not exchange this station for the highest honour this world can give. Several have already become hopefully pious, and others are inquiring—Reading a part of the Report of the Boston Sabbath School affected them very much; especially the account of those who have been converted by the means of Sabbath Schools.

Extracts from the First Report of the National Institution for the education of Deaf and Dumb Children of the poor in Ireland, Established May 18, 1816.

AMIDST the affluence and variety of Public Charities, which have long distinguished the Capital of Ireland, it cannot but be deemed extraordinary, that no Asylum, nor means of Instruction had been provided for the indigent *Deaf and Dumb*, until the last year; when, through the exertions of a few individuals, an institution for these purposes was formed, to which the attention of their fellow-countrymen is now earnestly invited.

The difficulties and discouragements with which this Infant Establishment has had to struggle, will, it is hoped, recommend it to beneficent regard, not less powerfully than the liberal patronage which it has received from his Excellency the Lord Lieutenant, from several highly distinguished persons, and especially from the Governors of the House of Industry.

Hitherto, in this country, the unfortunate individuals among the lower classes, who are separated from commerce with their fellow-creatures, by the want of hearing and speech, have been left to neglect, as merely pitiable specimens of hopeless infirmity. Whilst our neighbours, in England and Scotland, have been vying with each other in Provincial and National Establishments for the Deaf and Dumb; whilst France, in the midst of her troubles, was engaged in rearing one of the most perfect Schools for these purposes which Europe has yet witnessed; whilst benighted Spain has for more than a century cherished Instructors for the like interesting objects; Ireland was still tardy and reluctant to join her services in this

common cause of benevolence.* The public, however, will have pleasure in learning that so important a work of charity has been lately begun; and the original subscribers to this Institution will be gratified to hear, that its success, though on a *very limited scale*, has surpassed the expectations of its founders.

A prejudice has strangely obtained, not only amongst the vulgar, but the higher orders, that persons born deaf, and consequently dumb, are capable of little more than animal training. No opinion is more ill founded. The general principle of compensation, so discernible in the various arrangements of Providence, is in no instances more remarkable, than in those of persons deprived of certain organs of external sense. The intelligence and vivacity of blind persons are familiarly observed. The extraordinary acuteness of their sense of touch, and the judgments they learn to form of the distance and magnitude of the solid objects around them, are facts too frequently exemplified, perhaps, to excite the attention which they deserve. But when we are informed of a blind botanist, who discovers not only the forms, but the colours of plants, by the sensibility of his tongue, surprise is created, although the fact itself is strictly analagous to those which daily experience exhibits in the improved faculties of other organs.

It is hardly to be expected, however, that those who are accustomed to judge of the exercises of the mind, through the medium of language alone, should form a just conception of the intellectual capacities of the Deaf and Dumb. The cultivated uses and alertness of their sense of vision, improved by early habits of reliance on its information, and associated with almost every mental process, lay open avenues of instruction, which even the philosopher explores with wonder and pleasure. The examples are numerous, in which instruction through the organs of sight has redeemed Deaf and Dumb persons, of a teachable age, from the lowest degradation, to very high intellectual attainment. One instance of this kind may be cited.—Massieu, a pupil of the Abbé Sicard, was born a peasant in the neighbourhood of Bordeaux. His youth had been spent entirely in the mechanical employment of tending a flock; without any attempt having been made to cultivate his reason. At the age of sixteen, when the Abbé took him into his school, he was strictly “a man of the woods, untinctured with any habits but such as were merely animal; astonished and terrified at every thing. His clouded and inexpressive countenance; his doubtful and shifting eye; his silly and suspicious air; all seemed to announce, that Massieu was incapable of any instruction. But it was not long till he began to inspire his teacher with the most flattering hopes.”—After he had made a certain progress in the cultivation of language, (which was taught him in the figurative manner adapted to his apprehension,) the Abbé required of him one day a definition of *Time*. It is a

* There are about *twenty-five* Institutions in Europe for the Education of the Deaf and Dumb.

line, he replied, *which has two ends ; a path which begins at the cradle, and terminates in the grave.* To the question, *What is Eternity ?* he replied, *It is a day without yesterday or to-morrow ; a line which has no end.* The Abbé inquired of him, *What is Revolution in a state ?* He answered, *It is a tree, whose roots usurp the place of its trunk.*—*What do you understand by gratitude ?* resumed the Abbé ; *Gratitude, said his pupil, is the memory of the heart.*—When the existence and attributes of God were disclosed to Massieu, he cried, with an enthusiasm which would have done honour to the genius and piety of Newton. *Ah ! let me go to my father, to my mother, to my brothers, to tell them that there is a God ; they know it not.*—That he afterwards acquired very just notions of the Governor of the Universe, may be proved by his answer to the question proposed to him by Sir James Mackintosh ; *Does God reason ?* After some consideration, he replied, *Man reasons because he doubts ; he deliberates, he decides : God is omniscient, he knows all things, he never doubts ; he therefore never reasons.*

Even in the still more deplorable case of children born Deaf, and Dumb, and Blind, intellectual culture is by no means precluded. An instance of this kind is recorded by Mr. Dugald Stewart, in the Transactions of the Royal Society of Edinburgh ; on which that writer makes the following just and philosophical remarks. “ Solitary as Mitchell (the subject of his narrative) is, in the midst of society, and confined in his intercourse with the material world within the narrowest conceivable limits ; what a contrast does he exhibit—in those rudiments of a rational and improveable nature, which we may trace even in his childish occupations and pastimes, and more particularly in that stock of knowledge, scanty as it is, which he has been prompted to acquire, by the impulse of his own spontaneous curiosity ;—to the most sagacious of the lower animals, though surrounded with all the arts of civilized man, and in the fullest possession of all the powers of external perception !”

It were needless to multiply examples, in proof of the capacity for mental acquisition, which may exist in persons destitute of those faculties by which oral communication is received and practised. But the process, by which the other senses are brought to perform the vicarious offices of informing the mind, is highly interesting. If the individual retains the organ of sight, the external world presents to him, on every side, the occasions of thought, and the means of instruction. The classification of natural and artificial works, their structure, economy, and uses, are, in most cases, demonstrable to the sight and touch. The acquisition of the written characters of language, which is the grand resource of those who are cut off from its oral uses, is likewise attainable by the same faculties. The process is indeed slow and laborious, in a degree that is little suspected by those who have studied only the modes of instructing children in ordinary circumstances. But the principles, upon which it is conducted, are, no less certain and definite ; and the results, in many hundred cases, have long since banished all distrust of their efficien-

cy. When the ear is closed, and the eye becomes the chief medium of communication with the mind, the language first addressed to it must be that of pictures or of figurative signs. By degrees literal or arbitrary signs are substituted. Alphabetical language, however, is not taught in the usual way of analysis, (except when the pupil is learning to articulate or to write,) but in the compound form of words, which are exhibited to the eye as symbols of things. After a while, the sentiments felt in the breast of the pupil, or excited by gesture and mimic representation, are interpreted to his eye by written words, expressive of them in ordinary language. Thence by degrees the use of characters is extended, from persons and things, to moral ideas; from individuals, to their generic representatives; and by an easy transition, from passive to active significations. It is thus, in brief, that the pupil acquires an instrument of communication with those around him, of searching out all the treasures of natural and moral knowledge, and of transporting himself beyond the narrow sphere to which he had otherwise been permanently doomed.

But the developement of the pupil's understanding, great as the benefit must be accounted, is yet subordinate to the further object of improving his heart and life. To acquaint him with the great truths of Religion; to open to him the pages of the gospel; and to enlist him as a disciple of Christ, are the grand purposes of his education. And whose heart does not kindle at the bare suggestion of rescuing such unfortunate beings, from the depths of more than heathen darkness, to the glorious light of gospel truth—from a sleep of carnal ignorance, to a life of spiritual joy and peace? Lightly as the blessing of Christianity may be esteemed by some, let them but be asked if they will consent to have it entirely snatched out of their reach; so that in sickness, in sorrow, and in death, they shall derive no comfort from its promises: and then they will appreciate the loss which their miserable Deaf and Dumb fellow-creatures involuntarily sustain.

*Tenth Number of Monthly Extracts from the Correspondence of the
British and Foreign Bible Society.*

From a Correspondent at Valenciennes.

March 2, 1818.

A DANISH soldier (once in the British service) wrote some time since for some religious books. I sent him three Testaments, in various languages. Some time afterwards he came over from his cantonments, (10 miles distant,) with several of his comrades, and earnestly besought me, in the name of his Regiment, (which, from its having newly arrived in the country, to succeed one which was removed, had not partaken of the British and Foreign Bible Society's previous bounty,) to furnish them with the Scriptures. In consequence, I loaded them with 22 Danish Testaments, 20 German ditto, and one German Bible. With these, which I bestowed *gratuitously*, in the Society's name, (the soldiers having nothing wherewith to

pay,) they thankfully departed. The letter I have inclosed was forwarded to me a few days after the receipt of the books.

From the Letter of the Danish Soldier, referred to in the preceding communication.

Bouchain, February 23, 1818.

In contemplating the favours you have rendered me, and the rest of my countrymen, I beg leave, on their, and my own account, to offer our sincerest and warmest thanks. Nothing, I can solemnly assure you, has ever had a greater or better effect towards our souls' salvation, than the Books you so generously bestowed upon us. I presented a Book to our Major, and to a Captain of our company, who likewise return their sincere and humble thanks. We hope the Almighty Father above will for ever bless you and your honoured family; and for ever shall our prayers and thanks ascend to heaven for your kindness. Happy should we be, to give out of our trifling pay (which is five sols per day) what you might demand, if we could obtain a few Bibles in Danish or German.

From the Proceedings at the Fifth Anniversary of the Colombo Auxiliary Bible Society, respecting the extraordinary honours conferred upon a Native, for his diligence and fidelity in translating the Holy Scriptures.

Colombo, August 3, 1817.

A MESSAGE was received from His Excellency the Governor, signifying his extreme regret at being prevented, by severe illness, from attending the Anniversary Meeting, and being present when the well deserved honours of a Modeliar* of the Gate are conferred upon Don Abraham de Thomas.

The second and fourth Maha Modeliar, several other Modeliars, and the Mohandiram, Don Abraham de Thomas, are introduced, and a Memorandum is read and translated, in which His Excellency the Governor declares, that the high rank of a Modeliar of the Gate is bestowed upon Don Abraham, for his eminent abilities, exerted with such indefatigable perseverance, for five years, in translating the Scriptures.—A singular merit, not likely to be pleaded again in favour of an extraordinary promotion.—The Honourable John Rodney, Chief Secretary to Government, then invests the Mohandiram, Don Abraham de Thomas, with the Sword and belt of a Modeliar, which are put upon him by the second Maha Modeliar, Abraham de Saram.

Don Abraham de Thomas is the son of Thomas Apohamay, who was settled in Saffragam, where he married the granddaughter of Munisinga Modeliar, who had a grant of the village of Gulgumme from the King of Sitewaca.

When Don Abraham was only ten years old, he was intrusted to the care of a Buddhu Priest, who took him to his Temple at Matura, where the young scholar was instructed in the Cingalese, Ellou, Pali, and Sanscrit, by some of the most learned men of the time. He

* Captain of the Body Guard.

put on the yellow robe of priesthood, and at the age of twenty he went to Kandy, where, on account of his proficiency in literature, he was received with distinguished honours by the Chief Priest of Buddhu, and by the King. From Kandy he returned to Matura : but in the year 1808 he came to Colombo, and attended Mr. Doyly, as a Cingalese teacher.

The present second Maha Modeliar, Abraham de Saram, was also one of his pupils, and from him he took the name of Abraham, at his baptism in the Dutch Church ; for he soon renounced the superstitions of his heathen priesthood, and became a Christian. Mr. W. Tolfrey had recourse to his help in the study of Ellou, Pali, and Sanscrit ; and when the translation was begun, Don Abraham was his continual assistant.—Soon after this work commenced he was made a Mohandiram of the Gate ; and at length, in consequence of the warm recommendations left by the late Mr. W. Tolfrey, and confirmed by the present superintendents of the translation, as well as by the Committee of the Bible Society, he was appointed a Modeliar of the Governor's Gate.—This is one of the highest honours that can be conferred on a Native, and it has been amply deserved by the learning and zeal which he has displayed in carrying on the translation of the Scriptures with so much perseverance, in the midst of suffering, and interruption from bad health.

From the Appendix to the Fifth Report of that Society.

WHILE the Report was in the press, notice was received of a very considerable present from the American Board of Commissioners for Foreign Missions. This gift of no less than 500 Spanish Dollars, announced in a letter from the Rev. Daniel Poor, Secretary to the American Mission in this island, confirms our ability to meet the current expenses of the year : and it is most highly gratifying to receive such a proof that our exertions are known and valued in a distant country, under an independent government. Too much of hostile enmity has of late rankled between nations springing from the same old English stock.—It is an auspicious sign, when a Board of American Commissioners unites with an English Society to propagate the Gospel in an Asiatic Island. May the true spirit of that religion of peace and good-will, which we both profess, influence the public councils, and private feelings, in America and Great Britain, which are still too nearly related, to enter into hostilities, without some mixture of that animosity which seldom fails to taint the character of a civil war!

RHODE-ISLAND BIBLE SOCIETY.

The fifth annual meeting of the *Rhode-Island Bible Society* was held in Providence, on the 3d of September.

The following is an extract from the Report :—

The Board of Trustees, in their communication for the last year, represented that their attention had been principally occupied in providing for the wants of the destitute in this State. To this the Board had been more particularly led, in consequence of the

original plan of the Institution, and to prevent, if possible, an application of any of its funds to any object contrary to the object of the donors. It was therein stated, that Bibles and Testaments had been forwarded and deposited in most towns in the State, for distribution; and that strong reasons were entertained for believing, that the wants of the poor in every town had been in some good measure supplied, either from this, or other Societies, in the adjoining States. During the past year, the attention of the Board has been directed to the same object, with the hope of rendering it more effectual. Being deeply impressed with the conviction, that so long as both the exertions and pecuniary resources of the Institution were particularly devoted to the wants of our own citizens, no relaxation should be permitted, or expense spared, until with truth it might be said, the spiritual wants of the poor are supplied—none are known to inhabit the State who have not in their possession the word of life.

The Trustees have, since the last annual meeting, purchased 656 Bibles, and 361 Testaments, which, added to those heretofore purchased, make an aggregate of 3088 Bibles, and 771 Testaments, of which 276 Bibles and 114 Testaments remain undistributed.

Extract from the Fourth Annual Report of the Female Auxiliary Bible Society of Baltimore, read April 6th, 1818.

The Committee appointed to prepare a statement of the transactions of the Society during the past year, find, upon examining the records, that 105 large, and 130 small Bibles have been purchased and distributed in the city, and through the surrounding country.

At an early period of the year, a communication was received from the American Bible Society, soliciting aid towards purchasing several sets of types for their use. The Board were of opinion that the state of their funds would not at that time allow them to render any assistance. Since then, however, they have been enabled to remit them a donation of \$250, the receipt of which has been acknowledged by their Secretary for Domestic Correspondence.

For a particular account of the expenses incident to this Society, we refer our subscribers and friends to the Treasurer's account.

The amount received, during the year, for annual contributions, donations, &c. is - - - - - \$898 62½

The amount expended, in the same time, - - - - - 612 36

SABBATH SCHOOL SOCIETY.

Extracts from the Annual Report of the Newburyport Sabbath School and Tract Society. August, 1818.

About ten months since, a few individuals, feeling an interest in the welfare of the rising generation, and a desire to promote their spiritual improvement; stimulated by the example of those pious and benevolent persons in other places whose exertions have been crowned with so much success; were induced to attempt something of the kind in this place.

Accordingly, a Society was formed, and on the 5th day of October last the school was opened.

The number of scholars who have attended the school has varied from *three hundred and fifty*, to *six hundred and fifty*. The average number in fair weather, has been upwards of *four hundred and fifty*. The number of teachers usually employed, is not far from *sixty*.

In the operation of this system, your Committee are happy to observe a laudable spirit of emulation excited among the youth of both sexes, from which they anticipate an important result. They have beheld, with a degree of pleasure, the progress of a system which calls into exercise all the energies of these youthful minds; giving expansion to the intellect, and useful employment for all the noble faculties with which their Creator has endowed them. The holy Scriptures, which alone are able to make us wise unto salvation, are continually resorted to, as an inexhaustible fountain from whence to select their lessons; and from the same source, the teachers find the means of enforcing and explaining them. And it is with much satisfaction we have seen the dear youth bringing every resource of their minds into exercise, in committing their lessons to memory, and in producing Scriptural answers to the questions proposed by their teachers. In these exercises some have manifested a peculiar facility in committing their lessons, and a surprising aptitude in applying the most appropriate texts of Scripture in proof of their answers to questions; which have at once exhibited an uncommonly retentive memory, and an extraordinary maturity of understanding for children of their years. And here your Committee cannot forbear to remark, that the attention of parents and guardians, in many instances, in aiding their teachers, and endeavouring to lighten their burdens by a co-operation with them in their labours, and rendering suitable assistance at home, has entitled them to the respect and gratitude of the Society.

Among the numerous instances of peculiar improvement which have been noticed in their several reports, the Committee have selected a few for the information of the Society. Two of the scholars, aged 14 years, who have attended most of the time since the commencement of the school, had (as reported in June last) each of them committed to memory *fifteen hundred and fifty-nine* verses in the Bible, in addition to their other lessons, in which they were likewise distinguished. Another, aged 13, had committed in the same period, *fifteen hundred and seventy-five* verses. Another who did not commence so early by six weeks, *nine hundred and fifty-two* verses. Another, aged 14, who had attended twelve Sabbaths only, had recited *seven hundred and ninety-four* verses. Another, aged 13, in the same period, *five hundred and sixteen* verses; and another, aged 11 years, who had attended but eleven Sabbaths, *six hundred and sixty-five* verses. Many others have distinguished themselves as well by their facility in committing their lessons to memory, as by their ingenuity in finding appropriate Scripture

proofs of the particular doctrines and sentiments proposed for their consideration. The few which have been selected, your Committee presume will be sufficient to convey some correct idea of the attention of the scholars. It has, however, been an important trait in the system of the teachers, as a *general rule*, by no means to overburden the minds of the youth with long lessons, but on the contrary, to permit them to learn and recite no more than could be explained and enforced by the teachers, in such a manner as should tend to their real and spiritual improvement.

Though your Committee have to lament that so little fruit of their labours has as yet appeared, still they are not without encouragement. On this subject they forbear to be particular." Suffice it to say, that they *have* seen the young and tender mind brought to a solemn stand : awakened to some sense of the situation of a sinner unreconciled to God ; and asking, with anxious solicitude, "what shall I do to be saved?" They *have* seen the thoughtless youth become attentive ; and those that had known little of God, brought to feel (for the moment at least) that religion is the one thing needful. It is true that instances of this kind have been few : but your Committee are encouraged to hope, that these are the precursors of greater things, and that God will yet own and bless the Institution ; and open the hearts of the dear youth to receive the truth as it is in Jesus. And *surely*, the restoration of *one* soul from the thralldom of sin to the liberty of the Gospel, would amply repay the labours of a whole life of self-denial in the cause of Jesus.

As to the *government* of the school, it may be remarked, that the whole system is that of affection and love. The "uplifted rod, and angry voice," are never heard. Gentle persuasion and mild remonstrances alone are depended on as the means of restraint ; and when these fail, the teacher's duty, as to the individual, seems to be at an end. He may indeed lament over his pupil, and commend him to God ; and there he must leave him, subject to no other discipline than the reproaches of his own conscience, with the humble hope, that through the mercy of God, that bread which has been cast upon the waters, shall be found after many days.

RELIGIOUS TRACTS.

From a Person occupied on the River Thames.

London, June 30th, 1817.

A FEW weeks ago I was informed by a friend, that there was much good going forward among the sailors on board the colliers in the river ; that they had prayer meetings almost every evening in the week, which were very well attended ; and that all who were disposed to attend were summoned by a blue flag, at the main top gallant mast head, on which was inscribed, in large letters, the significant motto, *Bethel* ; that it was generally hoisted at twelve o'clock in the day, and, at the hour of meeting, (about seven in the evening,) it was very gratifying to see boats, with seamen from different ships proceeding to the "House of Prayer." It gave me much pleasure

to hear the account; and, as my business lies among the Shipping, I determined, the first opportunity I had, to ascertain the truth of it.

On Thursday afternoon I had occasion to go down the river, and, in the midst of a number of colliers, saw the signal, and rowed silently alongside. The quarter-deck was covered with an awning, and one of the sailors was engaged in prayer; on his concluding, another immediately began. Their expressions of gratitude for mercies received, and sorrow on account of the depravity of their hearts; their humble trust on a crucified Jesus for salvation, and prayer for each other that they might be kept from the evil of the world; and all the temptations to which they were exposed, evidently showed that they had set their faces Zion-ward. On the conclusion of the second prayer they sang a hymn; one gave the benediction, and they began to separate. I immediately went upon deck, and said to the captain, I hoped he would excuse the intrusion of a stranger, who had been alongside a short time, and was happy to hear them so well, and, I hoped, so profitably engaged. He replied, there was no occasion for any apology, as they were all rejoiced when any one came from the shore to their meeting, as it encouraged and helped on, and he begged I would come, the following evening, on board the H——; "And," said he, "if you could procure us some *Tracts*, we should be very much obliged—we are much in want of some, and they are the means of doing a deal of good." I asked him how long they had had these social meetings, and he said about eight months; he also told me, there were seven ships in the trade, in which there is regular family devotion, every morning and evening, at sea and in harbour, and he hoped much good would accrue from it. On leaving the ship, I promised, if possible, to be with them on Friday, and bring them some *Tracts*. I accordingly went, having got a supply from the Depository, and took Mrs. P. and my son with me. On delivering the parcel to Capt. W., he expressed his gratitude in such terms, that, if any of your Committee had been on board, I think it would have done their hearts good. He was not long before he set to work, in the distribution of a part to those honest tars who had by this time arrived, with a few spare ones to distribute among their shipmates, who could not, or perhaps had not inclination to come. The pleasure with which they were received will not soon be forgotten by me. The mate of the H—— told me yesterday, that the people sat up on the half-deck till near midnight, reading them.

At a quarter past seven the people were all called on the quarter-deck, when the service began by singing a hymn, and then prayer; and so, alternately, till nine o'clock, when the meeting concluded. There were about thirty present; of whom about nine or ten engaged. Two or three were captains, the others mates and seamen; and, I do assure you, it is very long since I enjoyed such a pleasant opportunity. Their fervent prayers at the throne of grace, for the "*strangers*, whom nothing but Christian love could have induced to come and visit a parcel of poor sailors," was truly affecting. The place was truly a *Bethel*; and I think it could be said by all present, "It was good to be here." Before we left the ship we had

many more expressions of gratitude for the Tracts, and a unanimous wish that we should repeat our visits, and also bring some pious friends with us.

I think that these poor Sailors ought to be encouraged by us on shore, and that they will be very active and useful distributors of those silent preachers, *Religious Tracts*; and if the Committee would grant some, I should be happy in helping to "cast their bread upon the waters;" the good effects of which will, doubtless, be found after many days.

AGAINST DUELLING.

From the Lexington, (Ken.) Monitor.

The citizens of Lexington consider it a duty, imperiously required of them by recent events in this place, to express their sentiments relative to personal rencounters between citizens in a sanguinary manner; thereby to prevent similar occurrences; being unequivocally of opinion, that no circumstances can arise between our citizens, where their honour might not be better sustained by a reference to the deliberate opinion of a few judicious and pacific men, than by an appeal to deadly combat.

We hereby pledge ourselves to discountenance, by all means in our power, such meetings; and do hereby declare, that it is our mature and decided opinion, that it will evidence more magnanimity in thus submitting any difference that may arise between individuals, to such men to decide, as justice may require; and more completely preserve the honour of the individual, than a resort to arms, which makes no discrimination between innocence and guilt, and which is often occasioned by a want of correct understanding, between the parties, of the cause of complaint; angry passions hastening on to an issue, when explanations could reconcile.

[Signed by GEORGE TROTTER, and 84 others, the most respectable Citizens of Lexington.]

ANECDOTE OF WHITEFIELD.

I would give a hundred guineas, said the famous Garrick, on his return from hearing Whitefield preach, could I pronounce the interjection *Oh!* as I heard him pronounce it.

Whitefield, it appears, in his early youth, was much attached to the theatre, and had his attachment continued, his matchless powers of action and elocution without doubt would have rivalled even Garrick's fame: but in due time his mind received a different impulse, and his talents were devoted to the service of his Redeemer. Into his sermons, says one, he threw such a sublime and vehement eloquence that folly and wickedness were often alarmed as by the assault of a tempest; and the great cause of truth and religion, so languid in the hands of many of its advocates, assumed in his administrations an inimitable urgency. On being asked by a friend, why he was so opposed to the theatre, he replied, *I have the best reason in the world for my opposition; the theatre had nearly ruined my soul.*—*Raleigh Star.*

THE CHRISTIAN HERALD.

Vol. V.] Saturday, November 7, 1818. [No. 15.]

*Report of the Directors to the twenty-fourth General Meeting of the
MISSIONARY SOCIETY OF LONDON, May 24, 1818.*

(Concluded.)

WEST INDIES.

DEMERARY.

THE accounts received from Mr. Davies, Mr. Elliot, and Mr. Smith, who labour in different parts of this extensive and populous colony, are peculiarly gratifying. Several thousands of the negro slaves, as permitted, in rotation, by their masters, attend on Mr. Davies, at George Town, on Mr. Elliot, on the West Coast, and on Mr. Smith, at Le Resouvenir. These people gladly hear the word, and in many cases, it is believed, with the best effect. We are grieved to find, that the opposers of Missions have defamed our brethren in the public newspapers; on which account they have judged it necessary, in vindication of their character, to appeal to the justice of their country. We are persuaded, however, that their blameless conduct, and the good effects of their instruction on the slaves, will finally prevail against the unhappy prejudices entertained by some of their owners, whose interest, we are confident, would be best promoted by the universal instruction of the negroes.

The congregation at Le Resouvenir, formerly under the care of Mr. Wray, has been much revived and increased. The chapel built by Mr. Post, is now insufficient for those who desire to attend, and a larger, in a more eligible situation, is about to be built; the negroes have offered all the assistance in their power towards its erection. Great attention is paid to catechetical instruction; and the negroes are very diligent in learning the catechism. It is peculiarly pleasing, that those who learn of the Missionaries, take pains to teach others who cannot personally attend; so that the knowledge of divine truth is rapidly and widely extending. Mr. Smith has baptized 70 or more negroes, after due examination, and upon receiving a recommendation from their respective masters, who readily acknowledge the good effect of religious instruction, apparent in their diligence and the improvement of their morals.*

The success of our brethren in this colony, and the earnest desire generally expressed by the negroes to be instructed, have induced the Directors to determine on sending two more labourers into this promising part of the vineyard, one of whom is to be sta-

* While some of the masters are apprehensive that the religious instruction of the slaves will prove injurious to their interest, and forbid their attendance, others are fully satisfied that religion will make their slaves more docile and useful. A pleasing instance of this kind is related by Mr. Smith: "There is a slave, of the name of *Gingo*, whose master gives him, as he does many others, *task-work*. When this is appointed, he says, 'Now, *Gingo*, when you have done this, you may go and pray.' *Gingo* replied, 'Me glad massa know

tioned at *Mahaica*, where the people have long enjoyed occasional instruction. Mr. Smith says, "the poor slaves bless, and pra. for the Directors and friends of the Missionary cause."

BERBICE.

The laborious efforts of Mr. Wray, in behalf of the slaves of this colony, promised much usefulness. Many of the slaves on the crown estates, on which he resided for some time, had been taught to read; and not a few of them appeared to have received the truth in the love of it. Many of them had been baptized, and admitted into the visible church of Christ. These estates, however, having been restored about two years ago, by a special convention, to the Dutch Company, to whom they had formerly belonged, Mr. Wray was soon wholly excluded from them by the new managers; and the poor slaves were not only deprived of the benefit of his personal instructions, but the Bibles, hymn books, and other good books he had given them, were forcibly taken away, and all communication with him prohibited.

Since this painful occurrence, Mr. Wray has been engaged in the instruction of a large body of slaves, about 300 in number, who belong to the British government, and reside in the town of New Amsterdam, where they are employed chiefly as mechanicks. In the pursuit of this object, he has hitherto enjoyed the countenance and aid of the British government; and the Directors are led to hope that these will be continued to him. Some very embarrassing and perplexing difficulties, however, have been thrown in his way, by persons on the spot; and, with a view to their removal, he has been induced to visit England. He will shortly return to Berbice, and resume his labours, where Mrs. Wray, during his necessary absence, has continued to instruct, with great assiduity, the young and female part of his congregation. The situation in which Providence has placed him is highly important; for besides the Crown slaves already mentioned, among whom he labours with the direct sanction and encouragement of the British government, his preaching is attended on Sundays by a number of other slaves, by many free people of colour, and even by some whites. Divine service has hitherto been performed by Mr. Wray in a large room; but it is intended that a chapel shall be built for the accommodation of the congregation.

TRINIDAD.

Mr. Adam continues in this island, and statedly preaches in the town of Port of Spain, where there are some who attend very seriously; and among whom, during the past year, he has seen some pleasing instances of conversion. The unfounded apprehension of

dat pray do every ting." The death of this valuable slave, who used to lead the singing in the chapel, is much lamented by his sable brethren.

A planter, who complained that one of his slaves was too religious, admitted, however, that "in every other respect he was a good servant, and that he would not sell him for 4,000 guilders," above £400; a sufficient proof that religion had not spoiled him.

danger from the meetings of negro slaves, which prevails in the West Indies, has induced his Excellency the Governor to impose peculiar restrictions upon the labours of the Missionaries in Trinidad, to which Mr. Adam thought it his duty respectfully to object; but the result we have not yet heard.

Mr. Adam meets with more encouragement at a place on the coast, which he frequently visits, where the word appears to make very powerful impressions, and where the planters have proposed to support a preacher. The Directors have therefore acceded to the earnest and repeated request of Mr. Adam, and in February last sent out Mr. Mercer, who was for a time under the instruction of the Rev. Mr. Newton, at Witham.

A few months ago, Mr. Adam, in an excursion into the interior of the island, had an opportunity of paying a visit to a new settlement, consisting of upwards of 600 negroes, who were formerly slaves in North America; but having been taken prisoners in the late war, by the British, were brought to Trinidad, where they were made free, and had land assigned them, which they cultivate for their support, assistance being afforded them until that could be accomplished. These people, some of whom had acquired the knowledge of the gospel in America, now occupy ten or twelve villages, where they maintain, as well as they are able, the worship of God. They are well reported of as quiet, sober, and industrious people. Mr. Adam was greatly delighted with their appearance; and they were highly gratified by his friendly visit, and his preaching among them. He is desirous of establishing schools, and procuring a minister for them.

BRITISH NORTH AMERICA.

From the brethren who went to various places in British North America very little has been heard during the past year. Mr. Spratt remains, we believe, at Quebec.

Mr. Smart informs us that he is about to build a chapel in Brockville, and intends to come to England for the purpose of soliciting subscriptions towards the expense of its erection.

Mr. Pigeon, who has resided for some years in Prince Edward Island, has accepted the charge of St. Peter's parish, which is extensive and populous. He expresses his hope that the expense of the Society, in sending him out to that part of the world, and his own labours and hardships, will now be amply rewarded.

Mr. Sabine, who succeeded Mr. Hyde, at St. John's, Newfoundland, is under the necessity of removing to the United States, on account of the inability of the congregation to support his large family, in consequence of those dreadful conflagrations which took place in that town in the commencement of last winter. The Directors, taking into consideration the importance of continuing the ministry of the gospel at St. John's, and the liberal contribution which the congregation afforded some years ago to this Institution, have voted £100 towards the support of another minister.

IRKOUTSK, IN SIBERIA.

(About 4000 miles east of St. Petersburg.)

At our last Annual Meeting, Mr. Stallybrass, a Missionary, intended for this distant and important station, had an opportunity of taking leave of the Society, and requesting their prayers for his success. Soon after that day he embarked, with Mrs. S., for St. Petersburg, where they safely arrived; and Mr. S. applied himself with ardour to the acquirement of the Russian language, as well as to the preaching of the word among the English residents, to many of whom, we trust, his ministry was not less useful than acceptable. Many persons being desirous of hearing the gospel, Dr. Paterson has been induced to preach to them; and another minister, who may also promote the Missionary cause, in connection with the Missionaries already sent to Irkoutsk, will soon depart from hence, and reside, at least for a time, at St. Petersburg.

While the Directors were anxiously inquiring for a second Missionary to unite with Mr. Stallybrass in his great undertaking, they were highly gratified by the generous offer of a pious and well established clergyman, the Rev. Cornelius Rahmn, of Gottenburgh, who on the representation of this interesting subject to him by our valuable friend Dr. Paterson, on his return from England to St. Petersburg, and on our earnest invitation, readily relinquished all his respectable connexions and pleasing prospects, to devote himself to the service of Christ among the Heathen. These brethren, having received all possible encouragement and assistance from Dr. Paterson and other friends, and aided by the officers of government at St. Petersburg, left that city on the 3d of January last, and arrived at Moscow on the 15th. His Imperial Majesty having expressed a wish to see them, they had the honour of an interview with the Emperor, who received them most graciously, and conversed with them freely on the object of their journey, which he warmly approved. His Majesty assured them, that every possible facility should be afforded them on their journey, and that his prayers should ascend to God on their behalf. After taking leave of his Excellency Prince Gallitzin, who had promoted their interest with the most friendly and pious ardour, and of his Excellency M. Papoff, who had also been their zealous friend, they proceeded on their journey towards Irkoutsk on the 19th. By a letter which has been received, dated 27th Feb. we have had the satisfaction to learn that Mr. Stallybrass and his companions had, on the preceding day, reached the city of Tobolsk in Siberia.* They had accomplished

* From St. Petersburg to Moscow is 530 English miles.

Moscow to Perm - - - - - 979

Perm to Tobolsk - - - - - 607

Tobolsk to Tomsk - - - - - 777

Tomsk to Irkoutsk - - - - - 1047

Total - - - - - 3946

From Irkoutsk to Peking, in China, about 1,500 miles.

rather more than half their long and arduous journey, and through the preserving care and goodness of their Divine Protector, with much less fatigue and inconvenience than, considering the season of the year in which they travelled, could have been expected. Every thing that human care and kindness could effect, had been done for them by order of the most excellent Emperor of Russia and his Government, and they were received and treated with the utmost respect and attention by persons in authority throughout their route. They were looking forward earnestly to the intended place of their labours, at which, we trust, they have, ere this, arrived.

CALMUCKS.

The Directors have lately granted one hundred pounds, in addition to the three hundred formerly given, in aid of the Moravian Mission to the Calmucks, of the Torgutsk tribe, where the brethren *Schill* and *Huebner*, having now acquired their language, are beginning to preach the gospel; and from whom very agreeable communications, holding out pleasing prospects, have been received.

SEMINARY.

It is with a high degree of satisfaction that the Directors are enabled, by the report of their deputation, who lately visited Gosport,* to state, that the Seminary under the direction of our venerable brother Dr. Bogue, now assisted by his son Mr. David Bogue, is in a very prosperous state. We transcribe a part of the Report. "Your deputation has great pleasure in reporting the encouraging state of the Missionary Seminary at Gosport. Of the assiduous attention of the respected theological tutor to the formation and improvement of the minds of his pupils, they cannot speak too highly. His mode of lecturing on theological subjects, appears to them peculiarly adapted to impart information, to meet and vanquish objections, to excite talent, and to direct every accession of knowledge to the great purpose of preparing the young men for the arduous employment before them." They speak also in terms of commendation of Mr. David Bogue, of his qualifications for the classical-branch of education, and of his useful method of teaching; and they observe, that the superior attention now paid to the languages, promises to be of great advantage to those students who may be required to translate the Holy Scriptures into the language of the heathen.

The Deputation, together with the Tutor, report very favourably also of the students—as to their acquisition of knowledge, the correctness of their doctrinal views, and of their decided piety and devotedness to the work of God.

* The Deputation consisted of the Rev. Dr. Winter, the Rev. John Humphrys, and the Rev. George Collison.

There are now nineteen students in the seminary, several of whom will probably soon depart to their various scenes of labour.

It should here be noticed, and with great thankfulness, that some of the students now at the seminary, as well as some who have lately finished their studies there, had accepted the benefit of classical instruction at other academies, before their admission at Gosport; and the Society has lately enjoyed the services of some others, who have already completed their education. They receive it with gratitude, as "a token for good," that the Lord has inclined the hearts of pious young men, whose talents have already been tried and approved, to devote themselves to Missionary labours, and to consecrate to Christ their literary attainments, in order to promote his kingdom among the heathen. And they indulge the hope, that many more, in the various colleges and seminaries of England, Wales, Scotland, and Ireland, will be actuated by the same noble and disinterested motives.

During the past year, the Directors have sent forth into the field of labour ten Missionaries;—Mr. Stallybrass and Mr. Rahmn to Irkoutsk; Mr. Mercer to Trinidad; Messrs. Milton, Fleming, Beighton, and Ince, to Malacca; and Messrs. Bevan and Jones to Madagascar; and Mr. Gyles, as a cultivator, to Otaheite. Eight of these brethren went out married.

FUNDS.

The funds of the Missionary Society form a subject which its Directors must ever regard with peculiar earnestness; and its intelligent friends will fully share in their feelings.

In reference to this important topic, the Directors are sensible that they have reason, and they are conscious that they have the best inclination, to express their obligations to the friends of the Society throughout the kingdom, for the liberality which they have always manifested towards it. The propriety of their making this acknowledgment will not be considered, however, as lessening the expediency of their offering some observations on the present state of their funds, and on the relative proportion which they bear to the present and future operations of the Society. The importance of such considerations will indeed be obvious after the Directors have stated, that there is a diminution in the income of the Society, so far as it arises from Annual Subscriptions and other Voluntary Contributions for the year just expired, when compared with that of the preceding year; and a still greater defalcation in the same source of supply, when compared with the proceeds of the year, ending April 1, 1816. That such would be one of the results of the serious distresses which have prevailed during the last two years, through the country at large, it was natural to expect; and it leads the Directors as confidently to look for the return of former abounding liberality, in proportion as the pressure

which has restrained it is removed ; and that the realization of this hope is not of less moment to the progress of the Society's operations, than it is desirable to the feelings of its friends, the following observations will, it is presumed, sufficiently evince.

It was an expectation formed by the founders of the Society, and long cherished by its Directors, and also one which appeared so reasonable that nothing but contradictory experience could have weakened it—that the expenses of our Missionary settlements, and especially of those formed in countries where a considerable population is found, would be merely temporary ; and that a few years would, at least, render the several stations self-supported, if not contributory to the expenses of spreading the Gospel embraced by themselves, among their kindred heathen. Thus, it was presumed, that the Funds, disengaged from the earlier stations, would be applicable to the formation of new ones ; and an unlimited progress in the Society's operations be provided for, without any considerable progressive augmentation of income. But this hope has not been realized in the case of any mission yet undertaken by the Society. On the contrary it is found, not only that the Missionaries derive little or no support from the places in which they reside, but that their claims on the Society augment in proportion as their families enlarge. It may also be observed (as it stands in near relation to the subject) that the families of the Missionaries are occasioning further and very serious demands on the funds of the Society, which are urged upon the Directors with considerable importunity, not merely by various Missionaries abroad, but by their friends at home ; and which, if met, even to a limited extent, will, from the large and increasing number of those to whom they refer, become a heavy and growing charge upon them. These circumstances afford weighty points of consideration to the members of the Society at large ; and they impose upon the Directors the necessity of distinguishing, in their estimates of the expenses and income of the Institution, between those charges which, arising from the missions already established, must be considered as *permanent*, and those which, depending on the undertaking of new missions, may be regarded as *conditional*, or *contingent*. The charges of the first class, while they are peremptory, as having the force of positive engagements, to which all the resources of the Society are pledged, are already of a very great amount ; and they will be augmented every year by each new mission, in which expenses of the latter class are incurred. Indeed, it may be stated, as a point not to be viewed with indifference, that, added to the cost of the education of the Students already engaged, and the charges of management, (which must also be considered of the same class,) the actual amount of this division in the expenditure of the Society, during the last year, amounts to three-fourths of its revenues from ordinary sources. It follows, therefore, that limitations are approaching, and that not slowly, to the extension of the Society's operations, which will ill comport with the enlarged and benevolent hopes and expect-

tations of its members ; or that the reserved funds, which afford solidity to the system, must be progressively absorbed, unless the growing disproportion be checked by a decrease in the expenditure of the existing missions, or by a renewed and progressive advance in the income of the Society. It will be the duty of the Directors to do every thing in their power consistently to economize, as well as enlarge the funds ; but in the latter of these labours, especially, they must chiefly rely, in due dependance on Divine Providence, on the zeal and energy of their Christian brethren through the United Kingdom by whom the Institution has been founded and is supported. And it is in order to show to their constituents in every part of the country, more clearly than they would most probably otherwise apprehend it, the need which really exists, not merely for the continuance, but the augmentation of liberality, that this view of the financial prospects of the Society has been given by the Directors ; judging that, as their close inspection of its affairs causes them to foresee the advancing evil, it is their duty to give timely notice of it to the members at large, in order that, by their zealous efforts in supporting the funds, they may counteract its silent though certain operation.

It is besides proper, on the part of the Directors, not longer to defer placing before the Society at large a view of its financial prospects, inasmuch as mistaken opinions of an existing superfluity have been formed, and objections founded on them have been avowedly urged for the purpose of restricting the liberality of the religious public.

As to the means of effecting the desired end, the Directors cannot but look with earnestness to the increase of Voluntary Associations throughout the country. Experience has proved such Associations to be among the most effective means of replenishing the funds of all institutions of magnitude which have been called into action. Nor is the value of the principle on which they are founded to be estimated by its influence in merely a pecuniary respect, important as that is ; it is of still higher utility, as a source of those feelings of interest in the *object* itself, which are best maintained by a visible relation to the instruments and measures by which that object is promoted. It enlarges the sphere of the privileges of the great Christian community ; it makes a personal co-operation in the measures by which the gospel of Jesus Christ is to be promoted, the happiness and the honour of the many, which, till of late years, were regarded as the exclusive property of the few ; and as it precludes no rank, so it debars no age from that distinction. There is also another ground on which a zealous activity in the formation of Auxiliary Institutions may be pressed on the friends of the Missionary Society ;—that it is necessary, in order to preserve the just proportion between the progress of our Society and that of others following in the same career of Christian philanthropy, whose energy and activity in applying the principle to their respective Institutions, ought not only to be admired, but also imitated.

Leaving with their zealous friends these observations, the Directors beg to assure them, that no inference resulting from them shall induce them to relax in their best endeavours to fulfil, to their greatest extent, the hopes and expectations of the Society, in carrying into effect the plans already formed for new and interesting missions, and in embracing those farther opportunities which the Great Head of the Church may open to them, relying on his continued favour, and the affectionate support of British Christians.

Having recited the proceedings of this Society in the great work of evangelizing the heathen, we cannot refrain from expressing our unfeigned pleasure in witnessing the progress and success of other Societies in our own country, and abroad. We perceive with delight the zeal with which they are animated, the liberality with which they are supported, and the blessed effects which have already attended their labours. The great object which for many ages and generations seemed to be unnoticed, or was thought unattainable, has now taken full possession of the minds of our fellow Christians, of almost all denominations, and we hope will become a kind of national—of universal concern. We cannot, therefore, but indulge the hope, that the glorious season, long predicted, is at hand, when the name of Jesus shall be exalted in every land, and by every tongue.

Whilst the Directors reflect with pleasure on the extent to which the efforts of the Society have been carried, and on the continuance of that efficient support which has been derived from the annual subscribers, from numerous congregations; and the auxiliary societies in town and country, to whom we most thankfully make our acknowledgments, we beg leave to remind our friends, that what has already been achieved bears no proportion, or at most a very small proportion, to the crying necessities of a perishing world, “lying in wickedness.”

The countries in which our Missionaries are now placed, require many additional labourers. India Proper, and India beyond the Ganges, as well as Africa and the West Indies, demand many, many more Missionaries, there being almost every where a disposition to hear the Gospel; while islands and countries yet unattempted by us, Sumatra, Borneo, and Penang; Persia, Tartary, Abyssinia, Egypt, Greece, South America—regions containing hundreds of millions of souls, excite the commiseration and claim the help of British Christians. Let us, therefore, beloved brethren, steadily persist in the course we have commenced; and instead of relaxing our efforts, let us redouble our zeal; let us abound yet more and more in the work of the Lord, for as our labour has not been, so are we confident it will not be, in vain in the Lord.

METHODIST MISSION IN HAYTI.*From the London Methodist Magazine.**Extract of a Letter from Mr. John Brown, dated Port-au-Prince, March 11, 1818.*

The clear and scriptural manner in which the members of our society speak their experience, would not disgrace persons of their rank in England. Last Monday evening, to a young man who told us he experienced much happiness, I said, suppose I were to ask you this question, you tell me you experience much happiness, but what is the cause thereof, and whence does it proceed, what answer would you give me? He simply replied, "I believe that God has pardoned my sins, for the sake of Jesus Christ." To an elderly woman who professed to be happy, I proposed in substance the same question. She answered, "God has given me to see the greatness of my sins, but he has had mercy on me, and pardoned them, and I believe he will keep me to my life's end." This woman was a slave before the revolution, and has advanced to syllables of three letters in our Sunday School.—Another young man, who for several weeks has spoken satisfactorily of his acceptance with God, told us, that he saw the vanity of worldly things, and was happily delivered from his former entanglements; that he was determined to trample the world under his feet, and to cleave to the service of God unto his latest moment. I said, you certainly have undertaken a very great and important work, what hope have you that you shall be able to accomplish it, and from whence do you expect assistance? he replied, "From God." I select these instances, not as rare, but recent: thank God, we witness such every time we meet. Pierre Bremond, the chanter, whom we have mentioned in former letters, reads his Bible diligently. I cannot help admiring the heavenly wisdom he derives from it. He manifests great zeal in conversing with people on religion, and boldly attacks the two reigning sins of the country, Sabbath-breaking and concubinage. Nor does he fail to bring against them not only the authority of God's word and our sermons, but of the Roman Catholic Church also. Jean Baptiste, a young black man of about twenty-one, also studies his Bible. He has been exposed to persecution, but has hitherto remained unmoved. His occupation, that of a land-measurer, causes him to be much in the country, and in different places; he pleads the cause of religion where he goes, and recently has begun to give a word of exhortation on the estates where he could collect the cultivators.—We have some hopes that in the issue he may prove the forerunner of the Messiah in the desert of the Republic of Hayti. Our prayer books are very much admired: our Hymn books also. Unhappily, four copies of the Holy Bible, printed for the use of the French prisoners in England, are all our store. A young woman begged the loan of one; in five weeks she returned it, having transcribed every verse it contains. I have seen her copy.

On Saturdays and Sundays, the market days, companies of country people, both from the mountain and plain, five or six, or more, in a

company, visit us to converse with us. They show us their crucifixes, rosaries, reliques, &c. and ask our opinion concerning them, (it becomes pretty generally known that we cry down these things,) and some with the utmost simplicity and apparent docility confess their ignorance, and ask us what they should do. This affords us a good opportunity of instructing them, and giving those who can read, religious tracts; and I have observed with pleasure the big tear roll down their sable cheeks, whilst I have been expatiating on the great love of God in sending his Son to save them. What they learn, I believe they do not conceal. Our Saturday evening congregation is generally swelled by a train of country people; and last Sunday I remarked several present both at morning and evening service. A few weeks ago, a man from a retired spot, far up in the mountains, who in case of necessity fills the functions of a priest, in burying the dead, and chanting mass for their departed souls, &c. came to our house, bringing with him a bone crucifix and a roll of papers containing the pictures of his tutelary saints, &c. expressly, as he said, to ask my opinion of them, and to receive instructions. I entered fully into the subject with him, and he promised to relinquish his dumb idols. Saturday gone a week, an old man came from Grand Fond, a long half day's journey, having no other errand to Port-au-Prince, but to see us, and be instructed. He told us that his son having had of us a New Testament and a religious tract, is in the habit of collecting his neighbours together every Friday and Sunday, and reading to them. This old man staid till Monday morning, and attended public service three times. Mons. Pierre Bremond fell in with him at the morning Sabbath School. I had retired to put together a few thoughts for a sermon, and overheard their conversation without interrupting it. Brother P. began with insisting on the necessity of keeping holy the Sabbath. The old man drew from his pocket a crucifix, which he had been in the habit of wearing suspended at his neck, and told him what I had said of it the day before. Mr. P. replied, what I had said was the word of God. He then descanted on the terrific manner in which God announced the law, to Moses, repeated the commandments, in verse, returned to the second, enlarged upon it, and brought it home by showing God's indignation against idolatry, manifested by the punishment inflicted on the children of Israel when they worshipped the golden calf. The conversation lasted, I suppose, half an hour. His animated and natural eloquence, the simplicity in which the Creole spoke, together with the striking manner in which he applied Scripture history, affected me so that I could not refrain from shedding tears, especially when I considered that this advocate for the law of his God has been raised up as a seal to our missionary labours. Whilst he was talking to the old man about his crucifix, a country woman who was listening exclaimed, *Jettez le donc! Jettez le donc! Throw it away! Throw it away!*

The existence of a piece of what I take to be African idolatry, viz. the worship of a serpent, which the Creoles call *Couleuvre*, is

what I was slow to believe. But from good authority we have been informed that an overlooker of an estate in the mountains where this idolatry was practised, having heard preaching at our house, returned home, demolished his idol, and resolves in future to worship the one only true God.

MISSION TO JERUSALEM.

It is with feelings of peculiar pleasure, we learn that the American Board of Commissioners for Foreign Missions, in consequence of late and very interesting intelligence, have just established a mission to Jerusalem, and have appointed Rev. LEVI PARSONS and Mr. PLINY FISK as their missionaries. America has thus commenced the first mission to that city, so dear to the hearts both of Jews and Christians as the city of David, the city in which the first temple was erected for the worship of Jehovah, where the God of Israel gave for many centuries a visible manifestation of his presence; where the living oracles were communicated and preserved, and where almost all the prophets lived, and prophesied, and died; and so much dearer still to the hearts of Christians, as the place where the REDEEMER OF MANKIND published the gospel to a ruined world, and offered up himself a SACRIFICE for their sins; and from which the Apostles went forth proclaiming to the nations of the earth, that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them." It is most proper that such a mission should be begun by the American people. We alone, of all the nations of the earth, can stand up and say, that we have never been engaged in persecuting the Jews. Among us the children of Israel have the same rights and privileges as those of us who are Gentiles. It is here, for the first time since the destruction of Jerusalem, that they have ceased to be an offscouring, and a by-word, and a hissing among the nations. *Boston Recorder.*

ONEIDA INDIANS.

From the Utica (N. Y.) Patriot.

On Sunday, 13th Sept. the Right Rev. Bishop Hobart visited the Oneida Indians, for the purpose of administering the sacraments and ordinances of the church. On this occasion, the Morning prayer was read in their own language by Mr. Eleazer Williams, a young man of Indian extraction, who has been regularly educated, and who is licensed by the Bishop as the religious instructor of the Indians. The Indians present joined in the services with great solemnity and devotion, and many of them repeated the responses. They were addressed at considerable length by the Bishop, Mr. Williams acting as interpreter; who also interpreted to them the various offices of baptism, confirmation, and the Lord's supper,

which the Bishop administered. Twenty-four children were baptized, 89 Indians, young persons and adults, confirmed, and 24 received the holy communion. None were confirmed but those who had been previously prepared by Mr. Williams, and among the number were several of those called the second Christian party, who about two years since solemnly professed the Christian faith. This renunciation of Paganism was the result of repeated and long continued conferences with Mr. Williams, on the evidences of Scripture, and on the nature of the doctrines and duties of Christianity.

The place of worship being nearly filled by the Indians, the white people were necessarily excluded. But the few who were admitted were much impressed with the solemnity.—The reverence and devotion with which the Indians joined in the confessions, the supplications, and praises of the Liturgy; the solemn attention with which they listened to the instructions and exhortations of the Bishop; the humility and thankfulness, evidenced by their prostration on their knees, and by the tears which flowed down the cheeks of several of them, with which they devoted themselves, in the apostolic “laying on of hands,” to the God who made them, and the Saviour who shed his blood for them, powerfully interested the feelings of all present.

The Oneidas amount to above a thousand souls, and it must afford high pleasure to every benevolent mind, to hear that the labours of Mr. Williams, under the authority of the Protestant Episcopal Church in this State, for the spiritual improvement of his unfortunate countrymen, are thus attended with the divine blessing. We understand that the Bishop is fully satisfied with the piety, the prudence, and the laborious zeal of Mr. W. and with his other qualifications for the instruction of his countrymen.

In the afternoon of the same day the Bishop officiated in the unfinished church which is erecting for the Indians, to a large congregation of white people, who were necessarily excluded from the services of the morning, and administered confirmation. The same ordinance was administered the next day at Manlius, and on the succeeding day at Onondaga Hill, where a new church was consecrated.

STATE OF RELIGION IN VERMONT.

Report of the Committee appointed to take narratives of the state of religion, by the General Convention of Congregational and Presbyterian Ministers in Vermont, at the late session at Peacham, September 8, 1818.

In tracing the history of the churches, during the last year, it is manifest that God has not forsaken his Zion, though the showers of his grace have not been so copious and extensive as in the year previous.

In the southern part of the State no special revivals of religion have been witnessed, yet, the fruits of former revivals, in some instances, have been considerable.

The churches in *Windham Association* have been enlarged by the accession of about 200 members; about 20 of these have united with the church in Londonderry, which is destitute of a stated pastor. In this Association the churches are generally harmonious and prospering. The members of the Cent Societies amount to 700, the funds of which are mostly appropriated to the support of Foreign Missions.

In *Pawlet Association* the moral state of society is improving, and Charitable Societies are multiplying. A Bible Society has recently been formed in the county of Bennington, with hopeful prospects. Considerable additions have been made to some of the churches in Pawlet Association, mostly fruits of the general revival in the section noticed in our last Report. The churches which have received the principal accessions of numbers, are Tinmouth, Rupert, Peru, and Manchester. The two last mentioned towns have witnessed the displays of divine grace in the conviction and conversion of sinners since the commencement of the present year.

Within the limits of *Orange Association* the churches are harmonious; sectarian influence is declining, and the cause of truth is advancing.

In *Rutland Association* pleasing fruits of the former revivals are visible; a Bible Society has recently been formed; and many are bringing their offerings to promote the various charitable objects which are presented to the Christian public.

A rising attention to religion is noticed in *Royalton Association*, which affords great encouragement to ministerial and Christian fidelity, in labouring for the good of souls, especially among the youth.

From *Addison Association* we learn, that no special revivals exist. The churches are, however, generally increasing in numbers, and pastors have been ordained over the churches in Weybridge, Vergennes, and Charlotte, with hopeful prospects of much good to Zion. The church in Bridport propose to defray the expense of a collegiate education for one young man of hopeful piety, whose object is the ministry. May others go and do likewise.

During the year past about 70 have been added to the church in Cambridge, within the bounds of the *North Western Association*. In the extensive bounds of the *Coos Association*, the General Convention find much to deplore, and much to gladden their hearts. Only three active settled ministers are found in twenty-five churches. In passing up Connecticut river to Canada line, a distance of more than 40 miles, darkness covers the land, and gross darkness the people. Here a missionary scarcely has been seen, and churches are desolate, raising the Macedonian cry to their more favoured brethren. Yet within this Association, God has made the most signal displays of his glorious grace, and caused this wilderness to

bud and blossom as a rose. Revivals have existed, and churches have been formed in the towns of Barton, Glover, Irasburgh, Troy, Westfield, Lyndon, and Wolcott, in which the total number of members is 173. Here, and in various other towns, the labours of missionaries from the Societies in this State, New-Hampshire, and Connecticut, have been signally owned and blessed. The few professed followers of Christ, who have been urged by the increasing expenses of a rising family, or driven by adverse providences, or induced by other causes, to remove from the land of their fathers into these new settlements, have long been sighing and mourning for those religious privileges which they had left, and their cries have entered the ears of the Lord of Sabaoth. Yet these churches, and numerous others, are destitute of stated pastors, and are only occasionally favoured with the dispensation of the word of life. Their importunate applications to the few heralds of the cross, (who occasionally visit them, to preach unto them the unsearchable riches of Christ,) are truly affecting, and the more so, because they far exceed the means of supply. To the church in Walden 24 have been added, to Hardwick 29, and to Greensborough 52. In the latter place, the revival commenced in a Sabbath School, and out of the mouths of babes and sucklings God has perfected praise. The cup of the church in Danville has been mingled with joy and sorrow. As the fruits of the revival mentioned in the report of last year, 51 have been added to the professed followers of the Lamb. Their minister has been dismissed and silenced. This event seemed, for a time, to distract the church, but through the good hand of their God upon them, who brings good out of evil, they are recovering from the shock; and harmony and brotherly love are in a good measure restored. The cloud, which was rising over Peacham, according to the report of last year, has afforded an abundant and refreshing shower, and the church has been strengthened by the addition of 200 members. Here the hearts of fathers have been turned to their children, and the hearts of children to their fathers.

In taking a general view of the state of religion within their bounds, the General Convention find abundant cause to praise the great Head of the church, especially for the success which he hath granted to missionary labours; and although God hath not blessed us with many signal revivals, yet hath he gladdened our hearts by exhibiting other footsteps of his grace. The Convention have, too, thankfully beheld the kind charities of pious females, making their ministers members for life of various benevolent Societies, and an increasing disposition in all to cast something into the Lord's treasury. Sabbath Schools are springing up, in all parts of our State, as the first-fruits of the millennium waving before the Lord. The Monthly Concert of Prayer is attended in most of our churches. We hail, with no common sensations, the rise of the VERMONT JUVENILE MISSIONARY SOCIETY, as a light to cheer and enlighten our dark places.

[After taking a general view of the state of Religion in the Presbyterian Church in Connecticut, Massachusetts, and New-Hampshire, the Report says :

In the conclusion, the General Convention unite in ascribing glory to the great Head of the church, for what their eyes have seen and their ears have heard. They have beheld Zion's sons and her daughters from the eldest to the youngest, rising and shaking themselves from the dust and slumbers of ages, and marshalling under the banners of King Jesus, to conquer the world. When the Convention lay their hands on the prophetic page, "Arise, shine, for thy light is come," their hearts swell with the full assurance of hope, while they look to the end. And may this glorious army march forward, and forward, till they shall have conquered the world, and triumphantly entered the city of God. Amen.

From the Religious Museum, edited by the Rev. Robert F. N. Smith, of Northumberland. (Pa.)

THE PRESBYTERY OF NORTHUMBERLAND—A MISSIONARY SOCIETY.

With great satisfaction we witness the manner in which the Missionary spirit is beginning to display itself in this region of country. We hail it as the harbinger of heavenly blessings, of which we have hitherto had little experience, and hardly a steady conception. Amongst the other efforts which are making, we are particularly happy in being able to announce to our readers that the Presbytery of Northumberland did, at its last meeting, on the 6th inst. unanimously resolve to become a Missionary Society. The first meeting of this Society is to be held at Milton, on Wednesday next, the 21st inst. for the purpose of adopting a constitution for its government. The presbytery enjoined upon the ministerial members to urge upon their respective congregations, the importance of organizing Missionary Associations in aid of this institution. The Presbytery appointed the Rev. John Bryson, the Rev. Robert F. N. Smith, and Dr. George W. Brown, an Elder in Sunbury congregation, a committee to prepare and publish an address, inviting all the members of the Presbyterian, Dutch Reformed, and Associate Reformed churches, in this region, to meet with them at the time and place above specified, that they may unitedly prosecute the great objects of this society.

The following is the Address of the Committee, to which we invite the serious attention of our readers.

To the members of the Presbyterian, Reformed Dutch, and Associate Reformed Churches.

BELoved BRETHREN,

You belong to churches of Christ, professing principles which, according to the obvious import of our ecclesiastical standards, are

radically the same. Two of the churches to which you belong hold the same confessions of faith, and catechisms, viz. The Westminster Assembly's. The third, in holding the Heidelberg Catechism, gives evidence that it differs from the others in no important point. We rejoice, in common with our brethren, that the walls of partition are tottering, and will soon fall. We congratulate you, and felicitate ourselves, that our churches have lately given a decisive pledge of future amity, in having projected and organized, under the patronage of their three highest ecclesiastical tribunals, "THE UNITED FOREIGN MISSIONARY SOCIETY," which has recently gone into operation in the city of New-York. The object of that Institution is to proclaim the unsearchable riches of Christ in foreign parts. Their attention will be directed first to the Indian tribes on our own borders; next to the inhabitants in the destitute regions of South America; and afterwards, as occasion may serve, to other parts of the Heathen world.

The Presbytery of Northumberland, deeply and solemnly impressed with a sense of the awful responsibility attaching to Christians in regard to the great work of evangelizing the Heathen, have determined to take decisive measures for satisfying, in this behalf, the obligations imposed upon them by the possession of the gospel. "*Freely ye have received, freely give.*" These words state, at once, the law of our Lord's kingdom, and the reason upon which it is formed. Divine grace has distinguished us from the Heathen, who lie buried in all the ruins of man's unhappy apostacy. Would any of us choose to revert to the state of our fathers, when they were without God, without Christ, and without hope in the world, and to be again enveloped in that dark mantle which enshrouded them? Would we willingly forego those advantages and blessings, which, through the influence of the Christian religion, we now enjoy? Would we exchange situations with the benighted children of nature? Would we give up the *Bible*, that chart of our most distinguished privilege, which publishes to us Jesus Christ, and in him full salvation from Hell to Heaven? Would we relinquish *those sacred institutions and ordinances* through which God the Father, in the boundless plenitude of his grace and mercy, offers himself to our embrace? Would we part with *the cheering, joy-inspiring hope of futurity*, so full of immortality, which the gospel reveals to our faith? If we would not exchange conditions with the Heathen, let us testify a proper sense of our privileges, by seeking to extend them to those who are destitute. Let us commiserate their deplorable state, and give them that religion to which, by the grace of God, we are indebted for all our elevation in civilization, and spiritual comfort, and hope. In the good providence of God, a favourable opportunity is now presented to us for combining our energies in glorifying the name of Jehovah, our covenant God, in advancing the interests of the Redeemer's kingdom upon earth, in promoting the salvation of immortal souls now perishing for lack of knowledge, accessible to our christian enterprise, and having the most impor-

tant claims upon American philanthropy. The Presbytery of Northumberland, at their late meeting, became a *Missionary Society*. One important object which they have in view is, by becoming auxiliary to the Foreign Missionary Society, devoting their funds to its use to a certain extent, to assist in promoting the civilization and instruction in righteousness of our Indian neighbours. That Society being under the patronage of the three churches to which we belong, affords a sufficient guarantee that the funds will be faithfully devoted—that they will not be diverted from their destined object by being applied to subserve any political object whatever, or advance any local, narrow interest of either of the denominations. Missionaries are to be taken indiscriminately from all the three churches; the principal officers in this and all the auxiliary societies will be members of the Board of Managers; and the three highest ecclesiastical tribunals of the churches will have, annually, inspection of their proceedings. Thus there will be important checks to the abuse of power. All the funds received, by *our Society*, from the members of the Dutch Reformed and Associate Reformed churches, together with a competent proportion of those which may be derived from members of the Presbyterian church, will be put at the disposal of that board, for the use of Foreign Missions. If any funds shall be applied to the use of Domestic Missions, they will be exclusively those which shall be obtained from members of *our own body*, unless the others shall at any time specially authorize a part of their contributions to be so directed.

If there be among us others, who, though they do not belong to either of our denominations, may feel disposed to favour our design, we will cheerfully meet them as brethren, gratefully receive their assistance, and punctually and faithfully apply their charity.

We would fain hope that many of our brethren of the German Reformed church, holding the same principles of religion, and enjoying nearly the same form of church government with ourselves, will meet us, and become members of this interesting society.

The society will meet at Milton, on the 3d Wednesday in this month, that is, on the 21st inst. for the purpose of adopting a constitution of government. We cordially, affectionately, and urgently invite the members of the three churches, and all others whose hearts may expand with benevolence towards the heathen, to meet us, at the place and time above specified, and join their charities with ours, and unite their energies with those which we hope to put forth in this great and good cause;—for it is the cause of humanity and the cause of God our Saviour—to whose favour we commend you and our undertaking, and to whom let all ascribe the glory due unto his name! Amen.

JOHN BRYSON,
ROBERT F. N. SMITH,
GEORGE W. BROWN.

Extracts from the First Report of the National Institution for the education of Deaf and Dumb Children of the poor in Ireland, Established May 18, 1816.

[Continued from page 441.]

In the Seminaries for *Deaf-mutes* in London and Birmingham, children are admitted only between the ages of nine and eleven. For as the course of their education usually occupies five or six years, that period brings them to the age fit for apprenticeship to useful trades. In the Edinburgh School the age of admission is extended from nine to fourteen. It may be inquired, perhaps, why the pupils are not taken at an earlier age than is appointed by each of these Institutions; and the solution of the query will be found to involve some of the most interesting circumstances in the mental history of those unfortunate objects.—As the intercourse between the instructor and his pupil presupposes some common media of intelligence, and as visible signs constitute in these cases the only means of communication, it is necessary that the pupil shall have formed for himself some consistent language of this kind, before he can interpret its signification when used by his tutor. Now the language of signs is at once scanty and complex; it is also so fugitive and variable; and although a child may soon learn so much of it as to express his animal wants or daily occupations, yet the step from this infant process to the acquisition of a significant language, for even the general purposes of life, is long and tedious. It is by no means, however, to be inferred, that children of a very early age, are not capable of instruction both at home and at school. Long before the periods above mentioned, they may be enabled to make great advances in perfecting their natural language of gesture, and some progress also in the acquisition of written language. But before the age of eight or nine years, the rate of their advancement is so extremely slow, and the cost of their maintenance at a public Institution is so nearly the same as that of older children, that their claims must yield in every case to those of the latter, on the obvious principle of diffusing the largest possible measure of benefit with limited means.—Two pupils were admitted to the Dublin School, one at six, the other at five and a half years of age; but they were found too deficient in the intelligence of signs, and too unfixable in attention, to construe their uses. They were therefore transferred, for a time, to the General School, in School-street; where they are now learning the mechanical process of writing, and acquiring habits of external discipline. At some future period they will be readmitted to the Deaf and Dumb Institution.

On the other hand, when the Deaf and Dumb have been allowed to exceed a certain age, without instruction or moral discipline, they too often become stupid or untractable; being either soured by disappointments which are to them inexplicable, or wearied with ineffectual and abortive efforts, to supply their conscious defects.

Thus, growing into habits of indifference, or uncontrolled animal propensities, they become unfit to be associated with younger children, and are necessarily much less capable of discipline or tuition. Many of them, besides, after adult age, are attached to some trade or employment, which they cannot relinquish. Yet, even in advanced life, they are not to be considered as wholly disqualified for instruction. Much may be effected in this way, by private beneficence, long after the objects have become unfit for admission into a public school.

Among the obstacles which an incipient Institution, like the present, has always had to encounter, is the difficulty of classing the pupils. The parents of the different children, having advanced them, in degrees very different from the scale of the respective ages, experience alone can determine, after many changes, the proper order of their classification.

A further embarrassment arises from the universal ignorance and misconception of the pupils, as to the object of their being assembled with strangers, and put to new employments and a new discipline. When fresh pupils are drafted into an established school, the influence of example soon obviates these inconveniences; but the many strange and ludicrous incidents which arose out of the sense of novelty and surprise on the part of the scholars who were assembled in Smithfield, afforded much matter of curious observation.

Most of the children, when first admitted to the school, appeared to be perfectly unconscious of their deficiencies; and expressed wonder and interest, when it was demonstrated to them, that their teachers possessed faculties of hearing and of speech, of which they were destitute. For some time after their admission, the pupils showed great impatience of restraint, and very little power of controlling their irritable passions; having been allowed to run wild at their homes, through mistaken pity or affection, it was inevitable that their sudden conjunction, within the precincts of a school should give occasion to frequent petty irruptions.

These irregularities, however, were not of long continuance in the Dublin School: a few slight punishments, added to an experience of the comforts of order and unity, have rendered the children exemplary in almost every particular which relates to subordination and harmony; and the improvement of their dispositions is marked in the increased cheerfulness, and more uniform pliancy, of their manners. When a new pupil is introduced amongst them, they betray lively emotions of pleasure; and having shaken hands with him, in succession, they seem impatient to acquaint him with the benefit he is about to derive from instruction. Several of the pupils have repeatedly inquired, when a similar school would be opened for females; and earnestly were it to be desired, that the public would sympathize with them in this solicitude to extend the blessings of the Institution to the more defenceless part of the species.

As the *tempers* of most of the children, when first brought to the School, were capricious and prone to irritation, so also their powers of *attention* were in a lamentable degree unfixable. It was difficult to engage them, for even a few minutes, to any one set of objects presented to their senses; and in truth, until some information was conveyed to their minds, of the uses or pleasures of instruction, no durable impressions were made.

The children are all taught to *write*. A few of them had made some progress in this art before admission; and one, in particular, from the Foundling Hospital, could write fluently, though unacquainted with the meaning of the words which he copied. In almost every instance, they have rapidly acquired a free use of their pens. Some, who appear to possess considerable talents for drawing, have begun to learn that useful art, partly on Pestolozzi's system, and partly in the ordinary manner, under the direction of Mr. Pierce, a gentleman eminent in this branch, though not a professor, who has kindly given his assistance to the pupils; and to whom the Committee are pleased to have an opportunity of thus publicly expressing their obligations.

An essential part of the apparatus of instruction in a School of this kind, is a large collection of classified *pictures* of natural and artificial objects. These have been derived from a book published for the use of the London Deaf and Dumb Asylum, and are suspended around the School-room, to familiarize the pupils with the objects they represent, and the names by which they are severally distinguished. Thus, also, the children learn expertness in the interpretation of signs and gestures, which quickens and enlarges their powers of mimic representation, and by improving their common language of dumb show, facilitates and enlivens their mutual intercourse. They all learn the language of the fingers, and can now execute it with much skill, and some of them with surprising rapidity. In arithmetic, their progress has not yet been considerable: many of them, however, can numerate to a high amount, either with actual quantities or with figures, or numeral words; and several can calculate combinations of the smaller numbers in simple addition.

Some of the pupils have also made considerable progress in acquiring the power of producing *articulate* sounds; though less time has hitherto been devoted to this branch of their education than it appears to deserve. It is obvious, that the Deaf and Dumb pupil can learn to articulate, only by observing with his eyes, and tracing with his fingers, the various movements of the several organs of speech, which his teacher exhibits in the act of enunciation. This process is sometimes slow and laborious, and must ever be in some degree defective in the principle of modulation. Yet in spite of the uncouth and dissonant tones produced by the pupil, in his first efforts, it is certain, that an intelligible medium of intercourse is thus placed within his reach, to which he can resort, under circumstances that preclude the use of manual signs.

To the common observer, speech is the most surprising attainment which the Dumb can be made to acquire. Accordingly, its uses, comparatively at least with other objects of intellectual culture, have been sometimes overrated. Yet these prejudices are more nearly allied to truth than those of an opposite kind, which would depreciate the attainment to the level of mere "parrot work." *Infants*, who have the faculty of hearing, are indeed taught to articulate, much in the manner of mocking-birds; but as the Deaf and Dumb are either previously or simultaneously taught the use of written language, the meaning of every word which they pronounce is invariably associated with its utterance. In short, the organs of articulation are used by them, precisely with the same intent as they would otherwise employ gesture, or the language of their pens or fingers.

An objection, apparently of more weight, against the practice of teaching the Deaf and Dumb to articulate, is the length of time which is supposed to be consumed in the process. This however is strictly a relative consideration, and can justly import no more than that higher objects should not be sacrificed to the mere cultivation of speech. According to the experience of the Committee in the Dublin School, it would appear, that considerable progress may be made by the pupils in this art, without sensibly interfering with other pursuits. The children themselves, let it be remarked, take peculiar pleasure in this part of their instruction; it obviously supplies one of their most painful deficiencies, and serves to raise them nearer to a level with the rest of their fellow creatures. They are frequently overheard, when alone, repeating the lessons which they had just learned from their master; and the less advanced often eagerly inquire, when they shall be able to speak as well as the senior pupils.—It is also found, that speech, by augmenting the sensible associations between words and things, serves to fix and facilitate the general acquisition of knowledge; and as an improved medium of intercourse with those around them, especially with such as are not perfectly familiar with their language of signs, no greater proof of its value can be given, than, that the pupils themselves seldom fail to use the vocal terms with which they are acquainted, in preference to any kind of significant or arbitrary sign.

The following general plan of tuition is adopted in the School. Five hours in the day are employed at lessons: the boys are divided into five classes, and are placed in as many distinct seats. Each of these classes is provided with a different lesson; either in the several parts of language, or in arithmetic or articulation. At the end of each hour, the classes change their seats, so that all in rotation perform the several exercises, without wearying their attention upon any one of them.

Monitors are employed in the Dublin School, on a plan somewhat different from that which is usually adopted. Each boy is appointed monitor of the class next below his own, in weekly rotation, without selection or competition for the post. Thus all have

the benefit of the reciprocal exercises of learning and teaching, of direction and submission; which, while it inculcates habits of order, tends to fix their acquirements, and to improve their inventive ingenuity; and neither the differences of natural talent, nor the more invidious distinctions of rivalry, are permitted to interfere with these important objects.

With respect to Punishments and Rewards, the principles so admirably unfolded by Pestalozzi are adhered to, as far as possible. It has been an object of studious care, to cultivate the tempers and moral habits of the pupils, as an important part of Christian education. The masters, therefore, have used much diligence to exclude the strife and envy of competition, to obviate the discouragements of failure, and to repress the triumph of *comparative* success. They have endeavoured, at least, to lead the pupils to a relish for knowledge, and a love of industry, for the sake of the benefits they intrinsically afford. On the same principles, all parade and exhibition are prohibited; and strangers visiting the School, if they have a real taste for simple and ingenuous manners, will be cautious of tainting these artless children with idle sentiments of vanity or display.

The Committee, having experienced many obstacles to the formation of this School, in the reserve practised at some other Institutions of a similar kind, decided, at the suggestion of the Secretary, that every part of the process of instruction, both in its methods and results, shall be open to observation and inquiry. Nothing is concealed, even from casual visitors; a book is provided, with a sincere desire and an earnest request, that every person may record in its pages, without hesitation, either criticisms on what he may witness in the order and economy of the School, or hints for improving the methods of instruction.

Hitherto a very small School for *boys* only has been attempted. But the *female sex* presents claims to the public regard not less urgent and affecting. In the present state of the funds of the Charity, this latter object is entirely out of reach. But as a good subject never despairs of the prosperity of the commonwealth, so the founders of this Establishment are not discouraged in their anticipations of eventual success, on a scale adequate to the general wants of the country.

The most desirable scheme, if it could be effected, would probably be this; to establish jointly, in the same institution, a *day school*, a *boarding school*, and a *work shop*; so that the profits of the latter, and the contingent contributions of certain pupils to the former, might serve, in a great measure, to the permanent maintenance of the establishment. In order to this arrangement, however, a fund must be raised, for the purchase of a suitable house, either in some public part of Dublin, or perhaps more advantageously in the suburbs; together with a stock of materials and implements of employment. The nicer kinds of cabinet work, watch making, jewellery, designing, and engraving, are admirably executed by Deaf and

Dumb workmen, whose organs of sight and touch become, from habit, exquisitely cultivated. As compositors of the press also, they have often distinguished themselves by their alacrity and precision; and a printing-office, established under such auspices, would at all times, it may be hoped, command the patronage of other Charitable Institutions; and according to its intrinsic merits, extend its claims to general business.

Many curious anecdotes might be cited, to show both the natural and improved capacities of the children now educating in the National School. But these pages have already exceeded their just limits. One incident, however, relating to Thomas Collins, (the boy already mentioned,) may be briefly told, as likely to interest those readers at least who have a sympathy for his misfortunes. Being one evening present where some gentlemen, who had been kind to him, were engaged in a conversation that seemed to interest them deeply, he watched the changing expression of their countenances with the most minute and anxious attention, as if endeavouring to catch some knowledge of what seemed to afford them so much entertainment, and striving, as it were, to burst the bonds which withheld him from the social circle. He repeatedly asked, by signs, to be informed what was the source of their obvious gratification; but the subject of the conversation being beyond the range of his attainments at that time, he could receive no answer fitted to satisfy his curiosity. Finding all his little efforts to participate in their pleasure fruitless, and productive only of disappointment, the poor child at last turned away his head, with a countenance expressive of the deepest regret and dejection, and almost bursting into tears, he said, "*Deaf and Dumb is bad, is bad.*"

That every humane breast will feel the force of the simple and pathetic exclamation, must not be doubted. Miserable, indeed, is the present state of those who are cut off from communion with their fellow creatures, and suffered to remain so, without the helping hand of benevolence to rescue them from their forlorn condition. If voluntary degradation be pitiable, how much more affecting is the calamity of those whom natural impediments have excluded from the commonest blessing, the social atmosphere, as it were, of life. But the charge of insensibility to the misfortunes of these objects, which has so long rested as a cloud over the benevolent character of the Irish nation, is now likely to be dispersed. A general interest seems to be awakening towards the indigent Deaf and Dumb of this island, which, it is hoped, will shortly, by accelerating the advancement of this important work of charity, serve to redeem the time which has been lost. Let not our neighbours in England and Scotland, nor any other civilized nation, have reason to reproach our supineness; let not the eye of Providence any longer witness the tardy fulfilment of this obvious but long neglected Christian duty!!!

The first Annual Report of the Ladies' Branch of the Liverpool Auxiliary Bible Society; for 1818.

THE COMMITTEE of the LIVERPOOL AUXILIARY BIBLE SOCIETY having announced, in their Sixth Report, that the LIVERPOOL LADIES' AUXILIARY SOCIETY was formed on the 25th of March, in the last year, for the purpose of distributing the Scriptures amongst the poor of the town and neighbourhood, and of accompanying that distribution with such a minute investigation into the wants of the inhabitants as had been beyond the reach of gentlemen engaged in the numerous avocations of active life, it now becomes the duty of the Ladies' Committee to present their subscribers with a brief narrative of its proceedings.

Anxious to lose no time in executing the important commission intrusted to them, your Committee, then consisting of twenty-four members, immediately solicited the aid of such ladies as were willing to act as a Sub-committee, in canvassing small portions of the town. Sixty-four ladies offered their assistance, and were accepted. Each engaged to ascertain the want of Bibles and Testaments in a small district near her own habitation; to supply it, according to the circumstances of the individuals, by collecting their weekly contributions for the purchase of Bibles and Testaments, either at the cost, or at reduced prices; and to forward, monthly, to the Committee the sums thus received, together with a statement of her proceedings, and of the circumstances of such persons as appeared suitable objects for gifts. In these labours it was the privilege of several of your Committee to participate; and, previous to the close of the year, about 500 persons entered their names as subscribers for Bibles, and about 200 as free contributors.* One hundred and fifty-eight Bibles and 113 Testaments were thus purchased by subscribers of small sums; 22 Testaments were lent to the sick, and 2 Bi-

* Amongst these were the girls in the Caledonian and Friends' schools. The former subscribed £3 3s, the latter £4 8s 5½d, claiming the amount in Bibles, first to supply themselves, then such of their school-fellows as could not procure them. Upon inquiry why one of the girls in the Caledonian school was behind her class in religious knowledge, the fact was ascertained, that she was the only girl in the school whose parents were destitute of the Bible. May we hope the day is not distant when, through the medium of the Bible Society, the children in all our schools, private as well as public, shall be equally well provided? In the report of the Everton Ladies' Bible Association, the following pleasing circumstances are stated:—"In Bootle we found only ten out of fifty-four families destitute of Bibles, and traced this general diffusion of the sacred volume to the attendance of most of the children at the neighbouring charity schools." A man, who lived in Bootle, being asked if he had a Bible, replied, "he thanked God he had." It was soon perceived, from the manner in which he expressed himself, that he duly appreciated its value. He acknowledged, with gratitude, that, through the medium of that blessed book, which his children had received at the charity school, they had not only learnt the way of salvation themselves, but had taught him also. His Bible being small, he subscribed for a large one; adding, that, when he had paid for it, he hoped to contribute something as a free subscriber.

bles and 33 Testaments given to necessitous and deserving persons. In the weekly welcome which accompanied the little offerings of the subscribers, and the gratification expressed by them when the books became their property, a powerful stimulus was found to the exertions of the collector, who, however, had often to regret her inability to extend them further, especially when solicited by the poor; "just to come where they lived," and while others, from a distance, brought their money, and begged to be taken on the list.* These efforts were confined to the east side of the town, where about one-third of the poor were reported by the collectors to be destitute of the holy scriptures, and, in many cases, without a wish to possess them. A great proportion of these were unable to read: a few were, however, induced to learn; and thirteen of these poor women are now perusing the testaments with which they have furnished themselves. The deficiency in the more populous part of the town, adjoining the docks, was not ascertained; but the further the collectors advanced in the work, the more they were convinced of its urgent necessity, and of their inability to perform it. The funds of the Society being inadequate to the demands for Bibles and Testaments, even at reduced prices, your Committee were obliged to refuse several applications for grants to persons in indigent circumstances; but a seasonable donation of Bibles and Testaments, to the amount of £5, intended for the temporary supply of such persons as were unable to purchase, prevented the inconvenience which this circumstance would otherwise have occasioned. New difficulties were, however, continually arising, which called for new and untried expedients; and the benevolent designs of the institution were frequently impeded by that want of system which your Committee felt themselves incompetent to supply. With a view to remedy this de-

* A woman, who gave her name as a free contributor last May, has since been, for some months, in the Infirmary. When the collectors called lately at her house, she immediately, without solicitation, paid for three quarters of the preceding year.

The following note was addressed to one of the Collectors, by a poor man, who had purchased a large Bible at a reduced price.

"**MOST GENEROUS YOUNG LADY,**

"I desire to return you my most humble thanks for the treasure which you have put into our possession; a treasure which we have long desired; but, as our family increased upon us, and we had some disappointments, we could not purchase one to suit my wife, as her eyes were weak; but this suits her very well; and I hope you will meet with a reward due to you for your encouragement. I trust, in time, it will make us richer than any other treasure you could have bestowed upon us, and I shall ever think myself obligated to you.

"I am your humble servant. J. L."

A poor woman, who had before purchased a Bible by paying a small sum every week, said to the collector, on receiving a ticket which certified she had paid for a second, "I wish, Ma'am, you would put my name again in your book for a third Bible; because I have three children, and I wish to leave each of them one as a legacy. I am very poor, but if I were ever so rich, I could leave them nothing more valuable."

fect, and to extend the benefits of the undertaking as widely as possible, they solicited the assistance of CHARLES STOKES DUDLEY, Esq. who was at that time forming Bible associations in the midland counties, upon the Southwark plan, strongly recommended for adoption by the Parent Committee, and whose experience eminently fitted him for a counsellor at such a crisis.

On the 26th of December, 1817, a general meeting, for the reorganization of the Society, was held, pursuant to public notice, in the Music-hall, which was numerous and respectably attended. After an interesting detail of the successful exertions of the British and Foreign Bible Society, Mr. Dudley specified the nature and beneficial effects of Bible Associations, in enabling the poor to supply themselves with the sacred scriptures. The plan recommended by the Parent Society was unanimously decided upon for the government of the Associations in connexion with the Society, and ten were accordingly formed in the course of the following week; seven of them within the town, and the other three embracing the townships and villages of Toxtethpark, Harrington, Edge-hill, Mount Vernon, Everton, Kirkdale, Walton, Bootle, and Derby. The boundaries of each Association were distinctly traced; the mode of operation explained and approved; and many ladies, resident upon the spot, were induced, by a knowledge of the happy effects produced in other places, to volunteer their services in behalf of the Associations. Each Association was provided with a treasurer and three secretaries, who are appointed, by the constitution of the auxiliary, members of that committee, and, with the addition of any other member acting as collector in the association, form a district committee for its superintendence. A report is by them presented at the monthly meeting of your Committee, stating the proceedings of the past month, the actual state of the district, the number of collectors, subscribers, &c. and any interesting facts or observations which have fallen under their notice. By this plan the harmony and co-operation of every branch of your Society are maintained, the experience gained in any point is circulated for the benefit of others, and a correct estimate is formed of the whole. The abstract of the District Committee's first three monthly reports, which will be given in the appendix, affords a clear evidence how well the plan is adapted to the accomplishment of those important designs which the Liverpool Auxiliary Society had, for a long season, ardently, but ineffectually, pursued. The great variety there must necessarily be in the local circumstances which effect these reports, gives an interest to each, which renders selection difficult; but the following extract appeals to the benevolence of all who are concerned in advancing the welfare of our poorer neighbours. "Through a large proportion of this district, every house contains several families, most of them very poor. We have yet only been able to ascertain the state of twelve of our forty-five smaller districts; in these twelve, 635 families have been visited, 241 of which are destitute of any part of the Holy Scriptures, and 195 persons cannot read."

As subscriptions from servants are solicited only through the medium of their mistresses, your Committee earnestly and respectfully entreat the ladies of Liverpool and its vicinity to co-operate with them in supplying their domestics with the sacred volume, by which they are effectually taught that obedience and faithful performance of their duty which will make them invaluable to their employers. Twenty-two pounds for Bibles have been raised by this class of contributors.

Whilst your Committee feel grateful for many proofs of kindness and valuable assistance they have received in various ways, they consider their warmest acknowledgments due to the collectors, for the zeal and activity with which they have come forward in the cause. Under the Divine blessing, they have been chiefly the means of bringing the institution to its present state of prosperity, and it is upon a continuance of their prudent and active exertions that it must still principally depend. In the course of the succeeding year, it is hoped, their numbers will be greatly increased. To those who have entered upon this highly honourable, because highly useful work, the Committee say, be steadfast and immovable; and as the duty you have undertaken enjoins a strict adherence to the rules of the associations, let each one endeavour to act upon them in the spirit of that book which she is recommending to others; and, confining her attention to the simple yet comprehensive object of the Society, "to disseminate the holy Scriptures without note or comment," by gentleness and propriety of conduct, be herself a "living epistle of Christ, known and read" by the most illiterate.

Thus have your Committee been led, by a way which they knew not, to the prospect of an extensive field of usefulness expanding before them. Did they believe they had engaged in this important work in their own strength, well might they now shrink from its awful responsibility, as affecting the temporal and eternal happiness of many; but they proceed in humble dependance upon his almighty aid, who, to display the sovereignty of his power, is sometimes pleased to select the weakest instruments for the accomplishment of his greatest designs.

Speech of LIEUTENANT-COLONEL BURGESS, *at the Liverpool Bible Meeting, April 3th, 1818.*

MR. CHAIRMAN,

Having been requested to submit a motion for the consideration of this meeting, I am desirous to prefix a few observations in relation to the great Society we are assembled to support.

I have had the honour to be a member of the British and Foreign Bible Society from its earliest commencement, and therefore remember those happy and peaceful days when all sects and parties were united in its support, when there was but one sentiment entertained concerning it, and when, from the warm encouragement afforded to it by such Prelates as a Porteus, a Barrington, and many other firm

friends of the Church of England, not the smallest doubt was entertained that it was likely to be prejudicial to the interest of that Church. In short, I remember, before Dr. Wordsworth first threw down his gauntlet, and provoked that war of words that has since ensued and produced such unexpected effects—I say unexpected, and, I believe I might add, undesired, effects in the minds of the enemies of this Society, because, to my certain knowledge, the public opposition to the Bible Society has materially added to its funds. If I recollect right, this was somewhere about the year eleven; and at that period I had the honour to be a principal instrument in forming an auxiliary society in a very distant county (Cornwall.) The proposition was not, at first, opposed, but it was received rather coolly, and we, who had the management of the preparatory measures, would have gladly consented to fix the receipt of the auxiliary society for the first year at £300; but it happily occurred for us, that a few Clergymen had read Dr. Wordsworth's book, and imbibed his sentiments, which they retailed, in four or five anonymous letters, in the Cornwall Gazette. This completely answered our purpose; for it provoked inquiry, and thereby provided for us friends numerous and unexpected.

We considered each of those anonymous letters to have been worth to us at least £100; for, when we came to make up our sum total, we found, to our great astonishment and joy, that it amounted to £910.

But the war against the Bible Society still continued, and book after book appeared, intended to show that the Institution was of a nature and tendency calculated to overthrow both the Church and State. Being sincerely attached to both, I thought it my duty to read these books carefully, and to consider maturely their arguments; because, had their assertions been true, no consideration whatever would have induced me to have continued my support of the Bible Society. But I soon clearly ascertained, that their arguments were grounded in fallacy, in needless fear, and, above all, in a narrowness of view. I found, for instance, their argument fallacious in supposing, that the circulation of the Bible can possibly injure the interests of a Church that rests its pretensions to be a Church wholly upon the Bible. I found also, that a groundless fear had been entertained, that a combination of all Christians, to support Christianity in its purity, was likely to be injurious to any particular branch of that Christianity; which appeared to me to be about as reasonable as to suppose, that the general health of an individual was likely to be prejudicial to his heart, or any other particular member of his body. It strikes me, that it requires but a little exercise of reason to see, that, if the whole prospers, the separate parts cannot be doing very badly. And this leads me to the point upon which I wish more particularly to insist, namely, the very limited view of the subject which appears to have been taken by the opponents of the Bible Society, who, it is with much concern I am obliged to remark, are only to be found (generally speaking) amongst the Clergy of the Church of England; and, whilst all other Protestant Confessions in Europe and

America have united with the Greek Church in a cordial support of the Bible Society, they alone have thought it advisable to identify themselves, in a certain way, with the Pope and sacred College at Rome in opposing it.

Sir, we are bound, in Christian charity, to believe that the Clergymen of the Church of England, who oppose the Bible Society, are sincere and conscientious in their opposition; but it does not result from thence, that the people of that Church are obliged to follow them in any erroneous opinions they may happen to draw. For instance: if they were to insist upon it that two and two make five, I am not aware of any authority for our subscribing to their calculation. If, therefore, it can be shown, that the view they have taken of the Bible Society is radically wrong, we are at liberty, I presume, to reject the inference that might be drawn from such a view. Now, it strikes me, that the view they have taken of the Bible Society is too narrow. They have considered it only in reference to the Church of England; whereas they ought to consider it as it regards the Church of Christ in the whole world, which our beautiful Liturgy denominates "the holy Catholic Church." They have, unhappily, considered, that, if the former flourish, no matter what becomes of the latter. But I am persuaded this respectable meeting cannot bring themselves to this conclusion.

I am aware where I am, and I am sure that I might as well attempt to persuade you, that, if the coasting trade only flourished, foreign commerce might safely be neglected. But the prosperity of the two things are intimately united together, so that, if the latter increases, the former is sure to increase with it. And so it is in the case before us: the more the Christian Church at large flourishes, the more will the Church of England, and every other separate Church and denomination, that is truly scriptural, flourish with it. But then the argument is, that this Bible should not be suffered to go forth without the accompaniment of the English Liturgy. This certainly all good Churchmen would desire; but how is it to be done? What are the arguments that will induce the learned and pious Church on the other side of the Tweed to receive our Liturgy? Is it to be expected, that the Protestant Churches of Sweden and Denmark, of Holland and Germany, and of the United States of America, will subscribe to the articles of the Church of England, and accept her formularies? Is it to be thought, that the ancient and venerable Church of the immense Russian empire, which received its Liturgy immediately from the Greek fathers, should come over, with all its Patriarchs, Archbishops, and Archimandrites, and do homage to the Archbishop of Canterbury? Or will the innumerable tribes of India, for whose use the Bible has been lately translated into so many languages, promise not to receive them without the English Liturgy, although, as yet, it has been only translated into one of those languages? The thing is impossible; and therefore but one alternative remains, which is, to encourage the circulation of the

Bible in such a manner as circumstances will admit of, namely, without note, comment, or accompaniment; or not to circulate it at all, further than within the kingdoms of England and Ireland, dominion of Wales, and town of Berwick-upon-Tweed.

But I feel persuaded that this liberal and enlightened assembly will not consent to limit the sphere of operation for the British and Foreign Bible Society to so narrow a compass. Gentlemen who have been accustomed, like many in this room, to traffic with all Europe, and all Africa, and all America, and who, of late, have extended their speculations to the most distant shores of Asia; and who, if Lord Erskine's fabulous Armata could be realized, would, no doubt, extend them to some neighbouring planet, will not, I am sure, cordially concur in any measure that would have a tendency to confine either their own operations or those of the Bible Society to the narrow limits I have alluded to. They will claim the whole world as the proper sphere for both. But, in that case, the boundaries which separate countries and different sects and parties from each other will insensibly disappear; and, in proportion as the enlightened mind soars above those distinctions, the more minute and indistinct they will seem. The interests of the county of Lancaster, (great as they are in themselves,) and of the Church of England, (great as they confessedly are in themselves,) will be lost in the general prosperity of the British empire, and in the more extensive enlargement of the Church of the Living God.

Notwithstanding all these reasonings, which appear to my mind conclusive in favour of the Bible Society, I am bound to admit, that a great and formidable opposition is now making against it. The design has been formed, and the wish has been cherished, if it has not been in words expressed, that the British and Foreign Bible Society, which is the glory of the British empire, which has distributed more than two millions of copies of the Holy Scriptures, which has translated them, in whole or in part, into sixty-six different languages, and which has evidently been the means of forming the Bible Societies which, in Russia, Prussia, Denmark, Sweden, Germany, America, and India, are endeavouring to place a Bible in the hand of every human being upon the face of the whole globe—may be destroyed and perish; and vast are the efforts, the underhand efforts, which have been long making to produce this result. The very idea of it is dreadful; but, blessed be God, the design will not succeed. The work is evidently his own; and he has said, that no weapon formed against his cause shall prosper. But, as he makes use of instruments to accomplish his gracious purposes, he will, I doubt not, continue to the Society the support of a large part of the Established Clergy, and of the independent Laity of England, who, recollecting at what a dear rate their forefathers purchased an exemption from Papal infallibility, will not readily surrender their opinions to any other infallibility whatever; but will reserve to themselves the right of examining the pretensions the Society has to their protection, upon fair, open, liberal, and unprejudiced grounds, and grant to it such

continued aid and assistance as they may deem it worthy of. In addition to this, the Society will not fail to have the warm support and countenance of the British Ladies. In fact, they possess it already; of which no greater proof can be offered than the extraordinary exertions lately made by the Ladies of Liverpool in favour of the Bible Society; efforts that were no less noble and generous than they were opportune and well-timed. You know what happened, in December last, at Bath, when that pious Prelate, the Bishop of Gloucester, was so dreadfully and unnecessarily outraged by his inferior in the Church: which outrage was but a prelude to, and a ramification of certain other open and violent attacks which were made in London and elsewhere upon the Bible and Church Missionary Societies. I will not say that those attacks produced any real fear in the minds of the friends of those institutions, but they undoubtedly produced some serious apprehensions, which were not of the most pleasant nature. Under those circumstances, the news of what had been so kindly and generously, and affectionately, and zealously done for the Bible Society by the Ladies of Liverpool, produced the most cheering and exhilarating effects; strengthened the hands of the Committee, and encouraged them to go forward in the cause, trusting in God.* As a permanent member of the Parent Committee, I think it a duty and a privilege to offer to those Ladies our grateful acknowledgments and thanks; but I must not say too much upon this head, because our enemies charge us with flattering the Ladies, even by those few words which sometimes appear at the foot of our advertisements for public meetings. "N. B. Seats will be provided for the Ladies." But, though I may not flatter, I may encourage; yet even this I will not do in any language of my own, preferring to select the encouragement from that blessed book we are endeavouring to circulate. I am not uninformed of the labour and fatigue which the individuals who undertook the arduous office of Collectors for the Ladies' Association cheerfully supported, nor am I wholly unacquainted with the unkind and uncharitable repulses which they had sometimes to encounter. To the Ladies at large, and to the individuals I allude to in particular, I would, therefore, say, in language which you heard last Sunday, out of our most excellent Liturgy: "This is thank worthy, if a man, for conscience toward God, endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently; but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him who judgeth righteously."

* The Ladies' Bible Society, at Liverpool, consists of about sixteen different associations, having upwards of four hundred female collectors, the whole under the management of a committee of sixty ladies.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, November 21, 1818.

[No. 16.]

OBJECTIONS TO ATTEMPTING THE CONVERSION OF THE JEWS ANSWERED.

Extract from the substance of a Speech delivered at Norwich, (Eng.) Sept. 26, 1817, at the formation of a Norfolk and Norwich Auxiliary Society, in aid of the London Society for promoting Christianity among the Jews, by the Rev. CHARLES SIMEON, M. A. Fellow of King's College, Cambridge.

It is thought by some to be a *vain attempt*. But why should it be any more vain for us to seek the conversion of the Jews, than it was for them to seek the conversion of the Gentiles? Were not the idolaters of former days as far off from God as they? Were not the people of this land, for instance, in as hopeless a state as the Jews at this day can be? Yet behold what God has wrought in this country; and shall we despair of them? But God has told us, that the work of converting them is much more within the limits of rational expectation than that which has already been wrought in us. "If thou (says he) wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree, *how much more* shall these, which be the natural branches, be grafted into their own olive-tree!" Besides, God has promised that the "Deliverer *shall* come out of Zion, and *shall* turn away ungodliness from Jacob; and that so all Israel *shall* be saved;" and therefore we know infallibly, that they *shall* be converted to Christ, and become, with the Gentiles, one fold under one Shepherd. We do not, indeed, certainly know that *our* efforts shall succeed: but knowing that the event shall take place, we are encouraged to labour with all our might for its accomplishment.

It is a mistake to imagine that God will convert the Jews without means, for in that place where God most strongly declares that he will restore them to life, Ezek. xxxvii. 1—5, he commands the prophet to prophesy unto them: and never till he prophesied, did the dry bones begin to move; but on his prophesying as he was commanded, they arose a great army. This shows us in what way alone we are authorized to expect the work of their conversion to be accomplished.

But, say others, *the time is not come*.—But who, I would ask, is authorized to affirm this? Who has been the Lord's counsellor, so as to be perfectly acquainted with the times and the seasons which he has reserved in his own power? Supposing that God were to tell us, as he did David, that the time for erecting his temple among them was not yet come, would he not at least commend us for having it in our hearts to build his temple? and should we not, like that pious monarch, labour to provide materials for it? He spent not less than eighteen millions of money in preparing for the temple, though he knew he was not to build it: and surely all the ef-

forts that we can use should be put forth to prepare the way of the Lord among them; and we should account it an honour to sow, though we knew that we were sowing for others only, and that others were to enter into our labours. But we have no reason to think the time is not come: on the contrary, if any man will declare what the signs of the times shall be when this great work shall commence, we will venture to say, that he shall see those very signs existing in the present day. Is there to be a stir among the Gentiles, and a commencement of their in-gathering? At what period has this been more visible than the present, when there are missions establishing on the whole face of the globe, and numbers in every place are turned to the Lord? It is a certain fact, that both among the Mahometans and Hindoos in India, there is a general persuasion, that the time is rapidly approaching, when their respective religions shall give way, and yield to one general religion. Among the Jews themselves too there is a general opinion, that their Messiah is speedily to appear. Now precisely as at the first advent of Christ there was an expectation throughout all the Roman empire, that one should arise out of Judea, who should sway the sceptre of the world, so there is now among both Jews and Gentiles an expectation that his kingdom shall be established upon earth from the rising to the setting sun. The very zeal exercised in their behalf at this present hour, so different from any thing that has occurred for many hundred years, is itself a ground to hope, that the Lord's time, if not yet fully come, is fast approaching: and the success which has already attended our efforts, though not great, may yet be considered as the first fruits of a future harvest, a drop before the shower.

In confirmation of the former objection, it is further said by some, that *we have expended much, and done little*. That our success has not yet awhile been great, I readily admit: but in truth it is not till the present hour that the fittest means have been used for effecting the conversion of the Jews; for in comparison of the translating the New Testament into Hebrew, all other means are of little worth. Doubtless there was, at the commencement of this Society, an erroneous notion that the kingdom of God was to come with observation: and too great a dependance was placed on an arm of flesh. I think too there was a want of due caution in relation to many things. But still it should not be forgotten that the whole was uprodden ground; and that in a matter of such difficulty many errors and many failures might reasonably be expected. But whatever objections might be urged against the Society as it formerly existed, they are no just cause of objection to it in its present state, now that every error that formerly obtained is sought out with care, and corrected with diligence: rather, I should say, the removal of all those persons or things which were dishonourable to the Society in its former state, is a pledge to the public that the affairs of the Society are, and shall be, as far as human prudence and caution can effect it, conducted with all possible care for the glory of God, and the advancement of the work

committed to us. I say again, that if the existence of evils in the Society as formerly constituted and conducted, has weakened the confidence of any, the unsparing removal of those evils is a ground for restoring that confidence to those who now administer its affairs.

Some have said, We wait to see what you do ; and if we find that you do any thing of importance, we intend to assist you. But how can we do any thing of importance, unless we are first aided by the public : we cannot embark in great concerns at our own cost ; especially after having discharged, without any assistance from the public, the immense debt that had been previously contracted. Let us meet with encouragement to act, and we will do our utmost to approve ourselves worthy of the confidence reposed in us.

But, after all, it is not fair to say that little has been done. If there had been but one truly and savingly converted, it ought not to be called little ; since one soul is of more value than the whole world. But is it little to have accomplished the translation of the New Testament into pure biblical Hebrew ? No man would say so who knew what efforts have been necessary to effect it. It is, in truth, a great national work, an honour to our country ; and it has laid the foundation of all that we hope hereafter to behold in the conversion of thousands and myriads by means of it. At this very hour it is producing a spirit of inquiry among the Jews upon the continent to a great extent ; and we trust that the new edition of it which we are about to issue from the press, will give a very effectual answer to this objection.

A fourth objection is, that *there is work enough for us to do among the Gentiles*. There is ; and I rejoice that God has stirred up the hearts of his people to consider their case, and to send to them the light of his truth ; and so far am I from grudging the exertions of Christians for the Gentiles, that I pray God they may be increased an hundred fold. But still we must not on that account neglect the Jews ; for the Jews have, in reality, a prior claim. God has expressly said, that his salvation is sent to *the Jew first*, and *next to the Gentile* ; and those who were first commissioned to preach it, were to preach it *beginning at Jerusalem*. The Jews have a claim upon us which none of the Gentiles have. Who were the first in God's estimation ? The Jews. Who were they who composed and delivered to us the lively oracles ? Jews. Who was the Saviour of the world himself ? A Jew. Who were they who first sought the Salvation of the Gentile world, and even laid down their lives for us ? Jews. Say then whether the Jews have not a claim on us ? But see what St. Paul has said in Rom. xi. 30, 31. " As ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy." The meaning of this passage is briefly this : " God made the Jews the depositories of his word for us ; and he now makes us the depositories of his word for them. We came to the enjoyment of this blessing through their unbelief ; but they are to be restored to the enjoyment of it through the

mercy vouchsafed to us:" and God expects that we should improve our mercies for their good. *This, therefore, is our bounden duty* : and if we neglect to do it, we do not answer the end for which our present mercies are vouchsafed unto us. Now what would any of you, having committed a sum of money to a steward to lay out for the benefit of some distressed Jews, say to him, if he withheld it all from the Jews, and spent it on himself? Would you commend him as a just steward? Would you not rather regard him as a thief and a robber? What then will God think of you, if, when he has committed the blessing of salvation to you for the benefit of the Jews, you withhold it from them, and leave them to perish for the want of it? Truly, it is no good account that you will give of yourselves to him. I do not mean to say that you can with innocence withhold the light from any : for you are not to put your light under a bushel, but to set it on a candlestick, that it may give light to all who are within the sphere of its influence ; but this I must again say, that your *first* obligations are to the Jews, to make them partakers of the richness of their own olive, from which, for your sakes, they have been broken off.

I will notice only one more objection, and that is, that because we have reduced our expenditure to our income, *our income is equal to our necessities*. But this is far enough from being true. We have retrenched in every thing to the utmost of our power : and we hope in one or two things to be able to effect a yet further retrenchment ; but I beg leave to assure you, and the public at large, that there are many great and important objects which we are compelled to decline for want of funds to meet them. You have just heard from the Secretary the urgent and pressing entreaties of that great and good man, Leander Van Ess, (so justly called upon the continent, Luther the second,) to take under our care two pious Jews, who are desirous of embracing Christianity, and of devoting themselves to the study of it in order to qualify themselves for future usefulness in disseminating its blessed truths. And you have heard the answer of the Committee just sent to this great and good man, that " though we wish them well, our funds do not admit of our rendering them any assistance." What a heart-rending thing is this ; that to entreaties in behalf of persons *so recommended*, we should be constrained to return *such an answer*, because we dare not to run ourselves in debt, or to contract obligations which we are not able to fulfil ! And I am expecting that many, many such applications will soon be made to us from the Continent, where our name begins to be known, and where some of our friends, together with a converted Jew, are now gone, (but not at the Society's expense,) to inquire into the state of the Jews, and to circulate the Hebrew Testament among them. I beg leave to assure you also, that there are other most important measures which we conceive would be of the greatest utility, if we could carry them into execution : but we must suspend them till your

liberality shall enable us to proceed with them. That time I trust is now speedily arriving ; and I hope that what you shall do in this opulent city, will be a pattern for Christians in every part of the empire.

I feel persuaded that the members of the Church of England will show themselves not unworthy of the cause they have undertaken, and that they will now arise as one man to redeem the pledge given in their behalf, and never desist from their labours till they shall see Jerusalem a praise in the earth.

The Jews.—The persecutions which the Jews have for ages endured, are approximating to a close, as the world becomes enlightened by the spread of the Gospel. The King of Prussia has lately issued an edict to abolish a law which has existed from time immemorial, by which the Jews were forbidden to open their shops or houses in Leipsic, during the Fairs there. *Recorder.*

Russian Emancipation.—Letters from Riga, of the 26th July, announce, that on the 18th, the States of Livonia assembled, to take into consideration the wish of the Emperor Alexander for the enfranchisement of the Peasantry on the domains of the Nobility. The Governor, in an animated discourse, exhorted the Nobility to second the enlightened views of their Sovereign, and follow the example of their brethren of Esthonia and Courland. The reply of the Marshal of the States, in the name of the Nobility, announced the readiness of the order to comply with those wishes. From this proceeding, the speedy accomplishment of the great work of emancipation is certain, and will add another to the blessings of the benignant reign of ALEXANDER. *Ibid.*

MISSIONARY SOCIETY.

Eastern Branch of the Massachusetts Evangelical Missionary Society.

The annual meeting of this important and interesting institution was holden at Portland, Oct. 1st. Its object is to supply the means of religious instruction and moral improvement to those parts of our District where they may be most needed. For this purpose its missionaries are to confine their labours to certain spots, judiciously selected, that the inhabitants may be furnished with experimental evidence of the peculiar advantages of stated religious instruction. It is made a special part of their duty to incite and encourage the people to establish and support schools in those places where children are growing up in ignorance of the first rudiments of useful knowledge. To promote this most important object, the Society will do every thing in its power. The labours of the Rev. Mr. Nurse, who is one of the missionaries of the parent institution, and who has particularly directed his attention to the superintendence and instruction of schools in the eastern section of the District, reflect the highest credit on that excellent man, and on the Society by which he is em-

ployed.—It was a striking remark of the late Mr. Little of Kennebunk, well known in the District of Maine as a most judicious and worthy missionary, that in his opinion more good would be done by encouraging the establishment of schools where needed, than by the public preaching of itinerant instructors. It is true the law provides for the instruction of the rising generation; but to accomplish this most interesting object in the new and thinly settled towns and plantations of our district, the advice, encouragement, and assistance of judicious and respectable missionaries, who should converse with the people upon the subject, and direct their special attention to it, would be of incalculable advantage. In a case of such magnitude we should not ask what ought to be done without our assistance, but what may be done with it. It should be sufficient to inquire whether it be in our power to accelerate the moral advancement of the district at a more rapid rate than would be effected by the operation of other causes if our exertions were withheld.

That it is in our power, is certain, for it has been proved. A comparison of the former and present situations of the spot where the labours of Mr. Nurse have been employed, furnish a pleasing demonstration of the fact. Here we would particularly observe that one essential requisite for good schools, and a requisite much wanted in some parts of the District, is good instructors; both male and female. This requisite it is a special design of this Society to supply, not by sending instructors from among ourselves, but by forming them on the spot where they are to be employed. Mr. Nurse's school at Ellsworth, for example, is a school for instructors, as well as for scholars of the ordinary kind. "A number of young men who were here educated, and nearly 20 females, were, in 1815, at the head of schools in Ellsworth, and the neighbouring towns. All these schools may be considered as branches of the principal institution, and they are under the general inspection of Mr. Nurse. These schools are supported principally by the voluntary contributions of the people of the respective towns. But it was the Evangelical Missionary Society which led to their erection." So sensible are the people in one of these towns, of the inestimable advantage they have derived from the work of benevolence commenced among them by this institution, that they have handsomely contributed toward commencing and carrying on the same out of their own place. All that is requisite is to commence this good work, and by the blessing of heaven it will carry on itself.

By the Minutes of the Methodist Annual Conferences in America, for the year ending August 1, 1818, it appears that there has been an accession of 4,774 members to their communion.—The aggregate number of their membership amounts to 229,627. The Itinerant preachers, 748; and of their Local preachers, the probable number exceeds 3,000. In the city of Baltimore only, there are more than 3,600 whites and upwards of 1,600 blacks in the communion of the Methodist Church. The Missions in Mississippi Territory and State of Louisiana have been formed

into Circuits, and constituted a Conference. They have 12 Itinerant preachers, and 2,000 members of their Church in that infant country..

HOTTENTOT CHRISTIANS.

Several English Missionaries who lately arrived at Cape Town, Cape of Good Hope, soon after their arrival paid a visit to the Moravian Missionary Station at Gruenekloof, about 40 miles distant. The following account of their visit, extracted from their letters, will gratify our readers.

We set out at half past six, in the morning of the 16th of April, in two light covered waggons, each drawn by eight horses; and had, besides, three saddle horses, on which some of our company rode occasionally. In front of each wagon sat two men: one of these held the reins of the eight horses, while the other drove them with a long whip, the staff of which is made of bamboo, and reaches to the head of the second pair: with this whip he easily lashes any one of the horses, but those of the foremost pair most easily: in this manner the eight horses are guided with perfect ease, frequently turning short at full speed. The road lay along the coast, over a sandy soil covered with low shrubs and beautiful heaths, many of both which may be seen in hot-houses in England: several were in flower, and we adorned our waggons with them. We carried refreshments with us, and stopped twice on the road. The country is a wilderness, except here and there a good spot, where there is a farm. At length, about six o'clock, we got sight of the trees and houses of this delightful settlement; and arrived here, after about 12 hours' journey.

We were kindly welcomed, and hospitably entertained. Though we were fourteen in number, besides five servants, and the brethren were apprised of our coming but about an hour before our arrival, they did not seem at all disturbed about providing either food or beds.

We were soon called to a plain, but well spread table, at their usual supper hour.—Before and after meat, they sang most sweetly, in asking a blessing, and in giving thanks. After supper we went to church, where we met a goodly company of about a hundred. The service opened by a Hymn: after which, one of the brethren preached in Dutch, from—*Out of the abundance of the heart the mouth speaketh.* Another Hymn concluded. We never heard finer voices. No prayer, except such as is contained in their Petitionary Hymns, is offered in public on week days. We never heard finer voices than those of the Hottentots, nor more delightful singing: the children sing better than any children whom we have heard sing together: they are always taught by notes. The church is a very roomy good building.

We retired early to bed. Our wives were accommodated in single beds, in one room; and for us, mattresses were placed on a

matting of rushes on the floor of another room, and there we all slept very comfortably, alongside one another.

At six o'clock, we rose, and found coffee prepared, before which an appropriate Hymn was sung; and, in conclusion, the text for the day, issued for the use of the brethren's churches throughout the world, was read, with a few remarks; and another Hymn was sung. The text for the day of our visit was, *Blessed are the peace-makers, for they shall be called the children of God.*

At eight o'clock breakfast was ready; after which we went round among the people. The government have assigned to the brethren about 6000 acres of land: part of this they plough and sow with corn, and part is grazed. No persons are allowed to erect a dwelling on this land without their permission; and they admit none but such as engage to lead regular lives. There are, at present, about 350 settled here: of these, 92 have been baptized, 23 are candidates for baptism, and 69 are communicants. We visited many of them at their houses, which are chiefly built of mud and reeds: there are some respectable brick houses, the owners of which have saved money by their industry. We were delighted with their humble simplicity. One woman, when she was told that six of us were going to India, to instruct the heathen, said, "Now I am sure that God loves all mankind, because he is sending these persons to teach them."

The brethren have a service at the church every evening; either for preaching, reading the scriptures, or reading an Exposition of Christian doctrine. They visit every cottage once a quarter, and address each of the settlers. The candidates for baptism, as well as the baptized, are addressed every week.

Mr. Leitner, one of the Missionaries, is married to an English woman; which was a great comfort, particularly to our females. The brethren correspond exactly to the idea which their publications would lead a reader to form of them—plain people, of good understanding, sound in the faith, and well experienced in knowledge of men's hearts. Their residence is a roomy, convenient house, surrounded by suitable offices; with carpenters' and smiths' shops, gardens, plantations, sheepfolds, &c.

We returned on the third day; much gratified, encouraged, and, we trust, profited, by what we had seen; having been delighted, indeed, to listen to the praises of God, confessions of sin, and declarations of reliance on the blood of Jesus for pardon, proceeding from the mouths of Hottentots; and to see that naturally wild, filthy, and slothful race, raised to a state of comparative order, cleanliness, and industry.

Extract from an "Address," delivered before a "Church Missionary Association," at Bewdley, England.

But here the utility of weekly penny subscriptions presses on our consideration. We see them producing habits of retrench-

ment and self-denial. We see them stimulating to industry, and teaching economy. And if the poor learn economy, and become industrious, from a desire to benefit others, they will soon become industrious and economical FOR THEMSELVES. If retrenchment and self-denial be practised to assist the holy designs of Christian love, we may reasonably conclude, that, when the beneficial results of such conduct are seen, it will be diligently pursued in all the regulations of DOMESTIC LIFE. Thus will the poor assume "a higher tone of morals," and rise in the scale of being. The prevalent but dispiriting idea, that their poverty and their fancied insignificance exclude or excuse them from all acts of benevolence, will vanish. They will be convinced of the possibility of becoming, not merely useful individuals, but blessings to society; and the consciousness of this ability will give a noble impulse to all the worthiest feelings of the heart, and make them desirous of being private and public blessings.

Nor is this all. Effects of a superior nature may be produced. Missionary benevolence is a virtue of no common interest. Transcendent in its operation, it aims at no less than the salvation of five hundred millions of souls! This life limits not its prospects; not does this world bound its sphere of usefulness. Its projects are carried beyond the grave. Its plans are laid for eternity. It seeks to bestow on idolatry's savage millions, not only the blessings of civilization, but the unutterable bliss of an eternal weight of glory. The demolition of the power of the devil, the subversion of his empire; the destruction of his hellish worship, and the emancipation of his blinded and miserable slaves—together with the promulgation of Emanuel's Gospel, of the wonders of his love, of the triumphs of his cross, the blessings of his redemption, the establishment of his kingdom, and the universal worship of his glorious name;—THESE, THESE are the stupendous objects of his benevolence!

Now, can any one cherish a principle so inestimable, and teeming with benefits so invaluable to others, without thereby being blessed himself? While he contemplates the lost estate of the heathen, will he not reflect on his own? Will he sincerely aid efforts to publish peace and glad tidings of forgiveness, through a crucified Lord, to Heathen Nations, without desiring that forgiveness, and sighing for that peace himself? In remembering their souls, will he forget his own? No, it cannot be! What gracious results, then, may Associations of this kind expect from penny subscriptions? Exalted morals—just ideas of usefulness—the annihilation of narrow-mindedness—and the expansion of the heart in all that is lovely and of good report, may be promoted. Yes! and the slothful may be induced to diligence, the drunkard may become sober, the profligate may learn frugality, and the wicked and the immoral may be won over to the cause of virtue and religion. A laudable thirst for pleasing and profitable information will be excited; the monotonous and tiresome recurrence of thought in the illiterate may be

agreeably diversified ; and that well-known maxim, *It is more blessed to give than to receive*, will, in every point of view be realized.

SABBATH SCHOOLS.

From the Boston Recorder.

MR. WILLIS—I notice, with very great satisfaction, the information contained in your paper, from time to time, concerning Sabbath Schools ; and for a week or two, I have felt an inclination to forward a communication on that subject. It was one of the felicities of my early life to be actively engaged in the formation and the service of the first Sabbath School Society that was instituted in Scotland, the land of my nativity. I have ever since kept the religious instruction of children in view as a very endeared object. And ever since I sustained the pastoral relation to a beloved people, I have not been unmindful of the lambs of the flock. For many years I laboured alone, not a single minister or private Christian, that I knew, making any attempt of the kind in any part of the United States. At last general attention is excited ; and truly, when I consider the extent on which the Sabbath School system is practised, I am filled with adoring gratitude. The spontaneous and vigorous efforts that are making in every city, in every village, and in almost every country vicinity of the protestant world, to make the rising generation acquainted with the Scriptures, which, through faith in Christ, are able to make wise unto salvation, present the mind with the most cheering and animating prospects as to the prevalence of pure and undefiled religion in the world.

During a period of thirteen years, I have conducted a Sabbath School in the principal village of this town, with various success. In other parts of the town I assembled the youth sometimes on week days ; but, with the single exception of one individual, and that only for a few weeks, I could not prevail with any of our people to conduct any of these schools in my absence. About a year ago, I perceived a great alteration in the minds of several members of the church, indicating a readiness to engage in the business of conducting Sabbath Schools. And the happy result is, that ten schools have been put in successful operation ; besides two meetings that are expressly designed for the edification of our young men and young women.

In all my previous attempts at leading the attention of the children to the Scriptures, I perceived a backwardness to the committing of them to memory. Even the chapters on which they were to be examined, and the texts which they produced in proof of the doctrines, were usually read. With a view to arouse their attention, and stimulate their exertions, I proposed the reward of premiums to those who should commit most Scripture and sacred poetry in a given time. This plan has exceeded my most sanguine expectation. The proposal was made in May ; the public examination was

held in September; and in this short time, although they had never made trial of the strength of their memories before, it was ascertained that they had repeated upwards of *ninety-seven thousand verses*. The number of regular scholars were a little rising of two hundred. Three Bibles, eight Testaments, and a pretty large number of books of smaller value, were given to those above twelve years of age, several of whom had repeated upwards of 3000 verses. Three Bibles and eight Testaments were given to those between 8 and 12 years old, of whom many had repeated upwards of 1000 verses. One Bible and several Testaments were given to the best scholars under eight, one of whom exceeded a thousand verses.

The day of the public examination was one of the happiest of my life. Two hundred children, in their neatest apparel, arranged in the finest order, under the direction of their respective teachers, repeating their select portions of Scripture, with admirable propriety, and even melodiously uniting in several lovely songs of Zion, was a scene which angels might contemplate with joy and delight.

The experiment has satisfied me that premiums, in some shape, must be connected with our Sabbath School instructions, in order to excite general attention. I had formerly tried every method I could devise; but never succeeded until now, to the extent of my wishes. And never did I bestow a few dollars with such perfect satisfaction. My object in making this communication is to lead the attention of my fathers and brethren in the ministry to the subject. I mean those of them who have not exerted themselves in this work of faith and labour of love. It is of little consequence that they abound in unavailing lamentations over the carelessness and irreligion of the youth around them. Let them procure a few valuable books, and offer them as the reward of industry: it will operate as a charm, call forth latent powers, and produce a great moral change. I am not so sanguine as to imagine that the study of the Scriptures, and the storing of them in memory, will certainly produce a radical change of mind: yet these means have been blessed to many. Some of the dear youth, who have departed to the eternal world, from my ministrations, gave their dying testimony to the usefulness of our Sabbath School. But the effect in a temporal point of view, is excellent. Our youth too frequently spend much of their precious time in idleness or dissipation. The Sabbath School scholars in this place, during the past summer, redeemed that time, and appropriated all their leisure hours to the cultivation of their minds. How frequently is the Sabbath of rest misemployed and perverted! In the remote parts of this town, the youth and children who were too distant to attend worship, instead of roaming abroad as usual, have occupied their Sabbaths of late in studying the word of God. I rejoice in the change, and exult in the hope that many of them may, by these means, be everlastingly saved.

I know of only one objection entitled to notice. It is this, that the mind is too much crowded with matter; and too little time

given to the teacher to explain what is recited. This difficulty may easily be remedied by the judicious management of the teachers. They can introduce changes at pleasure, and these will be found to be useful. Yet I am persuaded that the pure word of truth, early lodged in the mind, is of more permanent advantage than all the instructions of man. When our illustrations are forgotten, the word of the Lord will remain. And what is the chaff to the wheat, saith the Lord?

DAVID SUTHERLAND.

Bath, N. H. October 12, 1818.

MONTHLY EXTRACTS

FROM THE
CORRESPONDENCE
OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Report of the Saxon Bible Society.

Dresden, August 13, 1817.

From the Speech of His Excellency Count Hohenthal Koenigsbruck, President of the Society.

DELIGHTFUL and cheering as it is, on the one hand, to perceive the zeal and energy excited in Germany, and throughout the Continent, by the British and Foreign Bible Society, in promoting a more general dissemination of the Holy Scriptures, particularly among the poorer classes of society—to which the accounts from the various Bible Societies in Germany, Switzerland, and Russia, bear ample testimony—so, on the other hand, there are two occurrences, which, to those who revere and love the word of God, may have given cause for grief and discouragement: namely, in the first place, that two foreign powers, ecclesiastical and secular, have attempted to prohibit the distribution of the Scriptures in certain quarters; and, secondly, that in one of the many pamphlets, published on occasion of the third centenary of the Reformation; the merits of Luther, as they respect the translation of the Bible, have not only been depreciated, but the very circumstance of his having believed it to be of divine origin, and by his translation into the German language contributed so much towards its becoming generally known, has been made a matter of reproach against him.

How are we, as Members of the Bible Society, and as friends of the word of God, to meet such events? Let us, for a few moments, consider this question.

First of all, we have cause for the most cordial gratitude to God, that we live under the government of a King, whose piety, during a reign of nearly fifty years, has always held out an example to his subjects; whose unshaken confidence in divine help was not made ashamed, even in the dark days of severe trial; and who has publicly acknowledged, that the doctrines of the Holy Scriptures had long since been his guiding star. From such a Monarch we have no prohibition of Bible Societies, or of Bible dissemination, to fear.

May God so bless our King Frederick Augustus, that we may long continue, under him, to live a quiet and godly life! May He who is able to turn the hearts of the mighty, like the water-brooks, bring them all to the conviction, that rulers, as well as subjects, can never be truly happy till they know the word of God, and obey it?

Secondly, the more there are, who, by their writings, endeavour to render doubtful the divine origin of the Holy Scriptures, or, by arbitrary explication,

to involve their contents in obscurity, the more zealously let us strive, by due attendance on our proper callings, to grow in grace, and in the knowledge of Jesus Christ our Lord.

And by what means can we more easily and more safely acquire the riches of that knowledge, than by making the Bible, that Book of books, our daily study, thence deriving food for our souls; by diligently attending public worship; by properly valuing what we know to be the truth, and by acting up to it in our life and conversation? But in order to do this, it is necessary to be convinced, that what we read in the Bible is, indeed, the word of God.

*From the Rev. Mr. Strubell, to the Secretary of the Saxon Bible Society.
Wildenfelt, July 10, 1817.*

By the transmission of the Bibles and New Testaments, you have given me unspeakable joy; and not only me, but also my parishioners, all of whom received them, calling fervently for the blessing of God upon the Society. I had scarcely made known that a fresh supply of Bibles had arrived, when my house was crowded with applicants, (intreating for copies,) who were continually followed by others: so much, indeed, that by far the smaller number of them only could be satisfied; and my whole store was disposed of in an hour's time. I offer the revered Society my most cordial thanks; it has again sown a seed in my congregation, which, I trust, through the grace of God, will produce abundance of fruit. I am most anxious to promote a diligent reading of the Scriptures among them; I often exhort them to it, and inquire into it, in my visitation from house to house.

How much good is doing by the Bible Societies! What real blessings are they imparting! How painful it is to see them publicly blamed for their good work! May they never become weary; may they never yield to difficulties! We can only assist you with our prayers. Our mountains are poor; and though gold and silver may lie deep under our feet, they are not to be met with in the cottages of the inhabitants, particularly at this season, when most of them have to contend with famine and unspeakable distress. Very few of them were, consequently, able to pay any thing; though it was strikingly evident how much they desired to pay something. But when, with all the marks of genuine sincerity, they assured me, that they had not had a bit of bread either yesterday or to-day, and this assertion was but too well corroborated by their pale emaciated aspect, (for the truly industrious poor rather suffer hunger than go begging,) it was no more than my duty to give them the bread of life, without money, and without price. I was still happy to perceive, notwithstanding their bodily want, such an eagerness after this food. Many declared the Bible, and particularly the New Testament, to be their greatest treasure, and made use of the words of David: 'The law of thy mouth is better to me than thousands of gold and silver.' Some, however, could pay a trifle, and they did pay it with the greatest cheerfulness.

From the Third Report of the Prussian Central Bible Society, from August, 1816, to August, 1817.

In the three years since the establishment of the Bible Society, there have been circulated,

German Bibles	- - - - -	9944 copies.
Bohemian ditto	- - - - -	3347 ditto.
Polish ditto	- - - - -	3052 ditto.
Wendish ditto	- - - - -	400 ditto.

Total - - - 17643 ditto.

Of German New Testaments in the three years - - -	2401 copies.
Ditto, of the Ratisbon edition - - - - -	533 ditto.
Of the Polish New Testaments - - - - -	555 ditto.

Together - - - - 3489 ditto.

Making a general Total of - - 21,132 ditto.

Auxiliary Societies have this year also been formed at Ruhland, in Upper Lusatia, and at Ruhrort, in the vicinity of Duisburg; and from the connexion in which they stand with other filial Societies, the sphere of action of the latter is likely to be enlarged.

Although the exertions of all these filial Societies are, in a great measure, obstructed by the still continuing difficulty of obtaining a supply of Bibles, there is a prospect, that, by the new editions now undertaken, and the enlargement of other printing establishments, the supply may be rendered equal to the demand.

May the zeal for the dissemination of the Holy Scriptures never cool among us! May it be excited in all who feel deeply interested in the progress of the Gospel, by a due consideration of the want of the Holy Scriptures, and of the blessed effects resulting from the promulgation of the word of God! Then, with the blessing of the Lord, this our work will infallibly contribute to build up and edify the church of Christ, both in purity of doctrine, and holiness of life.

Letter from His Majesty the King, to the Central Bible Society.

I HAVE observed, with peculiar interest, the happy success which has attended your exertions to promote the promulgation of the Holy Scriptures, communicated to me in your letter of the 19th of this month, which accompanied your Second Report: and I join you in the wish you express at the conclusion of it.*

(Signed) FREDERIC WILLIAM.

Berlin, February 21, 1817.

To the President and Directors of the
Central Bible Society in Berlin.

From the First Report of the Geneva Bible Society. December, 1817.

FAITHFUL to the essential and fundamental principle which the British and Foreign Bible Society has so wisely laid down, and so scrupulously observed, the Geneva Society has distributed the Sacred Books *without note or comment*: thus nothing human is found associated with those lessons which the word of God inculcates; nor is their purity endangered by any admixture.

The number of families in which the pastors have found that no copy existed, has surpassed any estimate which before could have been made. Whether all who were in need have applied, is more than we can venture to affirm; but so much we can say, with as much truth as satisfaction, that there has been an anxiety to receive the Sacred Books. As soon as the distribution was announced, a multitude of persons came forward to ask for them; gratitude for this gift expressed itself with evident marks of sincerity, and in a manner corresponding with the different characters of the receivers: tears of religious emotion flowed from the eyes of more than one unfortunate person, on taking into his hands the book from which he was to draw true consolation; and such testimonies have proved, that there always existed among us souls affected by the grace of their Saviour and their God.

The moral and religious effects of this distribution of the Holy Scriptures cannot yet be appreciated; nor is this to be wondered at. It is not to be expected, that in so short a time, languor can be changed into an active principle,

* May the Giver of all good bless what is doing with a sincere desire to promote the extension of his kingdom among all nations.

or indifference into zeal ; that faith can have been re-animated, morals purified, and circumstances ameliorated. Yet there are not wanting consolatory facts. The pastors in their visits have, in some places, found persons occupied in reading the Bible ; in others, families assembled to hear it read. Charitable persons, on entering the dwellings of the afflicted, have discovered, that consolation had entered before them, by means of the word of God.

Progress of the Translation and Circulation of the Scriptures, by the Baptist Missionaries in India.

THE whole of the Scriptures in the *Ooriya* have been printed. A new edition of the Testament, of 4000 copies, has been begun, and the printing advanced to the middle of Matthew.

In the *Bengalee*, in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition of 5000 copies of the whole Scriptures, in a new and much reduced type. By means of this alteration we shall be able to comprise the whole Bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes of 800 pages each.

In the *Sungskrit*, (the Latin of the East, and intelligible to almost all the learned men throughout Hindoostan,) the Historical Books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the Scriptures in that language.

The *Hindee* Bible is still further advanced ; and we fully expect that within a month the last part will be ready for distribution. We shall then have printed the first edition of the whole Scriptures, with a second edition of the New Testament.

In the *Mahratta*, the Historical Books have been printed off, since the last Memoir, and the Hagiographa advanced to the middle of Proverbs.

In the *Sikh*, the Pentateuch is just completed, and the Historical Books are begun.

In the *Chinese*, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament.

In the *Telinga*, the New Testament is printed as far as the Thessalonians.

In the *Pushloo* Testament, the printing is advanced as far as the 1st of Peter ; and in the *Assam* and *Wutch*, to the Romans ; while in the *Brui Bhasa*, although a delay has arisen in consequence of the distance of Mr. Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

In the *Kurnata*, we have finished Mark, and are proceeding with Luke ; while in the *Kunkuna*, the *Mooltanee*, the *Sindhee*, the *Kashmere*, the *Bikaner*, the *Nepal*, the *Ooduyypore*, the *Marwar*, the *Juypore*, and the *Khassee*, not much progress in the printing has been made since the last Report ; access to them, in many cases, being difficult, and their prosecution interfering with the supply of countries more extensive, and more easy of approach. As soon, however, as the *Hindee* and *Sungskrit* versions are completed, it is intended to proceed with them.

Our opportunities of distributing the Scriptures, when printed, are becoming more extensive.

From the Fourth Report of the Bombay Auxiliary Bible Society.

September, 1817.

THE few copies of the Syriac Gospels received from England, at the time the last Report was printing, have been forwarded to the Residents of Travancore and Cochin, for the use of the Syrian Christians on the Malabar Coast ; they proved exceedingly acceptable, and are said by their Priests to be correctly printed, in a very legible and beautiful type. There are very few copies of the Syriac Testaments among them ; and the *Catanars*, or Clergy, ex-

pressed a very anxious wish to have copies of the whole of the Holy Scriptures printed in a similar manner. As the Committee have since received a further supply of these Gospels, they will not fail to forward them for distribution in the best manner.

From the Sixth Report of the Blackheath Auxiliary Bible Society.

May 17, 1817.

From the returns which have been made to them, the Committee of the Greenwich Association have now to report, that 779 families, comprising 2554 persons, have been visited; of whom 1398 can, and 656 cannot read. In this population, 565 copies of the Sacred Scriptures were found, and 540 copies are immediately desired; towards the procuring of which, 279 persons have offered to subscribe sums, amounting to 1*l* 12*s* 6*d* per week. The sub-Committee, however, confidently believe, that the existing demand for the inspired volume is very considerably under-rated, and that, eventually, it will appear, that the labourers who may undertake the distribution, will find more uncultivated ground than is at present supposed to exist.

It is now ascertained, that after the Blackheath Auxiliary Bible Society has been instituted more than five years, there remain, in two populous parishes, in the centre of its operations, at least TWO THOUSAND PERSONS, *who do not possess among them a single copy of the Holy Scriptures.*

The orderly and peaceable behaviour of the poor in this populous vicinity, in a season of peculiar difficulty, may, your Committee have no doubt, be ascribed, in a great measure, to the increase of moral feeling, and of "that righteousness which exalteth a nation," as promoted by the liberal circulation of the Scriptures.

From the Sixth Report of the CAMBRIDGE AUXILIARY BIBLE SOCIETY.

November 18, 1817.

Of the TOWN Association—the last in the order of its establishment, but not the least in its energy and usefulness—your Committee are happy to report, that it has abundantly realized the hopes excited at its formation. In something less than two years, it has distributed, by sale, at about two thirds of the cost price, 1000 Bibles and Testaments; and, after defraying all its own expenses, together with the voluntary loss it had entailed upon itself, it has paid to the Auxiliary Society the sum of 100*l*. as the first-fruits of its increase. Your Committee are authorized to add, that it is in contemplation to extend the benefits of this Association to every part of this county, by establishing in every town and village the same system of inquiry from house to house, which has been so happily pursued in this town and its immediate neighbourhood.

From the fifth Annual Report of the Committee of the HENLEY AUXILIARY BIBLE SOCIETY.

October 8, 1817.

Your Committee cannot refuse adding two or three extracts from the Reports of some of the District Committees, respecting the influence of these Institutions, under the management of 148 ladies, going about doing good; and by whose kindness it is fairly calculated, that not less than 1000 visits are, upon an average, paid to the cottages of the poor, nearly every week. Upon such a system, it is scarcely possible that the *real* circumstances of the poor should remain unknown: and it is equally improbable that those who are thus employed in weekly visits of mercy, to furnish the bread and water of life to the hungry and thirsty soul, should be unmindful of the various wants of the poor in reference to their temporal circumstances. Indeed, if these were the

only benefits of Bible Associations, they would well deserve the support and encouragement of every well-wisher to the happiness of the labouring classes of society; but these are only the lesser fruits.

A poor boy, who had been known and marked as an idle and wicked boy, the corrupter of his companions, and the trouble of his master and friends, was present at one of these meetings, and was induced to become a subscriber for a Bible. From this time, an evident change was observed in his conduct: at length, he got his Bible; and the effect of his reading it, was, that he became an example of industry, and that his whole character was greatly improved. This new course he has for a long time kept, and gained the entire respect of his employer. He lately subscribed for a pocket Testament, and gave as his reason, that he could not carry his Bible about with him, and that he had many leisure minutes in a day, in which he could read, if he had a Testament with him. Nor can your Committee omit to notice, that *in one district of your Society, thirty-six copies of the Sacred Scriptures have been received by hands which had never previously handled, and perused by eyes which had never before beheld, the lively oracles of God.*

From a Correspondent in Ireland, June 22, 1818.

I am happy to have to inform you of the pleasing prospect this town and its neighbourhood afford. The Bibles and Testaments you gave me for distribution, among such of my neighbours and acquaintances as could not easily procure them, have already proved a great blessing; for their circulation through the different villages has, through the divine blessing, been the happy means of exciting many to read the Sacred Word, who, in all human probability, would have remained in ignorance of themselves and of their Creator. The Sabbath Day now becomes truly a delightful scene; the Scriptures being read in the different families, and all who can go out to hear them publicly read, assembling together for that purpose. And besides these meetings for reading the Scriptures, we have also, in my place, a great number of young women who attend, under the direction of some ladies, who hear them read and repeat their tasks, which these adults do with the greatest simplicity, and manifest the strongest desire for religious improvement. On last Sabbath we had 58, most of whom repeated their Scripture tasks, greatly to the satisfaction of the ladies who attended. This has caused a very great demand for Testaments.

From the Rev. Dr. Paterson.

St. Petersburg, June 19, 1818.

We had a most interesting Meeting of Committee. Our new Russian Greek Metropolitan was present, and also the Metropolitan of the Roman Catholic Church, besides several others of high rank, both clergy and laity. It appears that we have now more than 120 Bible Societies in Russia, including Bible Associations. The letters from them, and from other correspondents, were numerous and interesting in the highest degree. Among others, a number of letters from Russian peasants were read, which excited much feeling, and showed that they had not read in vain the Bibles furnished by the Society. All tended to prove that the Word of the Lord has free course, and is glorified in Russia. This vast empire is rapidly advancing in religious knowledge. This will be much hastened by the appointment of the learned, pious, zealous, and liberal Michael, to be Metropolitan, and Head of the Holy Synod. He is our friend, from conviction. His eyes beamed with joy when your account of your last Anniversary Meeting was read. Several undertakings were proposed, and agreed to. Among others, it was resolved to print 5000 copies of the Turkish Armenian New Testament.

I am using my utmost endeavours to get the Modern Russian, and Mongo-

lian put to the press : Matthew and John are already translated in the latter, and will be printed in one volume.

The translation of the New Testament in the Siberian Tartar dialect is also finished. Three other translations are preparing in different Finnish dialects, spoken in Russian Siberia. I shall soon send you a number of editions which have left the press since last Autumn.

From the two Burjat Nobles, to their Prince,

St. Petersburg, April, 1818.

When we beheld the contents of your letter, in which you convey to us kind exhortations and words of affection, expressing a wish that we might use all diligence in translating the Sacred Gospel, we were greatly rejoiced.

By your kind endeavours we have been brought near to the sacred feet of our highly exalted Monarch, (the Emperor,) and reached the City of St. Petersburg, where shines the brightness of the holy doctrine ; for here we have seen and heard the most sacred words of the Most High and saving God.

That we ever should see and hear such things, we never before had an idea.

Of the words and doctrine of the Most High and saving God, Jesus Christ, we have transcribed, into the Mongolian language and character, the first book, called the Gospel of St. Matthew, and completed it. Another book, called the Gospel of St. John, will soon be finished.

The word of God being so very clear and intelligible, we cannot sufficiently admire it, and we feel that it is truth which may be relied upon.

This vehicle of a reasonable faith, this pearl of a devout heart, although existing eighteen hundred and eighteen years upon earth, has hitherto not yet come to our Mongols and Burjats.

According to our humble opinion, our highly exalted and gracious Sovereign is a hand of God : and the Society of the Holy Book of religion, called the Bible, a true Apostle of Jesus Christ.

When, by the grace of God, our people, as well as every creature who speaks the Mongolian language, shall forsake their own faith, and receive the doctrine of Christ—when they shall walk in the strict and saving way—they will, under his light and easy yoke, adopt a good conversation and good manners : that faith is the work of God alone.

We are fully and firmly resolved to receive the doctrine of the saving God Jesus Christ. Although we are not yet acquainted with the manners and usages of his religion, and when we return home, should find no teacher, upon whose breast we could lean our head, neither any house of God ; yet after the conviction we have obtained, of the truth of the word of God, we can no longer endure the want of it ; we must abide by this doctrine.

We hope, that our highly exalted and most gracious Sovereign, when he shall hear that his subjects on the outermost borders of his kingdom have adopted Christianity, will favour us with wise and worthy teachers.

From the Rev. Professor Leva  .

Lausanne, March 27, 1818.

Our work is proceeding—10,000 copies of the first sheet of Genesis left the press the evening before Easter—an auspicious circumstance !

It is superfluous to tell you with what lively sensations your new gift (250*l.*) has been received, and with what care we shall fulfil the conditions under which it was granted. We are ten of us, who are all engaged with full purpose of heart, and without looking to any remuneration, to render our edition superior to all those we know, both as to the version, and the correctness of the press. We introduce no alterations into Ostervald's version, except such as are recognised as evidently necessary.

Your Society, and its progress, animate my existence, and make me wish to prolong my sojourn, though it has been pretty long already.

Never did a similar spectacle present itself to the world! Your reports make me young again. My eyes behold clearly what Simeon could see only afar off. The world has quite altered its aspect to me.

From the Rev. George Thom, Cape of Good Hope.

Cape Town, April 22, 1818.

When the Dutch man of war Amsterdam, of 74 guns, on her voyage from Batavia to Holland sprang a leak, and was run on shore at Algoa Bay, to save the lives of the crew, a number of Bibles, indeed all that they had received in Holland, were lost in her, so that not one was to be found among the hundreds of sailors, who were saved. When they came to town, several applied for the word of God; and at last so many called, that I was obliged to deny their applications, for fear of reducing my stock. The Bible and School Commission, however, answered the demands, which I was unable to supply, through the medium of the Rev. Mr. Fleck. I did nothing else for three days, but distribute, as prudently as I could, the number as stated in the general account of distribution. I have every reason to believe, that few, if any of these gifts, have been abused. The wonderful deliverance of all the crew, except three persons, from a sudden and awful death, will, I trust, have a powerful effect on the minds of these mariners. Several of the officers have assured me that the word of God has not been distributed in vain.

During the last three months of 1817 I travelled through part of the colony, about 1,800 miles, and having conveyance, I distributed a number of Testaments among Slaves and Hottentots. At two Missionary Settlements I heard the children read in those Bibles which were distributed in 1815. At the settlement Hooge-Kraal I went into the school, and found upwards of seventy children, the eldest not fifteen years of age, carrying on instruction by monitors from among themselves, and one class reading in the Dutch Bible. I called two out of this class; one, not ten years of age, read eight or nine verses; and the other, about eight years, read four verses from another part of the Scriptures, both with much propriety. Without doubt Mr. Paaht has here, by God's blessing, done much; for, when I was at the settlement in 1815 none could spell, and the children were half wild.

From Mrs. Charlotte Chambers Risk, Corresponding Secretary to the Mill Creek Bible Society.

Ludlow Station, Mill Creek, near Cincinnati, Ohio, March 20, 1818.

On reading the interesting annals of your Society, we felt the grateful emotion of being known to you as fellow-labourers, too strong to be suppressed: and, while we contemplate the vast fabric, rising in all the solemn dignity of the Temple at Jerusalem, without the noise of a hammer, we praise and adore Him who is the foundation and the Corner-stone; and unite our prayers with the thousands of Israel for the blessings promised in the Bible, when the whole earth shall be filled with the glory of God!

About three years ago the Female Bible Society of Mill Creek commenced its operations. The local circumstances of the neighbourhood were peculiarly interesting; its citizens, emigrating from every state in our union, and from almost every country in Europe, laboured under an assemblage of difficulties; books of any kind were very scarce with them, and many families had not even the all-important Bible! To supply this want was the sole object of this Association; and so greatly have we been favoured in the success of our labours and prayers, that we may really say, Hitherto hath the Lord helped us.

Previously to our association sectarianism ran so high as to expel every thing like union in religion; but, as soon as a Bible Society was proposed and un-

derstood, as by one common impulse, party spirit subsided—all was love: the rich laid aside their ceremony, the poor their embarrassment; they met as sisters, and conversed as friends. Emotions new and generous expanded the heart in "love to God, and good will towards man!"

The circular letter of the Female Bible Society of Philadelphia, accompanied by their constitution, and Bishop White's address, gave system and energy to our exertions; though the minds of some of our members had been pre-disposed to it, by the frequent accounts received of the great and generous labours of the British and Foreign Bible Society.

Go on, dear brethren in the Lord—the source of your power is inexhaustible! He whom the winds and the waves obey, has the passions of men under his control, and with irresistible power can say, "Peace, be still!" This mighty work is going on in our country. Within a few months there have been six new societies formed within our knowledge, and they are increasing. "He that hath begun the good work will carry it on to perfection;" and will give efficiency to the exertions of the friends of Zion, until every intelligent being on earth will read the Word of Life.

The British Governor RAFFLES, has taken possession of his government, at Bencoolen, in India. Among his first acts were the establishment of a *Bible Society*, and the suppression of gaming houses and cock-fighting farms. He means to abolish slavery and the various impositions on the natives.

POWER OF CHRISTIAN TRUTH.

[*Extracted from Dr. Franklin's Memoirs, & inserted in Boston Rec.*]

In 1739 arrived among us from Ireland the Reverend Mr. WHITEFIELD, who had made himself remarkable there as an itinerant preacher. He was at first permitted to preach in some of our churches; but the clergy taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields. The multitude of all sects and denominations that attended his sermons were enormous, and it was matter of speculation to me (who was one of the number) to observe the extraordinary influence of his oratory on his hearers, and how much they admired and respected him, notwithstanding his common abuse of them, by assuring them they were naturally *half beasts and half devils*. It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the town in an evening without hearing psalms sung in different families of every street. And it being found inconvenient to assemble in the open air, subject to its inclemencies, the building of a house to meet in was no sooner proposed, and persons appointed to receive contributions, but sufficient sums were soon received to procure the ground and erect the building, which was one hundred feet long, and seventy broad; and the work was carried on with such spirit as to be finished in a much shorter time than could have been expected. Both house

and ground were vested in Trustees, expressly for the use of *any preacher of any religious persuasion*, who might desire to say something to the people at Philadelphia. The design in building was not to accommodate any particular sect, but the inhabitants in general; so that even if the Musti of Constantinople were to send a Missionary to preach Mahomedanism to us, he would find a pulpit at his service.

Mr. Whitefield, on leaving us, went preaching all the way through the colonies to Georgia. The settlement of that province had lately been begun, but instead of being made with hardy, industrious husbandmen, accustomed to labour, the only people fit for such an enterprise, it was with families of broken shop-keepers, and other insolvent debtors; many of indolent and idle habits, taken out of the jails; who being set down in the woods, unqualified for clearing land, and unable to endure the hardships of a new settlement, perished in numbers, leaving many helpless children unprovided for. A sight of their miserable situation inspired the benevolent heart of Mr. Whitefield with the idea of building an orphan house there, in which they might be supported and educated. Returning northward, he preached up this charity, and made large collections; for his eloquence had a wonderful power over the hearts and purses of his hearers, of which I myself was an instance. I did not disapprove of the design; but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia, at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised, but he was resolved in his first project, rejected my counsel, and I therefore refused to contribute. I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold; as he proceeded I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all! At this sermon there was also one of our club, who being of my sentiments respecting the building at Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home; towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbour who stood near him, to lend him some money for the purpose. The request was fortunately made to perhaps the only one in the company who had the firmness not to be affected by the preacher. His answer was, "*At any other time, friend Hopkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses.*"

FILIAL PIETY.

Nancy Ellis, one of the scholars belonging to the Tresco Sabbath School, [one of the Scilly islands,] was at the house of a benevolent person one evening, when the good man asked, "Have you plenty of potatoes, Nancy?" "No," said the little girl, "we have neither potatoes nor bread, and I have eat nothing but limpets since yesterday at breakfast time." "Sit down, Nancy, and take some supper with us." She drew near the table, and the master of the house filled a plate, and desired her to eat. She hesitated some time: at length she said, "My poor father has had nothing to eat since yesterday; he is in bed very sick, and cannot eat limpets; shall I take this plateful to him? I can eat limpets for my supper." "You must certainly be very hungry, and had better eat the stew, Nancy. Of course," added he, in order, as he informed me, to try her love to her father, "much as you love your father, you must love yourself better. Come, begin—there's a good maid." "No," said she, "Mr. J. preached to us last Sabbath, about the fifth commandment, and I cannot eat unless you will let me take it to my poor father; but if he leave any I will eat that."

LOVE OF THE BIBLE.

Mr. Steven, at a meeting of the British and Foreign School Society, related an affecting anecdote of an industrious girl. She was employed in cotton spinning, the earnings in which trade are not considerable. Her mother became unable to work, and said that she must go to the parish.—"No," said Mary, "while I have hands to work you never shall. I will work a little sooner in the morning, and a little later in the evening, and then we shall have enough." A Bible Meeting was to be held near: Mary said she must rise earlier and sit up later still: her mother asked the reason; when she told her that it was to earn a little money to send to the Bible Meeting: her mother told her that she would not be expected to give any thing; but she replied, that she must give something, for she was a great debtor to that blessed Book. She earned six shillings, and took it to the Clergyman of the parish: knowing her situation he refused it; but, being much importuned, he offered to take half, but this would not satisfy the child, and he was compelled to take the whole to prevent his little parishioner from being unhappy. On a former occasion, when distress prevailed in her neighbourhood, Mary, who had husbanded a little money to purchase a chest of drawers for her scanty wardrobe, relinquished her intention with a spirit which did her honour, and distributed her money among the poor.

A little girl, after hearing an account of the schools of the Black Children, (as related by a Secretary of the Church Missionary Society,) brought a two-guinea piece, which she had received as a present, and said to the Assistant Secretary, "Take this for the poor Black Children." The poor Children at Hamstall Ridware interested

themselves much in the success of the Sermon at Yoxall; and voluntarily collected fifteen shillings, which they sent by deputation. These feelings will grow with the growth of these children, and render them blessings to their country, and to the church of which they are members.

THE ROBBER DISARMED BY CHARITY.

A pious lady of Montpelier, who devoted the greater part of her property to the relief of objects in distress, one day passing through a little wood, accompanied by her servant, was stopped by a man who presented a pistol to her, demanding her money or her life. The good lady, without being terrified, looked on him with an air of kindness, and said, "Ah! my friend, you must be reduced to great extremity, since you are determined to take a part which both draws on you the wrath of God, and exposes you continually to all the rigours of human justice. I wish I had wherewith to supply your wants, and extricate you from the dangerous situation in which you are; but I have, alas! only eighteen francs, which I had taken for my journey, and I offer you them with all my heart." The highwayman looking upon her attentively, before he would take the money, wished to know who she was; and when she told him,—'Wretch that I am,' said he, throwing himself at her feet, 'I have many times experienced your bounty, and have never been denied relief when I sought it of you; and I was now upon the point of injuring you! Ah! believe me, my good lady, I did not know you, or I should not have molested you; for though I have given you but too great a proof that I am a robber, yet I am not a monster—which I must be to injure a person so charitable as you are. Go on then, keep your money, and I will myself escort you out of the woods, and if any one come to attack you, I will defend you, at the hazard of my life.' The lady was exceedingly affected, and endeavoured to represent to him his danger, and to urge motives of honour and religion to induce him to quit so dreadful a way of life; and, promising to do more for him another time, she again offered him the eighteen francs: but knowing she wanted them for her journey, he would not accept them; till, at last, she prevailed on him to take nine of them, which she threw to him on going out of the wood.

Rel. Remembrancer.

Intemperance.—The Grand Jury for Philadelphia County have presented the large number of Tippling Houses within the county, as a great and growing nuisance, which demands the especial and active exertions of the citizens and officers of justice to diminish and suppress." To this cause they principally ascribe the very abundant use of spirituous liquors, producing drunkenness, assaults and batteries, violations of social obligations, breaches of every domestic tie, pauperism, and their accompanying miseries and vices.

(Communicated for the Christian Herald.)

MIDDLESEX AUXILIARY BIBLE SOCIETY.

On the 6th of October last a number of gentlemen, of different religious denominations, met at Middlesex, Connecticut, to consult about forming a Society auxiliary to the American Bible Society. Their deliberations resulted in the determination to call a meeting of the citizens of the county with a view to the accomplishment of that object. A circular was issued by a committee appointed for the purpose, requesting the attendance of gentlemen from the several sections of the county, at Middletown, on the 4th of November. A very large and respectable meeting, consisting of christians of the several denominations in the county—Congregationalists, Presbyterians, Episcopalians, Baptists, and Methodists, was accordingly held at the place and time appointed. In compliance with the invitation of the preparatory committee, the Rev. Dr. Romeyn, Secretary for Domestic Correspondence of the American Bible Society, and Rev. Henry S. Feltus, Rector of St. Stephen's Church, New-York, attended on behalf of the National Society.

The Rev. Mr. Hotchkiss of Saybrook was called to the chair, and Jonathan Barnes, Esq. was appointed Secretary. The chairman opened the meeting by reading the 72d Psalm. Minot Hotchkiss, Esq. then briefly explained the object of the meeting: after which, the following resolution was moved by General Chauncey, Whittlesey, and seconded by Rev. Dr. Lyman: "Resolved, that it is expedient to form a Bible Society in the county of Middlesex, auxiliary to the American Bible Society. The mover and seconder supported the resolution by very apposite and forcible observations on the importance of the general object; the utility of concentrating the efforts of christians in advancing designs of such magnitude and interest as the one in contemplation; the propriety of their being divested of all local or sectarian feelings, and of uniting their efforts to those of the National Society in order to impart energy, activity and effect to the exertions of American Christians in the all important work of spreading the word of life.

The resolution was adopted *unanimously*.

A committee was then appointed to examine the draft of a constitution prepared by the above committee. The meeting was then adjourned to the evening: when the reported constitution, after undergoing some amendments, was unanimously adopted.

This constitution fixes the annual subscription of a member of the Society at one Dollar; of a member for life at ten Dollars; an annual Director \$5; a director for life \$30:—every minister of the gospel, who is a member of the Society, has the same power and privileges as a manager.—The Society is to become Auxiliary to the Connecticut Bible Society whenever the latter shall become auxiliary to the American Bible Society.—The affairs of the Society are to be conducted by a Board of Managers, consisting of a President, eight Vice-Presidents, a Treasurer, a Secretary; and not more than twenty Managers, seven of whom shall constitute a quorum.

The principal officers of the Middlesex County Bible Society

elected for the present year are, Nehemiah Hubbard, Esq. President ; Jonathan Barnes, Jun. Esq. Secretary ; Thomas Hubbard, Esq. Treasurer.

After the election of officers and Managers, the following resolution, moved by N. Hubbard, Esq. and seconded by Jacob Sebor, Esq. passed unanimously—viz.

Resolved, that this Society pledge themselves to use their utmost exertions to promote the prosperity of the American Bible Society.

The Rev. Dr. Romeyn, Secretary for Domestic Correspondence of the American Bible Society, then rose, and after expressing his satisfaction at being present on the occasion, and witnessing the unanimity which prevailed, stated the condition of the American Society—what it had done, was doing, &c. what were its views ; the effects produced, &c.—He then, in a strain of his own peculiar eloquence, gave a view of what had been the effects of Bibles, and Bible Societies, and the glorious prospect opening to view, through the instrumentality of those and other Benevolent Institutions. The Rev. Mr. Feltus followed, with an eloquent delineation of the effects of the Scriptures, and our consequent duty to circulate them. He expressed his high gratification at seeing persons of all denominations of christians cordially uniting in establishing an Auxiliary Society.

Both the gentlemen, from the lateness of the hour, were shorter than I presume they had intended to have been : it was about 9 o'clock when Dr. Romeyn rose. It was matter of regret to the meeting that the gentlemen thought it necessary to be so short in their remarks. There was not, I presume, a single individual present who would not have cheerfully remained until midnight to hear them. The meeting were delighted, and I trust edified. The presence of the Committee was highly gratifying to the Meeting, and I have no doubt conducive to the best interests of the Society. On motion of the Rev. A. Jinks, seconded by Rev. Asa King ; Resolved, that the thanks of this meeting be presented to the Committee from the American Bible Society for their attendance at this time, and the interest they have manifested for the welfare of this Society.—Passed unanimously.—This resolution was not a matter of form—not a heart but felt grateful for the presence of your Committee.

On motion of Dr. Lyman, seconded by ———,

Resolved, That the thanks of the Meeting be presented to the Chairman and Secretary, for their services on this occasion.

The subscription was then opened. Our worthy President, with his accustomed liberality, subscribed fifty dollars. The subscription is already respectable, and I have no doubt will be a large one for so small a County.

There was a large collection of Ladies present, who were highly interested in the proceedings, and who I trust will form a Bible Association Auxiliary to the County Society.

The Society has been happily established ; and I trust the blessing of God will rest upon it, and that it will be conducive to the best interest of the County. I cannot but hope that all the Counties which

have not already an Auxiliary Bible Society, will soon follow our example.

CHARITABLE INSTITUTIONS AT HAERLEM, N. Y. (For the *Christian Herald*.)

DEAR SIR,

A desire to aid the cause to which the *Christian Herald* so eminently contributes, prompted the following communication. Many, and very animating are the proofs which your paper has afforded of the power of good example. Deeply impressed with the importance of this species of intelligence, the writer would merely furnish an item.

In the small village of Haerlem and its vicinity, now exist a branch of the *Sunday School Union Society*, a *Missionary Society*, and a *Cent Society* in aid of the funds of the Theological College at New-Brunswick.

The first, organized in the summer of 1816, has been regularly and fully supplied with Teachers, has contained at one time 70 scholars, and is now in a flourishing state. The fruits of this school are very visible, especially among a numerous population of Africans; one of whom was deeply convicted in the school, and now bears the evidences of a lively, and a happy christian.

The *Missionary Society*, styled the *Haerlem Female Missionary Society*, instituted also in the summer of 1816, for the purpose of sending the gospel to the frontier of this State, has now an annual subscription of \$110, has received donations to the amount of \$153, employed the services in part of a *Missionary* during three months of the last summer, and has now employed the Rev. Cornelius Borgardus, ordained for this purpose, for a term of five months.

The *Cent Society*, organized in the latter part of the summer of the present year, has now an annual subscription of \$60, with a prospect of considerable enlargement. Other objects of a similar nature have not, in the mean time, been overlooked in this place.

If no other benefit had resulted, or were to result from these associations, than the increased friendship, harmony, and affection of the members, it would amply repay the labour and expense. How multiplied, and how varied the blessings of a humble endeavour to comply with the institutions and requirements of heaven! How rich the exchange, even in this life, for a communication to the destitute of our fellow-creatures! What new inducement is required to "go and do likewise."

Oct. 16th, 1818.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF OHIO.

The Synod of Ohio, having heard the accounts of the churches under their care, find that no very material changes have happened during the last year.

In many parts of our bounds religion has gained ground; yet its progress has been very gradual. In some places it has advanced more

rapidly, and occupies a more commanding attitude; and in many congregations it has been stationary, if indeed religion can be supposed to be stationary. Several congregations in the Presbytery of Richland have received a considerable accession to the number of their members, and appear to have enjoyed some encouraging tokens of the Divine presence, although nothing very remarkable has been observed. A large proportion of the country over which the Presbytery extends is destitute of the stated means of grace, and the remainder is but partially supplied. Too much indifference with respect to religious instruction undoubtedly prevails: yet it is encouraging to hear of increased attention to Gospel institutions, and growing demand for the word of life.

In Lancaster Presbytery, also, the attention and earnestness of the people seem to increase. Several congregations and neighbourhoods have been favoured more highly with Divine influences, reviving to churches and awakening to sinners—Granville and Athens may be mentioned here, in both which there have been considerable additions to the church; and also Greencastle and Centreville, two small vacancies, towns in Fairfield county, where a promising church has been formed, to which near forty persons, who profess to have obtained the hope of life within the last year, have joined themselves.

Throughout the greater part of this extensive Presbytery, however, there is much reason, we hear, for the complaint of deadness. Too many real Christians may be slumbering and sleeping with the hypocrite. Too many churches may not consider, as they ought, the importance of the blessings which they enjoy, the necessity of faithfulness, and the danger of desertion.

The Presbyteries of Washington and Miami have experienced but little change for some time past. Most congregations under their care have gradually, and some have rapidly increased in the number of church members. No remarkable effusions of the grace of the Holy Spirit have been noticed, nor have any remarkable declensions occurred. It cannot be observed without pain, however, that in the region which includes the northern part of these Presbyteries, the greater number of the labourers in the vineyard have been removed by death or otherwise: yet we trust that others will be found to fill their room.

While, then, we lament that, in a painful degree, iniquity abounds, and the love of many waxes cold, we have much reason for rejoicing, thankfulness, and hope.

Some, perhaps much good has been done, and our prospects may be considered as brightening. We will not despise the day of small things. Let us pray that God would grant us times of refreshing, that Christians may be comforted and edified, and that many sinners may be converted.

May we and all Christian ministers, and all Christian churches, perform our duties with fidelity and success, and receive an everlasting crown from our Judge, who is our Saviour. Amen.

Resolution respecting Incestuous Marriages.

The committee appointed to take into consideration the overture

respecting the marriage of brother and sister-in-law, beg leave to present the following report :—

It is not necessary that the Synod should at this time enter into a full investigation of this subject : but is sufficient to say, that such marriages are prohibited by our Confession of Faith, Chap. xxiv. Sec. 4. where it is said, *a man may not marry any of his wife's kindred nearer in blood than his own, nor the woman of her husband's kindred nearer in blood than of her own* ; after having stated that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word of God, and referring us by a note to the 18th chapter of Leviticus, particularly the 18th verse.

STATE OF RELIGION IN NORTH CAROLINA.

Extract of a letter from the Rev. Saml. C. Caldwell, in Mecklinburgh County, N. C. dated Sept. 22d, 1818.

You will, no doubt, expect that I shall give you some account of the state of religion amongst us, but I am really at a loss to know how to describe it. The ministers of religion are, I think, unusually assisted in the discharge of their duties, in unfolding the truths of the Gospel—in explaining the method of salvation through the righteousness of Christ—in opening the treasures of grace contained in the promises, and in describing the nature, limits, and obligations of the divine law ; but their success in bringing men to Jesus—in persuading them to embrace the Gospel, and to renounce the devil, the world, and the flesh, is not very considerable—Charitable institutions have multiplied exceedingly. There is a Sunday school at almost every church, in which black people are taught to read. Tract Societies are very numerous. We have a Bible Society called the Concord Bible Society, which has hitherto held its meetings in Charlotte and Sugar Creek Church. We have a Missionary Society which meets annually on one of the days of Synod. The funds are respectable and increasing.

St. Louis's Psalter.—From a Paris paper.

The Count de Noailles, ambassador from France to Russia, has had the honour to present to the French king, in a private audience, a magnificent Psalter, which belonged to St. Louis, and of which Prince Michael Galitzin, Equerry to the Emperor Alexander, has made an offering to our Sovereign. This Psalter made a part of a curious library that Prince Michael possesses at Moscow.—The count de Noailles having manifested a desire to him to see a book so precious return into the hands of the august descendants of St. Louis, the prince handsomely determined to send it to the king. An authentic note, found in the beginning of this Psalter, shows that it was given to Charles V. in 1363, by the Queen Jeanne d'Evreaux.

consort of Charles-le-Bel ; and by Charles VI. in 1400, to Madame Maria of France, his daughter, professed in religion at Poissy.

AFRICAN THEOLOGICAL SEMINARY.

Extract from the Minutes of the Synod of Philadelphia, lately convened at Baltimore.

"A communication from the board of directors of an African Theological Institution, under the care of the synods of New-York and New-Jersey, having been read, it was referred to a select committee, and Dr. Janeway, Mr. Mc Graw, Mr. Moody, Mr. Smith, Mr. Coulter, and Mr. Caldwell, were appointed that committee. The Committee submitted their report, which was read by paragraphs and adopted, and is as follows :—

"*Resolved*, That this Synod highly approve of the object contemplated in the proposition of the board, and think that measures ought to be taken for raising and qualifying a ministry for the instruction of the Africans and their descendants in this country, and for spreading the gospel in Africa, when Divine Providence shall prepare the way.

2 "That a committee of three ministers and three elders be appointed by this Synod, to meet the committee that may be appointed by other Synods at New-York, on the Tuesday that precedes the second Thursday in May next.

3 "That this committee be instructed to propose that the board shall consist of three ministers and three elders, instead of six ministers and six elders from each Synod.

4 "That they be instructed to propose that in relation to all persons to be employed in communicating theological instruction to the African pupils, they come under the promise and engagement presented to the Theological Professors in our Seminary, contained in article 3, section 3, of the plan of the Theological Seminary.

5 "That Dr. Neil, Mr. Duffield, and Mr. Harrison, ministers, and Mr. John Mc Mullin, Mr. Robert Mc Chord, and Mr. A. Henry, elders, were appointed the committee contemplated in the above resolutions."

PROCLAMATION FOR THANKSGIVING.

By his Excellency JONAS GALUSHA, Esq. Captain-General, Governor, and Commander-in-Chief, in and over the State of Vermont.

A PROCLAMATION.

Sensible, as all intelligent creatures must be, that there is one eternal independent Being, who created all things, and who governs all events throughout the immensity of space, and whose power and wisdom are stamped on the whole face of nature ; it therefore becomes all rational and subordinate beings to be humble and obedient ; and it especially becomes the children of men, with deep humiliation, to confess their sins before the mighty

God; and under a sense of their entire dependance on him for life, for all temporal and spiritual blessings, as well as for a hope of more refined enjoyments in a future world; and with thanksgiving and praise unfeigned to acknowledge the same, especially at a time of prosperity like the present, when we enjoy peace with all foreign powers, and hail the return of harmony at home. And while our hands are employed in gathering in the fruits of the earth, and our eyes behold our barns and our storehouses replenished with necessaries for ourselves, our flocks, and our herds; our hearts ought to expand with gratitude to Him who so bountifully provides for the creatures he has made. At a season so propitious, it is reasonable and fit that we should, in a public and social manner, lift up our hearts to God with the voice of thanksgiving and praise for his beneficence, and beseech him to continue to us those inestimable and distinguishing favours. And while our hands are raised in prayer and in praise, we are under the strongest obligation, in an exalted strain, to express our thankfulness for the rich display of his renovating grace in our land, and for the benevolent disposition he has excited, in this and other countries, to aid the cause of human happiness, and to disseminate gospel truth throughout the habitable world.

I have therefore thought fit, by and with the advice of the Council, and at the special instance of the General Assembly, to appoint, and I do hereby appoint *THURSDAY, the third day of December next*, a day of public *Thanksgiving, Prayer, and Praise*, throughout this State; And I do earnestly invite all, both Ministers and People, of every religious order, to convene at their respective places of public worship, on said day, and with one accord, in a solemn and devout manner, render unto Almighty God, that adoration, praise, and religious worship, which are his due and our reasonable duty; and in the name of the Redeemer approach the Throne of Divine Grace, and with deep humiliation acknowledge the many distinguishing and unremitted favours received, while we render suitable praise to his holy name for the blessings of a free, liberal, and happy government, founded on the principles of civil and religious liberty, secured by wise institutions, and promoted by equal and salutary laws: And that under the auspices of an indulgent Providence we enjoy peace abroad and tranquillity at home—for the degree of good health that has prevailed the year past, and the rich rewards of the labour of our hands; but above all, for the unspeakable gift of his Son, for the restoration of a lost and ruined world, that whosoever believeth on him may be saved.—Let acclamations of praise ascend to the throne of God for the rich displays of Divine Grace manifested in our land, in bringing many souls to bow to Prince Emanuel; and for the benevolent spirit that is manifested in spreading the gospel, not only in our own country, but in heathen lands, where idolatry, superstition, and darkness have reigned for ages. And while we bless and praise the Lord for present and past favours, let us, with a deep sense of our ingra-

titude and abuse of mercies, humble ourselves, repent of our sins, and with sincerity of heart turn to the Lord, implore his forgiveness, and in the name of Christ beseech him to continue to us his favour, which is life, and his loving kindness, which is better than life. Let our prayers ascend to God and intreat that he would perpetuate the blessing of peace, and cause health still to gladden our habitations: that he would succeed and prosper the labours of the Agriculturist, the Mechanic, and Manufacturer; and cause every useful branch of industry to be richly rewarded: That he would bless the means of education, and grant that every degree of science and literature may be improved, to meliorate the condition and improve the happiness of man: That he would graciously regard the Ministers of the gospel, make them faithful and successful, and cause that their lives and conversation may exemplify the purity of the religion they preach; and that the hand of liberality may support them in the work whereunto they are called: That he would bless all associations formed for the spread of the gospel, or other laudable and useful purposes: That he would have in his holy keeping all those Missionaries who have left their native land to bear the tidings of salvation to the heathen, and make them instrumental of great good, in promoting the Redeemer's kingdom, and pulling down the strong holds of Satan: That he would bless the President of the United States, both houses of Congress, the State Legislatures, and all who are entrusted with the public concerns, either in the General or State Governments; and cause that each may possess the spirit of their station: And finally, that he would cause the rights of man, every where, to be regarded; tyranny and oppression to be done away; superstition and bigotry forever to cease; and that the peaceable kingdom of the Redeemer may prevail throughout the habitable world.

I do hereby request the people of this State to suspend all recreations and unnecessary labour on said day.

Given, &c. October 16, 1818.

By his Ex'y's command,
R. C. MALLARY, Sec'y.

JONAS GALUSHA.

FOR THE CHRISTIAN HERALD.

AN OCCASIONAL HYMN.

*Beati pauperes Spiritu: quoniam ipsorum
est regnum coelorum. Matt. v. 3.*

Exalted is thy name, O Lord;
Whom Sinai's thunders loud proclaim'd;
Whose all-creative, potent word
Hath suns and mighty systems fram'd.

Thy breath the elements control;
The raging sea thy Spirit hears;
In billowy mountains fiercely rolls,
Or hush'd its tranquil breast appears.

At thy command the lightnings burn,
And echoing thunders wildly roar,
That guilty man to thee may turn,
And frankly own JEHOVAH'S pow'r

At thy blest will, the genial earth
Its fruits in rich luxuriance pours,
And nature yields, in circling birth,
Autumnal skies, and vernal showers.

But now, at thy reproving frown,
The arid fields in sadness lie;
The landscape mourns in livid brown;
The enfeebled flocks grow faint and die.

And when thy judging eye beholds
Ungrateful nations sunk in sin,
Earth, from her centre to the poles,
Feels thy convulsive pow'r within.

Then mountains tremble, vallies groan ;
Then quiv'ring nature shrinks aghast !
Then desolation mounts its throne,
And wings its all-devouring blast.

But not alone this narrow sphere
Of lands and seas thy Godhead owns ;
Thy power we see, we feel, revere,
In realms unbounded, skies unknown.

Throughout unfathomable space,
Where suns unnumber'd freely shine,
These SYSTEMS run the perfect race,
Ordain'd by thine Omniscient mind.

Thy pow'r and glory who can tell ?
Thy works transcendent, who declare ?
And wilt thou condescend to dwell
With sinful man, or heed his pray'r ?

Will he, whose greatness fills all bound,
The Lord of Heaven, and Lord of Earth,
Behold an insect of the ground,
Prone to rebellion from its birth.

Can this frail being, cloth'd with shame,
Presume thy sacred ear to move ?
Exalted be thy gracious name,
Thy sweetest attribute is *love*.

Thy blessed promises are sure ;
And by thy holy word 'tis giv'n,
That for the humble, meek, and poor,
Thou hast in store, the joys of Heaven.

The mourner in this vale of woe,
The heart contrited low and bare,
The pious sufferer here below,
Are objects of thy tenderest care.

For these thou hast prepar'd a seat
In mansions of eternal joy ;
Of bliss immortal, bliss complete ;
Where pleasures reign that never cloy.

Then may we at thy footstool bow,
And humbly our whole hearts resign :
To thee prefer our daily vow,
Frail supplicants for thy *Grace Divine*.

AMERICAN BIBLE SOCIETY. NOTICE.

As some Bible Institutions, having professedly other objects in addition to that of promoting the diffusion of the Sacred Scriptures, have recently declared themselves auxiliary to the American Bible Society, evidently under an incorrect impression of the principles upon which they could be admitted as such ; and as others, in distant places, may, in like manner, be formed under the same mistaken views, the Board of Managers deem it advisable publicly to make known, that, by the first Article of the Constitution of the American Bible Society, it is declared, that its " sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment ;" and that, conformably to the third Article of the same Constitution, the privileges of an Auxiliary can be granted to such Societies only, as " agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this Society." These being fundamental principles, and considered of vital importance to the National Society ; the Managers deem them essentially necessary to form the basis of that connexion by which other Bible Societies can be associated with it on the footing of auxiliaries, and be entitled to the privileges arising from that connexion.

The Managers therefore think it proper to state, that no Society shall be considered as having become an Auxiliary, until it shall have *officially* communicated to this Board, that its *sole object* is to promote the circulation of the Holy Scriptures, without note or comment, and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

N. B. Bibles and Testaments are sold by the Society, to all Bible Societies not auxiliary, at the estimated cost prices : and to Auxiliary Societies, at five per cent. discount from the said prices.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, December 5, 1818.

[No. 17.]

MORAL REFORMATION IN NEWGATE.

The following account of the benevolent and heroic undertaking of Mrs. Fry, and her worthy associates, to meliorate the moral condition of the wretched female tenants of Newgate, appeared some time since in the *American Daily Advertiser*, as extracted from a work recently published in London. It should have found a place sooner in our Numbers, had not a press of other matter prevented it. It will doubtless be read with unusual interest at any time; but more especially so at a period when the attention of this community is alive to the importance of inculcating religious knowledge, and christian principles, as the means both of delivering from, and preventing that state of degradation and misery, among a certain class of people, which spring from the abounding depravity always more or less prevalent in large cities. While we admire the enterprising philanthropy of those venerated females to whom we are indebted for the successful experiment they have made in this instance in favour of humanity, we cannot but feel our attachment increased to that blessed gospel whose grace can inspire such self-denial, courage, and perseverance in well doing, as are exhibited on the part of those who attempted this admirable beneficence, and which is capable, on the other hand, of softening and subduing the ferocity, and changing the habits of such hardened and abandoned wretches as are here described.

LADIES' COMMITTEE.

Proceedings of the Ladies' Committee at Newgate, London.

About four years ago Mrs. Fry was induced to visit Newgate, by the representations of its state, made by some persons of the Society of Friends.

She found the female side in a situation which no language can describe. Nearly three hundred women, sent there for every gradation of crime; some untried, and some under a sentence of death, were crowded together in the two wards and two cells, which are now appropriated to the untried, and which are found quite inadequate to contain even this diminished number with any tolerable convenience. Here they saw their friends, and kept their multitudes of children, and they had no other place for cooking, washing, eating, and sleeping.

They slept on the floor, at times one hundred and twenty in one ward, without so much as a mat for bedding, and many of them were very near naked. She saw them openly drinking spirits, and her ears were offended by the most terrible imprecations. Every thing was filthy to excess, and the smell was quite disgusting. Every one, even the Governor, was reluctant to go among them. He persuaded her to leave her watch in the office, telling her that his

presence would not prevent its being torn from her. She saw enough to convince her that every thing bad was going on. In short, in giving me this account, she repeatedly said: "All I tell thee is a faint picture of the reality: the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness which every thing bespoke, are quite indescribable." One act, which I received from another quarter, marks the degree of wretchedness to which they were reduced at that time. Two women were seen in the act of stripping a dead child, for the purpose of clothing a living one.

At that time she clothed many of the children, and some of the women, and read to them some passages in the Bible; and the willing and grateful manner with which, even then, they attended to her admonitions, left upon her mind a strong desire to do more for their advantage, and a conviction that much might be done.

Circumstances, however, rendered any efforts, on her part, impossible, for the long period of three years.

About Christmas, 1816, she resumed her visits, and she found that many, and very essential, improvements had been made by the Jail Committee; especially, the females were less crowded, as they occupied, in addition to their former rooms, the state apartment, consisting of six wards and three cells, and the yard attached to them; they were provided with mats, and two gratings were erected to prevent close communication between prisoners and their visitors. With all these improvements, however, the prison was a dreadful scene.

She found, she believes, all the women playing at cards, or reading improper books, or begging at the grates, or fighting for the division of the money thus acquired, or engaged in the mysteries of fortune-telling; for there was one amongst them who pretended to look into futurity, and the rest, who believed nothing else, were eager and implicit believers in the truth of her divinations.

Want of employment was the subject of their continual lamentation. They complained that they were compelled to be idle; and that having nothing else to do, they were obliged to pass away the time in doing wrong. I cannot better describe their state than in the words of Mrs. Fry: "I soon found that nothing could be done, or was worth attempting for the reformation of the women, without constant employment; as it was, those who were idle were confirmed in idleness, and those who were disposed to be industrious lost their good habits. In short, they went there to have the work of corruption completed; and subsequent examination has discovered to me the cases of many, who before this period had come to Newgate almost innocent, and who left it depraved and profligate in the last degree." As she had then no hopes of any provision of labour, her design was confined to about thirty children, whose miserable condition much affected her. They were almost naked, and seemed pining away for want of food, air, and exercise: but their

personal sufferings was the least part of their wretchedness. What but certain ruin must be the consequence of education in this scene of depravity? At her second visit she requested to be admitted alone, and was locked up with the women, without any turnkey, for several hours. When she mentioned to those who had families, how grievous and deplorable she considered the situation of their offspring, and her desire to concur with them in establishing a school, the proposal was received, even by the most abandoned, with tears of joy. They said they knew too well the misery of sin to wish to have their children brought up in it; that they were ready to do any thing which she might direct; for it was horrible, even to them, to hear their infants utter oaths and filthy expressions amongst the first words they learned to articulate. She desired them maturely to consider the plan; for that she would not undertake it without their full and steady co-operation: but that if they were determined to persevere in doing their part, she would do hers, and that the first step would be to appoint a governess. This she left entirely to them, and they were to consider who was the most proper person for that appointment.

Consideration served only to confirm their desire for the instruction of their children. At her next visit they had selected a young woman as school-mistress, and her conduct does credit to their discernment; for she has behaved throughout with signal propriety, and in no instance has she been known to transgress any rule. The elder women repeated their promises of entire obedience, if the trial might but be made; and several of the younger came to her, and intreated to be admitted to the intended school, saying, how thankful they should be for any chance of reformation.

Having thus obtained the consent of the females, her next object was to secure the concurrence of the Governor. She went to his house, and there met both the Sheriffs and the ordinary. She told them her views; which they received with the most cordial approbation, but at the same time unreservedly confessed their apprehensions that her labours would be fruitless. At the next interview they stated, that they had thoroughly examined the prison, and were truly sorry to say they could not find any vacant spot suitable for her purpose, and therefore feared the design must be relinquished. Conclusive as this intelligence appeared, her heart was then too deeply engaged in the work, and her judgment too entirely convinced of its importance, to allow her to resign it, while one possibility of success remained. She again requested to be admitted alone amongst the women, that she might see for herself; and if her search then failed, she should be content to abandon her project. She soon discovered a cell which was unused, and this cell is the present school-room. Upon this she returned to the Sheriffs, who told her she might take it if she liked, and try the benevolent, but almost hopeless experiment.

The next day she commenced the school, in company with a young lady, who then visited a prison for the first time, and who

since gave me a very interesting description of her feelings upon that occasion. The railing was crowded with half naked women struggling together for the front situations with the most boisterous violence, and begging with the utmost vociferation. She felt as if she was going into a den of wild beasts; and she well recollects quite shuddering when the door closed upon her, and she was locked in with such a horde of novel and desperate companions. This day, however, the school surpassed their utmost expectations: their only pain arose from the numerous and pressing applications made by young women, who longed to be taught and employed. The narrowness of the room rendered it impossible to yield to these requests, whilst a denial seemed a sentence of destruction, excluding every hope, and almost every possibility of reformation.

These ladies, with some others, continued labouring together for some time, and the school became their regular and daily occupation; but their visits brought them so acquainted with the dissipation and gross licentiousness prevalent in the prison, arising, as they conceived, partly from want of certain regulations, but principally from want of work, that they could not but feel earnest and increasing solicitude to extend their institution, and to comprehend within its range the tried prisoners. This desire was confirmed by the solicitations of the women themselves, who intreated that they might not be excluded. Their zeal for improvement, and their assurances of good behaviour, were powerful motives; and they tempted these ladies to project a school for the employment of the tried women, for teaching them to read and to work.

When this intention was mentioned to the friends of these ladies, it appeared at first so visionary and unpromising, that it met with very slender encouragement. They were told that the certain consequence of introducing work, would be, that it would be stolen; that though such an experiment might be reasonable enough if made in the country, among women who had been accustomed to hard labour, yet that it was quite destitute of hope, when tried upon those who had been so long habituated to vice and idleness. It was strongly represented that their materials were of the very worst description; that a regular London female thief, who had passed through every stage and every scene of guilt; who had spent her youth in prostitution, and her maturer age in theft and knavery, whose every friend and connexion are accomplices and criminal associates, is of all characters the most irreclaimable.

Novelty indeed, might for a time engage their attention, and produce a transient observance of the rules of the school; but this novelty could not last for ever: the time would come when employment would be irksome, subordination would irritate their unruly feelings; deep rooted habits, modes of thinking and acting imbibed in their cradles, and confirmed by the whole tenor of their lives, would resume their ascendancy; violent passions would again burst out, and the first offence that was given would annihilate the

control of their powerless and self-appointed mistresses. In short, it was predicted, and by many too, whose wisdom and benevolence added weight to their opinions, that those who had set at defiance the law of the land, with all its terrors, would very speedily revolt from an authority which had nothing to enforce it, and nothing more to recommend it than its simplicity and gentleness.

That these ladies were enabled to resist the cogeny of these reasons, and to embark and persevere in so forlorn and desperate an enterprise, in despite of many a warning without, and many an apprehension within, is not the least remarkable circumstance in their proceedings; but intercourse with the prisoners had inspired them with a confidence which was not easily to be shaken; and feeling that their design was intended for the good and the happiness of others, they trusted that it would receive the guidance and protection of Him, who often is pleased to accomplish the highest purposes by the most feeble instruments.

With these impressions, they had the boldness to declare that if a committee could be found, who would share the labour, and a matron, who would engage never to leave the prison day or night, they would undertake to try the experiment; that is, they would find employment for the women, procure the necessary money, till the city could be induced to relieve them from the expense, and be answerable for the safety of the property committed into the hands of the prisoners.

This Committee immediately presented itself: it consisted of the wife of a clergyman, and eleven members of the Society of Friends. They professed their willingness to suspend every other engagement and avocation, to devote themselves to Newgate: and in truth, they have performed their promise. With no interval of relaxation, and with but few intermissions from the call of other and more imperious duties, they have lived amongst the prisoners. At first, every day in the week, and every hour in the day, some of them were to be found at their post, joining in the employments, or engaged in the instruction of their pupils; and at this very period, when the necessity of such close attendance is much abated, the matron assures me that, with only one short exception, she does not recollect the day on which some of the ladies have not visited the prison, that very often they have been with her by the time the prisoners were dressed; have spent the whole day with them, sharing her meals, or passing on without any; and have only left the school long after the close of day.

Having provided the committee, the next requisite was a matron. It so happened, that a gentleman who knew nothing of the objects in contemplation, called upon one of the Committee, to ask her assistance in procuring a situation for a respectable elderly woman, whom he had long known. She was in every way competent to the office of matron, was willing to undertake it, and has discharged its duties with exemplary fidelity.

It became then necessary to apply to those in authority, by whose patronage and agency alone the design could be accomplished. Mr. Cotton, the ordinary, and Mr. Newman, the Governor, were invited to meet Mrs. Fry at her husband's house. She represented to them fully her views—the plans she proposed to adopt—the difficulties with which she saw herself surrounded—her sense of the importance of the object, and her confidence in superior direction. Mr. Cotton fairly told her that this, like many other useful and benevolent designs for the improvement of Newgate, would inevitably fail. Mr. Newman bade her not to despair: but he has since confessed, that when he came to reflect upon the subject, and especially upon the character of the prisoners, he could not see even the possibility of success. Both, however, promised their warmest co-operation.

She next had an interview with Mr. Bridges, the sheriff; and having communicated to him her intentions, told him that they could not be carried into execution without the cordial support of himself and his colleague; or without the approbation of the City Magistrates, from whom she asked nothing more at this time, than a salary for the matron, a comfortable room for her, and one for the Committee. He expressed the most kind disposition to assist her, and told her that his concurrence, or that of the city, would avail her but little; that the concurrence of the women themselves was indispensable; and that it was in vain to expect that such untamed and turbulent spirits would submit to the regulations of a woman, armed with no legal authority, and unable to inflict any punishment. She replied, "Let the experiment be tried, let the women be assembled in your presence, and if they will not consent to the strict observance of our rules, let the project be dropped." On the following Sunday the two sheriffs, with Mr. Cotton and Mr. Newman, met the ladies at Newgate. Upwards of seventy women were collected together. One of the Committee explained their views to them; she told them that the only practicable mode of accomplishing an object, so interesting to her and so important to them, was by the establishment of certain rules.

They were then asked if they were willing to abide by the rules which it might be advisable to establish; and each gave the most positive assurances of her determination to obey them in all points. Having succeeded so far, the next business was to provide employment.

It struck one of the ladies, that Botany Bay might be supplied with stockings, and indeed all articles of clothing, of their manufacture.—She therefore called upon Messrs. Richard, Dixon, & Co. of Fenchurch street, and candidly told them, that she was desirous of depriving them of this branch of their trade, and stating her views, begged their advice. They said at once, that they would not in any way obstruct such laudable designs, and that no further trouble need be taken to provide work, for they would engage to do it.

Nothing now remained but to prepare the room ; and this difficulty was obviated by the sheriffs sending the carpenters. The former laundry speedily underwent the necessary alterations—was cleaned and white washed—and in a very few days the Ladies' Committee assembled in it all the tried female prisoners. One of the ladies began by telling them the comforts derived from industry and sobriety, the pleasure and the profit of doing right, and contrasted the happiness and peace of those who are dedicated to a course of virtue and religion, with that experienced in their former life, and its present consequences ; and describing their awful guilt in the sight of God, appealed to their own experience, whether its wages, even here, were not utter misery and ruin. She then dwelt upon the motives which had brought the ladies into Newgate : they had left their homes and their families to mingle amongst those from whom all others fled ; animated by an ardent and affectionate desire, to rescue their fellow-creatures from evil, and to impart to them that knowledge which themselves, from their education and circumstances, had been so happy as to receive.

She then told them that the ladies did not come with any absolute and authoritative pretensions ; that it was not intended that they should command, and the prisoners obey ; but that it was to be understood, that all were to act in concert ; that not a rule should be made, or a monitor appointed, without their full and unanimous concurrence. That for this purpose, each of the rules should be read, and put to the vote ; and she invited those who might feel any disinclination to any particular, freely to state their opinion. The following were then read :—

RULES.

1. That a matron be appointed for the general superintendence of the women.
2. That the women be engaged in needle work, knitting, or any other suitable employment.
3. That there be no begging, swearing, gaming, card playing, quarreling, or immoral conversation. That all novels, plays, and other improper books be excluded ; and that all bad words be avoided : and any default in these particulars be reported to the matron.
4. That there be a yard keeper chosen from among the women to inform them when their friends come ; to see that they leave their work with a monitor when they go to the grating, and that they do not spend any time there except with their friends. If any woman be found disobedient in these respects, the yard keeper is to report the case to the matron.
5. That the women be divided into classes of not more than twelve ; and that a monitor be appointed to each class.
6. That monitors be chosen from among the most orderly of the women that can read, to superintend the work and conduct of the others.

7. That the monitors not only overlook the women in their own classes, but if they observe any others disobeying the rules, that they inform the monitor of the class to which such person may belong, who is immediately to report to the matron, and the deviations to be set down on a slate.

8. That any monitor breaking the rules shall be dismissed from her office, and the most suitable in the class selected to take her place.

9. That the monitor be particularly careful to see that the women come with clean hands and face to their work, and that they are quiet during their employment.

10. That at the ringing of the bell, at 9 o'clock in the morning, the women collect in the work room to hear a portion of scripture read by one of the visitors or the matron; and that the monitors afterwards conduct the classes from thence to their respective wards in an orderly manner.

11. That the women be again collected for the reading, at 6 o'clock in the evening, when the work shall be given in charge to the matron by the monitors.

12. That the matron keep an exact account of the work done by the women, and of their conduct.

And as each was proposed, every hand was held up in testimony of their approbation.

In the same manner, and with the same formalities, each of the monitors was proposed, and all were unanimously approved.

When the business was concluded, one of the visitors read aloud the 15th chapter of St. Luke—the parable of the barren fig-tree, seeming applicable to the state of the audience. After a period of silence, according to the custom of the Society of Friends, the monitors, with their classes, withdrew to their respective wards in the most orderly manner.

During the first month the ladies were anxious that the attempt should be secret, that it might meet with no interruption; at the end of that time, as the experiment had been tried, and had exceeded even their expectations, it was deemed expedient to apply to the corporation of London. It was considered that the school would be more permanent, if it were made a part of the prison system of the city, than if it merely depended on individuals. In consequence, a short letter, descriptive of the progress already made, was written to the sheriffs. The next day an answer was received proposing a meeting with the ladies at Newgate.

In compliance with this appointment, the Lord Mayor, the Sheriffs, and several of the Aldermen attended. The prisoners were assembled together, and it being requested that no alteration of their usual practice might take place, one of the ladies read a chapter in the Bible, and then the females proceeded to their various avocations. The attention during the time of reading, their orderly and sober deportment, their decent dress, the absence of every thing like tumult, noise, or contention; the obedience and the res-

pect shown by them, and the cheerfulness visible in their countenances and manners, conspired to excite the astonishment and admiration of their visitors.

Many of these knew Newgate, had visited it a few months before, and had not forgotten the painful impressions made by a scene exhibiting perhaps the very utmost limits of misery and guilt. They now saw, what, without exaggeration, may be called a transformation—riot, licentiousness, and filth, exchanged for order, sobriety, and comparative neatness to the chamber, the apparel, and the persons of the prisoners.—They saw no more an assemblage of abandoned, and shameless creatures, half naked and half drunk, rather demanding than requesting charity. The prison no more resounded with obscenity, and imprecations, and licentious songs; and, to use the coarse, but the just, expression of one who knew the prison well, “this hell upon earth” exhibited the appearance of an industrious manufactory, or a well regulated family.

The magistrates, to evince their sense of the importance of the alterations which had been effected, immediately adopted the whole plan, as a part of system of Newgate, empowered the ladies to punish the refractory by short confinement, undertook part of the expense of the matron, and loaded the ladies with thanks and benedictions.

About six months after the establishment of the school for the children, and the manufactory for the tried side, the committee received a most urgent petition from the untried, entreating that the same might be done amongst them, and promising strict obedience. In consequence, the ladies made the same arrangements, proposed the same rules, and admitted in the same manner, as on the other side, the prisoners to participate in their enaction. The experiment has partly succeeded, but not to the same extent. They have had difficulty in procuring a sufficiency of work, the prisoners are not so disposed to labour, flattering themselves with the prospect of speedy release: besides, they are necessarily engaged, in some degree, in preparations for their trial. The result of the observations of the ladies has been, that where the prisoners, from whatever cause, did no work, they derived little, if any, moral advantage; where they did some work, they received some benefit, and where they were fully engaged, they were really and essentially improved.

A year is now elapsed since the operation in Newgate began; and those most competent to judge, the late Lord Mayor, and the present, the late Sheriffs and the present, the late Governor and the present, various grand Juries, the Chairman of the Police Committee, the Ordinary, and the officers of the Prison, have all declared their satisfaction, mixed with astonishment, at the alteration which had taken place in the conduct of the females.

(To be continued.)

ACCOUNT OF A MISSION

To the Senecas and Munsees, performed by the Rev. Timothy Alden, President of Alleghany College, in the months of July and August—extracted from his letter to the Rev. Abel Holmes, D. D. Sec. Soc. Prop. Gos. etc.

Meadville, 28th Aug. 1818.

REV. AND DEAR SIR,

I now have the happiness to acknowledge the merciful hand of God, in carrying me, with safety, through the toils and the pleasures of another missionary tour among the Senecas, Munsees, and numerous settlements of white people in the circuitous route, in fulfilment of the obligations of my second commission from the Soc. Prop. Gos. Ind. Oth. in North America.

I left Meadville on Friday the third of July, and returned to my family on the tenth of the present month, having travelled 484 miles, preached thirty-three times, and attended to the various other duties prescribed, as opportunity offered.

As the principal object of your benevolent institution is to send the light of the Gospel to our tawny brethren of the American wilderness, still groping in the darkness of heathenism, a somewhat minute account of those whom I was directed to visit will be justly expected.

On Friday, the tenth of July, I arrived at the cabin of Hank Johnson, an interpreter of the Seneca and Munsee languages, 94 miles from Meadville, in the Cataraugus Indian reservation, and made known to him the object of my mission. He immediately sent for *Wen-dung-güh-tah*, the chief warrior of the Senecas, who presently came. After a due introduction, I informed him of my errand from a society of good men, established near the big water, on the side of this island towards the rising sun. He expressed his gratitude at the notice taken of him and his people, and was glad that an opportunity would be given them to hear the gospel. I had contemplated addressing the Senecas and Munsees of this place on the following Sabbath. The chief warrior wished to know if it would not be convenient to have the meeting early next morning, as their hunters were about to leave the village and to be absent for several weeks; adding, if agreeable to me to speak to them then, that they would defer their departure till after the religious exercises. I told him it would be perfectly agreeable to me. He then said that all the inhabitants of the reservation should be invited that evening. He said further, that he could not compel their attendance, but that he did not doubt many would come.

Early next morning, Saturday, I had some conversation, by the assistance of Johnson, with the chief warrior of the Munsees and a number of that tribe, about the things of religion. I had represented that there is but one God, the creator of all things; and however diversified the colour of the different tribes of men, yet all are descended from one pair; that all are by nature at enmity

with God ; that all are under obligations to repent of their sins, to love God, and to love one another, like brethren ; and that we must be made to attain this happy disposition, or we can never expect to be admitted into the society of the pure and blessed after death. The chief warrior of the Munsees asked if negroes, white men, and Indians, all go to the same place after death, if they love God and their fellow-creatures. In reply, I gave him to understand that God is no respecter of persons ; and that all, of every nation, who love him with supreme affection, and love one another as he has commanded, will, after this life, be received into the same glorious mansions beyond the stars, become the companions of angels, and enjoy such a degree of happiness as no mortal can describe nor conceive.

Soon after this interview I repaired to the neat and commodious house of Wendungguhtah ; but it was eleven o'clock before my assembly was fully collected. In the mean time, he brought, for my inspection, a file of papers, which consisted principally of letters of different dates, directed to the Indians of this reservation, from the society of friends in Philadelphia, containing exhortations to attend to agricultural and mechanical employments ; and a statement of implements of husbandry forwarded or offered for their use, intermixed with good moral instructions.

At length the assembly was convened, and consisted of thirty or forty Indians, and a few white people. The chief warrior of the Munsees and two or three more of that tribe, only, were present.—Several other Seneca chiefs, besides Wendungguhtah were of the number. Johnson interpreted in Seneca with promptitude, and I doubt not, with correctness. All were attentive, and *ye-agh*, the common exclamation of approbation, was often heard. I took no particular text as a guide, but spoke of many things which I thought proper, as they were presented to my mind, stopping at the end of every two or three sentences to give the interpreter opportunity to do his part understandingly. A skeleton of my address, so far as recollected, may not be unacceptable.

I represented that I was happy to speak to my red brethren of the things which belong to our everlasting peace ; that all men are of one blood, however different the shades of their complexion ; that there is one God and Saviour, to whom all must look, or they cannot be happy in the world to come ; that the great end of this short and uncertain life is to prepare for death ; that the soul is immortal ; that the body will be raised from the dust ; that the soul and body will be re-united at the resurrection of the dead, and for ever exist in a state of infinite happiness or misery beyond the grave, according to the deeds done in the body. I spoke of our perishing condition by nature, the glorious attributes of God, and particularly of his compassion to every repenting and returning sinner. As an evidence of his compassion, it was urged that he had given us the Bible ; that the precious truths it contains came from heaven ; that we have various reasons for asserting that they came

from that happy place, all of which I hoped that they would one day understand; that on the present occasion, I should insist on one only, which they might easily comprehend—that of prophecies recorded in that holy book, which we know to have been accomplished long after their utterance. I spoke of the predictions relative to a happy period, fast approaching, and so near at hand that some of their children would probably live to witness it, when their white brethren would cease from injustice and all iniquity; when the poor Indians and all the heathen tribes of the earth would understand the word of God, and would receive it with gladness; when all men would forsake their wicked ways, love the truth, love God, and love one another. In the close of my address I exhorted them to repentance, to faith in the declarations of the Great Spirit, as handed to us in the Bible, and to frequent and earnest prayer that their minds might be enlightened to understand, and their hearts influenced to love the good and straight path which leads to heaven.

After a short consultation among the chiefs, Weandunguhtah arose, and with a mild and pleasant voice addressed me in the following manner, as represented by the interpreter:

“Brother, we thank you for coming to see us. We thank the Great Spirit that he has given you health and strength to come and talk to us about the words of God. We will thank the Great Spirit to preserve your health, and to prosper you in going to the other villages of your red brethren.

“Brother, we have been told nearly the same things which you have now told us, by men of different societies. We have considered them much. We fully understand every thing you have told us, and we shall take it into deeper consideration than we have ever done before.

“Brother, there are good and bad among us. Some are a long time in taking hold of the gospel. We hope all will one day take hold of it. Brother, we understand that you are going to Tonnewanta. Many chiefs are now assembled there in council; some of ours, some from Buffalo, some from Alleghany, some from Genesee, some from Cayuga, some from Oneida; and they are all met together upon the same business you are on. It will be a good time for you to go to Tonnewanta.—We pray the Great Spirit to give you strength to talk to your red brethren at Tonnewanta. You could not have come and talked to us if the Great Spirit had not given you strength.”

Johnson said that he could recollect the whole of my address, and at some convenient time, when the Munsees should be together, he would repeat it to them in their own tongue. After shaking hands with all the Indians, according to custom on such occasions, I took my leave and proceeded on the business of my mission to other places.

On the 14th of July I arrived at Mr. Hyde's, in the first village of the Buffalo Indians, and repaired to the cabin of Captain Billy, one of the aged chiefs, and stated to him my wish to preach to his peo-

ple. He thanked the Great Spirit for giving me health and strength to come and see my red brethren once more. We agreed upon the following Sabbath for addressing the Indians of this place, and Captain Billy promised to see them informed of the meeting. I told him that, in the meantime, I was going to Tonnewanta. He then said that he prayed the Great Spirit to give me health and strength to visit Tonnewanta, and to return to them in safety.

I reached the council-house in Tonnewanta, Thursday noon the 16th of July, and communicated to the chiefs the object of my visit. They thanked me for the notice taken of them, and said that they would inform me, next morning, when it would be in their power to give me a hearing. At the time appointed, they stated that they were glad to see me there, and that they should be glad to have me preach to them as soon as they could get through the business of the council; but as this was very abundant, they could not then set the day when they should be ready to attend to me. I was obliged to be with the Buffalo Indians on the following Sabbath, by an appointment, for a breach of which, no trifling excuse would atone.

I regret exceedingly that I could not have had opportunity to preach the gospel to such a multitude of chiefs, and their people assembled from different villages. If any day could have been fixed for an audience, I would willingly have fulfilled my engagement to the Buffalo Indians and returned (33 miles) to Tonnewanta; but the limits of my time, the uncertainty as to the period of closing the council, and the wide field I had to traverse, precluded me the privilege and the honour. Several of the Indians expressed their desire to Mr. Harvey, one of the interpreters present, that the chiefs would postpone the business of the council, so as to give me opportunity to address them on the subject of religion; but it would have been an inexcusable breach of decorum for me to have attempted such a thing without the sanction of the chiefs. It is the custom at such councils to attend to all Indian business first, and then to any they may have with white people. The chiefs are expected to repeat all the speeches made, and to give an accurate account of all the transactions in council, on their return to their respective habitations. They have no method of recording any thing except in the tablet of their memory. If the regular routine were to be interrupted, it would be more difficult for them to retain the multitudinous matters, which it is expected will not be obliterated from their minds till fully reported.

I spent two days in Tonnewanta, and was gratified in having, for the first time, an opportunity to witness the mode of conducting an aboriginal council.

The council-house is 50 feet long and 20 wide. On each side of it is a platform, a little more than a foot high, and four feet wide, covered with furs, which furnishes a convenient place for sitting or sleeping. A rail across the centre separates the males from the females, who are constant attendants, and diligently listen to whatever is said in council. Nigh each end of the building was a council

fire, over which large kettles of soup were hanging. The apertures in the roof convey away the smoke, so that it seldom annoys. The chiefs and others, as many as could be accommodated, in their appropriate grotesque habiliments, seated on the platform, smoking calumets of various forms, sizes, and materials, hung upon the lips of the orators, who successively arose and unwittingly displayed the charms of native eloquence.

During the recess of the council, the young men had several kinds of amusements, one of which was running.—Fifteen or twenty of them ran eight miles in three quarters of an hour. In the evening there was a peace dance in the council house. Fifty, perhaps, performed the slow but violent and singular movements around the council fires, bowing respectfully towards the big soup kettles, as they passed them, then looking upwards and thanking the Great Spirit for giving them food to eat. With all the violence of their movements, their step did not carry them forward faster than the Jews cross the synagogue in the ceremony of carrying the pentateuch from the ark to the desk. Had the venerable Boudinot, author of the *Star in the West*, been present, he probably would have felt some confirmation of his ideas as to the Israelitish extraction of the Indians, especially in seeing the leader with a little implement in his hand like the *riamunm* of the synagogue, singing, with a loud and clear voice, *yō-kē-wauk'*, and the same word responded in an eighth lower at every repetition, by all the Indians, in exact time, as they performed their circumgirations. They know not the meaning of this word, which seems to be the Hebrew incommunicable name, with some aboriginal license in the pronunciation.

I at length ascertained what *Wendungguhtah* meant when he said that *many chiefs were met in council upon the same business I was on*. The great object of this council was to receive the moral instructions formerly received from *Gōs'-kūk-kē-wā'-nā Kōn'-nē-dī'-ē-ā*, the prophet, as he was called, Kientwōhke's half brother, who died about three years ago. The Indians appear now to think much of those instructions, and feel desirous of having them recalled to mind and re-delivered to the rising generation. Many long speeches were made, in which the lessons inculcated by the prophet were recounted, and their importance was urged by various, persuasive, energetic, and eloquent appeals.

John Sky, a Tonnewanta chief, delivered a speech which I judged nearly three hours in length. Monsieur Poudre, grandson of one of Montcalm's generals, who had been taken in infancy and brought up by the Indians, was sitting by me. He was sensibly touched with the charms of aboriginal eloquence, or the weight of the matter under consideration; he involuntarily gave frequent exclamations, showing that he felt what was offered, a part of which he interpreted to me, and from which it appears that this chief recapitulated the moral truths delivered by the prophet, and in enforcing them, said much upon the obligation of parents to set a good example before their children. At length, having exhausted his sub-

ject in portraying the evils of drunkenness, lying, stealing, cheating, and other pernicious practices, he said to his auditors—"You must not do any thing bad; you must not say any thing bad, you must not think any thing bad; for the Great Spirit knows your thoughts, as well as your words and actions. This is what the prophet taught us: you know it: and this is according to the Word of God!" In short, he gave an excellent moral sermon. Its length, however, was greater than would be acceptable in some christian assemblies; yet not a few seemed to hang from the beginning to the end with fond attention on the mouth of the speaker. It must nevertheless, be added, that some showed as great a listlessness as we occasionally notice in some christian congregations; and a few threw themselves back upon the platform and fell asleep while the orator was thundering in peals of eloquence on the destructive effects of vice.

Ki-ai-tā'-z-ō, a Buffalo chief, made a short speech in council, representing the advantages of always fulfilling one's engagements; adding, that, eighteen years since, he formed a resolution never to break a promise, if he could possibly avoid it; that he had ever since made it a point of conscience to fulfil the duties of that resolution, and that he had found the comfort of so doing. He closed his address by earnestly recommending it to his brethren to follow his example.

At one time the attention of the tawny multitude was much arrested by the relation of a dream. Ka'-si-a-dēs'-tāh, a slim, tall Indian, stood stooping forward, his eyes fixed on the ground, with a grave and solemn countenance, as if something lay heavy on his mind, and stated, "I have had a dream, which in my sleep, I was directed to relate in council; I dreamed that the sun in the firmament spoke to me. He told me to go to the Indians and tell them that the Great Spirit is very angry with them for their wicked ways. Tell them they must repent of their wicked ways and forsake them, or the judgments of the Great Spirit will come upon them. If they do not repent and forsake their wicked ways, this year, when the corn is in the cob, there will be a storm which will lay all their corn flat upon the ground and destroy it, and next winter there will be such a rain as they never saw before. The flood will be so great as to bury their houses in the water."

Ka-si-a-des-tah came to these poor unenlightened Indians, like Jonah to the Ninevites, calling them to repentance. He did not however come in the character of a prophet, he simply related his singular dream; yet appeared to feel as if it should be regarded like a communication from the Great Spirit.

On the Sabbath, 19th July, I met with the Indians, agreeably to appointment, at the first Buffalo village—Billy, Pollard, Young King, Twenty Canoes, and other chiefs were present. Red Jacket and several more were still at Tonnewanta. Of Indians and squaws, from all parts of the reservation, there was a much larger collection than when I visited them last autumn. There were many more than could be accommodated in the council-house, where we assembled together.

Perhaps it is not generally known that if two or three chiefs and a few others only are present, the object of addressing all in the settlement is answered, because every public address delivered is repeated over and over to their people as they collect together, from cabin to cabin, for some days after. No congregation of white people is to be found, where a discourse on any religious subject is better remembered or so fully repeated for the satisfaction and benefit of those who had not an opportunity to hear. What is spoken intelligibly to half a dozen is repeated not unfrequently to hundreds.

I had an able interpreter in Thomas Armstrong. After singing, Mr. Hyde read the Lord's Prayer, in Seneca, which he has recently translated.—This was probably the first time these Indians had heard it in their native tongue. I previously stated to them that their friend would repeat to them, in their language, this prayer, which was taught by Jesus Christ, the Saviour of the world.

In my address, after praying, and singing again, I spoke of the work of regeneration; representing that all, whoever become the true friends of God, pass this wonderful change. I spoke of its glorious effects upon the temper, views, wishes, and disposition of all who experience this work of grace. I spoke of the plan of salvation by Jesus Christ; of the necessity of repentance; representing that it implies, if genuine, not only a deep and heartfelt sorrow for sin, but a forsaking of that hateful thing, so that it shall no more have a reigning influence; of the bible, the commands, promises, and threatenings contained in that sacred volume; of the ten commandments, how they were delivered to the children of Israel amid the thunderings and the quakings of the mount; of the purport of those commandments, with a brief explanation. I exhorted them to listen to the momentous truths of the word of God, and closed my address, expressing the hope that, with the aid of their good friend, (Mr. Hyde,) they would before long be made more fully acquainted with the precious instructions of the gospel, to the comfort, joy, and salvation of their immortal souls.

It was almost sunset when the exercises were over. Pollard made a short address. His first sentence, delivered with a solemn countenance, was interpreted in these words: *We thank the great Spirit that we are brought so near to the close of another day in health and strength.*

How many do we find, who have lived amid the full blaze of the light of the gospel, and never tender such a tribute of gratitude to the Giver of all good, as, upon this interesting occasion, dropped from the mouth of this poor heathen. There is reason to suppose that Pollard, like cornplanter, only needs to understand the gospel, to embrace it with all his heart. He said, some time since, that he is always thinking of the Great Spirit, and that he daily offers him his prayers.

After the above expression of thanksgiving to Almighty God, Pollard, in the name of the chiefs, thanked me for coming again to

talk to them about the Great Spirit and the gospel of Jesus Christ. He said they hoped that they should be enabled to remember what I had told them, and *with God's merciful help* give great attention to it, and that I might have health and strength to return in safety to my home.

Mr. Hyde has resigned the charge of the school, which he had kept for five years. He thought it would be advantageous to the Indians to suspend it for a time. They now begin to express their desire for its recommencement. At present Mr. Hyde is busily employed in acquiring the Seneca, gradually preparing a grammar of that dialect, and translating into it the Gospel of St. John. In this important labour he is assisted by Thomas Armstrong, with whom he was providentially brought to an acquaintance, when greatly desiring, but not knowing where to find one so competent to the task of giving him correct instruction. Mr. Hyde is actuated by an ardent desire to help the poor Indians around him to a knowledge of the truth as it is in Jesus. He has the confidence of those among whom he resides more than any other man. His occasional discourses, of which I wrote you last year, delivered and interpreted to them, have had a surprising effect. Last winter he delivered several of these, in which he gave a detail of the prominent Indian vices and unbecoming practices. He was led of course to speak of the unkindness with which the squaws were treated. It seems to be expected of them that they should do more than their natures can well endure. They have been in the habit of cutting and bringing upon their backs the most of the fire wood they burn. Mr. Hyde became their advocate in his public addresses.—Directly after, the Indians bestirred themselves, went into the woods, cut a large supply of firewood, and brought it to their cabins in waggons. A squaw has scarcely since been seen with such a burden of wood upon her back as was often noticed before. This shows that they only want the right kind of instruction, from such men as they esteem, to bring them from, at least, some of their evil practices. It is to be hoped that Mr. Hyde will be duly patronised and encouraged in all his operations for the best interests of a people whose spiritual welfare lies near his heart, and that he yet will become an ordained minister of the gospel among them. Mrs. Hyde and Mrs. Oldham, at Jennesadaga, having made considerable proficiency in the Seneca, have the opportunity, as they have the ability and the disposition, to be of much advantage to the spiritual interests of the female part of their respective communities.

In passing the Alleghany reservation I called upon some of the natives, but the principal interpreter was absent.—I spent a night with Mr. Thomas, a friend who has a superintendence over the Alleghany Indians, is much interested in their welfare, has been of essential advantage in promoting a knowledge of agricultural and mechanical exercises, and in banishing the use of ardent spirits from the reservation. The school at Cold Spring is in a flourish-

ing state. Another, established by the friends at Philadelphia, also in the Cataraugus reservation, has recently been commenced. Mr. Thomas, in his sequestered situation, had not heard of the Foreign Missionary Society.—I informed him of the operations at Brainerd in Chiceamaugah, under that body. He expressed much gratification that manual labour was to constitute a part of the system to be pursued.

I arrived at Mr. Oldham's, in Jenessadaga, 30th July. The venerable Kiendtwohke (Cornplanter) soon came over to welcome me to his village.—He wished to know when I should preach in that place; when he was informed the next day, he manifested a great desire to get an interpreter.—The next morning he sent a runner seven miles for one so early that he returned by eight o'clock, but, to our mutual regret, without success.—Cornplanter and a number of other Indians attended the meeting, with some white people from the Kinju flats.

This aged chief had been under a mental derangement, but was nearly recovered when I saw him. He still expresses his desires for religious instruction, and his interest in the prosperity of the school, which continues, but under discouragements. Mrs. Oldham has undertaken to teach the young females of the village to read, and to sew. Their proficiency has exceeded expectation. The afternoon I arrived Mrs. Oldham was gone with two of her pupils, grand-daughters of Cornplanter, to a quilting, at which these pupils acquitted themselves as well as any present, and much to their own gratification.

Mr. Oldham, like Mr. Hyde, is continually advancing in a knowledge of the Seneca, and is as much revered by the Jenessadagans, as the latter by the Buffalos. He is pursuing theological studies, and, in due time, it is to be hoped that both of these worthy, pious men, will become stated preachers of the gospel to the Senecas in their native tongue.

I am more and more impressed with an idea, every time I visit these neglected aboriginals, of the importance of preachers residing among them, and communicating religious truths to them in their own language. Till this shall be the case, it is, no doubt, useful to send missionaries to them to keep alive their attention, which seems to be considerably excited, and, with the aid of interpreters, to give them what knowledge may be practicable of that gospel which must and will shortly be preached to every intelligent creature, of every tribe on the face of the earth.

LATEST ACCOUNTS FROM THE SOUTH SEAS.

We are indebted to our obliging correspondent at Bristol for the following interesting Missionary Intelligence, communicated for the *Christian Herald*.

Extract of a Letter from Mr. Bicknell to Rev. Dr. Haweis.

My dear partner is still at Eimeo, with my four children. I am at Tahitee, with about ten natives, (converts,) going round the Island

preaching and teaching the gospel. I have many anxious cares about my family, and should have more if my whole time was not fully occupied in teaching the natives. We are all day teaching them to read and write, and chiefly to read the Catechism. In the afternoon I preach to them; in general, every day, (except Saturday,) and three times every Lord's day. They keep me up every evening asking me questions. The night before last they were at it all night. Since I sat down to write this, a messenger has arrived from the King, who is at Eimeo, ordering that in every district a house should be built for a School, separate from the house for prayer, and that the best informed of the natives should teach the others to read. Many spelling books are now printing by the brethren at the Mission press, since it arrived with brother Ellis.—Sir, please to send us some books, some of yours and Mr. Jay's Sermons. Thank Mr. Whitechurch for Miss Pyke's book, and his own: please to tell him I have not time to write more—hope he will excuse it.

I am desired to thank you, on behalf of my Brethren, for your kind letter, which we received by Brother Ellis. Brother and Sister Ormond are also safely arrived, and in good health, and labouring hard at the language.

I am at present at Papyreedé; and the principal chief of the Island is with me, who is next the King. He and the natives are very pressing with me to bring my wife and family here, and be their teacher. He often engages in prayer at our public services, sometimes before, and sometimes after sermon, and writes the sermon in his journal. The last Lord's day we had at his place of worship 600 people; and we have daily about 160 that attend our family worship in this place.

The importunity of the Leeward Islands has engaged the Missionaries to divide into two bodies: one to go down to them, the other to rest with the Windward Islands with their Children, now become a large and increasing body.

Translation of a Letter from Pomare, King of Otaheite, to the Rev. S. Marsden, Senior Chaplain of the Colony of New South Wales. Moorea, Afareaitu, 3d of July, 1817.

VERY GOOD FRIEND,

HEALTH and prosperity to you, and also to your family the salvation of Jesus Christ, who is the true Saviour, by whom we can be saved.

The word of God has taken great root, or, made mightily to grow here at Tahite, and also verily at Raiatea, and also in the other islands; the word of the true God is generally believed; he himself caused his word to take root, and therefore it succeeds in these bad countries. From ancient times these countries were perpetually enveloped in gross darkness, but at this present time they are illuminated; by Jehovah himself the light was communicated,

consequently they are enlightened, and are brought to know and receive the excellent word; the Lord himself graciously sent us his word, therefore it is that we are now instructed.

The idols of these countries are wholly abolished, they are burned in the fire; also are abolished the various customs connected with them; they are totally cast away by the people, or populace: all this has been effected only by the word of God, and as we have been taught, and because of our great love to the word of God; yea, even in all the surrounding lands this goodly company are now praising, or extolling Jehovah, for this cause, his having made known his word to all *his people or congregation*.

Do not criticise what I have written, do not smile at my blunders, and what is faulty; I know not how to write as I ought; I resemble an *ignorant man*; his word is easily misconstrued when we write. My good Friend, I am verily ashamed that I am so poor, having nothing that you may esteem; we are a people of no judgment, to know what to send, nor have we any thing that you may esteem acceptable.

Mr. Ellis, and Mr. Crook, and Mr. Davies, are preparing to publish the Bible; Monday, 30th of June, was the day they commenced to make preparation; all Tahite is rejoicing at this event, or, this work is cause of rejoicing to all Tahite, namely, the preparation of the publishing of the word of God. The word of Luke is nearly prepared; and the word of David, the word of Jonah, and also of Job, are very nearly prepared.

Write to me, that I may know what you have to communicate, and let me particularly know what you desire.

Health and happiness to you, and to your family the salvation of Jesus Christ, the true Saviour by whom we can be saved.

I am, Reverend Sir,

Your's, &c.

KING POMARE, of Tahite, &c. &c. &c.

Rev. S. Marsden.

Letter from Rev. George Burder, to Rev. Dr. Haweis.

Camberwell, June 30, 1818.

MY DEAR SIR,

I was favoured with yours of the 25th inst. inclosing Bicknell's letter, of which due notice shall be taken. I believe he is a faithful man, and has been useful in various ways to the Mission.

I cannot but congratulate you, dear Sir, on having lived to see the desire of your heart gratified by the success of that Mission of which doubtless you are the Father. I believe your utmost expectations are exceeded, and a work is begun which will spread through all the Islands of the Southern Ocean. More letters have come to hand, all confirming what we before heard. You know that the press is in operation, Pomare printed off the first sheets. He is most zealous in promoting reading and writing, not only near home, but in distant

Islands.—When Mr. Ormond was advancing towards the Society Isles he met two vessels from Otaheite, and on making inquiry, he found on board one of them a man sent by Pomare to Chain Island, on purpose to teach the inhabitants to read, &c. and we understand that the natives of the surrounding and distant Islands who visit Otaheite and observe the wonderful change, return home relating what they have seen, and endeavouring to produce the same in their respective abodes.

The Brethren seem unhappily to have disagreed among themselves as to the division of labour in the different Islands, and also respecting the press, which we fear will prove a bone of contention, especially as the King is so attached to it, that he talks of following it wherever it goes. The directors therefore resolved, yesterday, to send out two presses more, one of which will, we hope, be shipped in a few days, and the other soon, as several ships are just about to sail.

We are very much grieved at the extravagance of a committee, at Port Jackson, formed by desire of Mr. Marsden, to relieve him, who, in order to supply the new Missionaries abundantly, have drawn upon us, within a few months, for more than £2000. On the receipt of the first bill, we wrote immediately to disallow any further proceedings by this committee, and allowing Mr. Marsden alone to lay out our money.

You have probably heard that Mr. Marsden has been cruelly slandered and persecuted in a Sydney paper, under the sanction of Government there. The traducer is said to be the Governor's Secretary. Mr. Marsden has obtained a verdict against the libeller, but they seem to wish to drive him from the country. We hope he will be able to stand his ground.

The aspect of Missionary affairs in the East brightens considerably. The truth begins to prevail. A great alteration is visible for the better at Calcutta and Madras; among Europeans the influence of the Brahmins declines, and the poor Hindoos begin to be ashamed of their Idols.

The two Buriats who visited St. Petersburg, in order to know the Scriptures, have translated some of the Gospels into the Mongolian language, and have written to their Prince on the subject, and are about to return to publish that Gospel in their country, East of Irkutsk where our Missionaries, lately arrived there, will probably accompany them. Thus we approach the Northern door of China.

All events bespeak the approach of better days, which if you witness not on earth, you assuredly will in heaven: for if angels rejoice, shall not the Redeemed?

Wishing you, dear Sir, much support and consolation, under your increasing infirmities; I am, with great esteem,

Your affectionate Brother,
GEORGE BURDER.

REV. DR. HAWEIS, Bath.

Our correspondent states in addition, that Idolatry is universally destroyed in the Islands above mentioned; that the Idols have arriv-

ed in England, are placed in the Museum, where they can be viewed on application at the Mission House, Old Jewry, London. It is also mentioned that the communication between the two bodies of Missionaries is short, and easily performed in canoes.

SABBATH SCHOOLS.

Extract of a Letter from a Gentleman in Milton, (Va.) to the Editor of the Christian Herald.

Three Sabbath Schools have lately been formed in this County. They afford abundant encouragement. I never saw children conduct themselves with more propriety. My heart has been deeply and solemnly affected, whilst I have witnessed in those under my care the greatest attention, earnest solicitude to learn, and tears trembling in their eyes under the admonitions dispensed to them.

The Second Annual Report of the Pleasant Valley Sunday School.

With feelings of gratitude to the almighty disposer of events, the ladies are enabled to say, "surely the good hand of our God hath been upon us, and hitherto hath the Lord helped us." Amid many discouragements, difficulties, and trials, their school continues to flourish, and is attended by near seventy children. They have, however, to regret that adults do not attend as well as heretofore, on account of the difficulty of procuring a sufficient number of grown teachers. Thus in many places, too great a portion of this labour of love, and to the real disciple of Christ, this truly delightful task necessarily devolves upon such as are too young to be expected to perform this duty with that fidelity or effect that might reasonably be looked for from persons of maturity and experience. Oh, that those who are still going the giddy round of folly's ring would pause and reflect on the precious talents thus squandered in idle pursuits, and the good thus withheld. Yet, notwithstanding all these hindrances, the children make great progress in the art of reading in Scripture lessons and Catechism. Sure of the concurrence of all good citizens, and the sympathising prayers of all the followers of him who hath said "suffer little children to come unto me, and forbid them not," the Society still continue to sow in hope, and humbly pray that the blessed Lord of the harvest will, in his own good time, bring forth the fruit, and make them instrumental in gathering many a wandering lamb into the fold of heaven.

MARY ODELL, *Secretary.*

Pleasant Valley, (Dutchess Co.) March 11, 1818.

SABBATH SCHOOL AT NEWTON.

After the services of Sunday the 8th inst. in the Episcopal Church, at the Lower falls, an examination of the Sabbath School established during the last six months took place, highly creditable to the children, and gratifying to those who were present. The interest to which this little institution had given rise, and the ex-

pectations which were formed, were by no means disappointed. The surprising powers of the memory has been instanced in a peculiar degree in this school, as will be observed by the very large portions of scripture recited in the space of three months, by several of the children not over 13 years of age.

It must be gratifying to learn that the scholars had been excited to diligence by very little else than the approbation of their parents and instructors, and a desire of becoming acquainted with the Scriptures; as rewards had been distributed but once since the commencement of the school. The following minutes contain a part of the progress made by some of the scholars since the 9th of August, 1818.

A boy who worked in a Factory during the week, committed to memory and recited at school 3010 verses from the New Testament, and the answers to 430 of Cummings' Questions. Another recited 860 verses, and the answers to 250 questions. Five boys recited 505 verses each, besides answers to questions. Seven recited over 200 verses each. Three boys recited over 104 verses each. Two girls, under thirteen years of age, recited over 750 verses each, together with 20 or 30 Hymns. Three girls under this age recited 470 verses each. Four girls recited over 209 verses each. The school has consisted of 50 scholars of an average, who together have recited 13,330 verses, 1796 answers to questions from different books, and 354 Hymns. The conduct of the children has always been creditable to them, and this school can probably boast of as much, if not more order and good behaviour than any other in our state. It would almost appear as if higher motives than those which are wont to influence infantile minds had conducted to the rapid proficiency evidenced in the above statement, and the peculiar interest in, and attention to the objects of the school. It must be doubly pleasing to those instrumental in its establishment, and who have been engaged in the duties of instructors, to reflect upon the utility which already has, and to a much greater degree hereafter must, attend their exertions.

Societies for the distribution of the Bible and Religious Tracts are numerous in our days: yet unless through the medium of Sabbath Schools, owing in general to the neglect of parents, the blessings which they confer will seldom extend to this most important period of life, when the mind, not yet accustomed to the associations of vice, is most susceptible of religious truth. *Boston Rec.*

GLOUCESTER SABBATH SCHOOL.

A Sabbath School was opened in the first parish in Gloucester on the first Sabbath in May last, and closed the last Sabbath in October. After the School was organized, and while the weather continued pleasant, the usual number of children present was 330; teachers 29; classes, 12 children each. One class of females committed 4,720 verses of Scripture, and 345 hymns. Another class of females committed 5,323 verses, and 620 hymns; and a third class of females

committed 6882 verses, and 591 hymns. Several children committed over 1000 verses each; besides a large number of hymns. Four females committed each the whole gospel of Matthew; one the whole gospel of John; and another female the whole gospels of Matthew and John, containing 1950 verses, 34 hymns and the Evangelical Primer. The whole number of verses from the Bible committed and recited in the school was 44,876; the whole number of hymns 4190. In the 20 Testament classes the Doctrinal Catechism in Emerson's Evangelical Primer was committed by nearly every child; the Historical by a very considerable number; and the Assembly's in part by all, and wholly by some.

The general improvement of the children has been very perceptible; and the interest which many of them have taken in the object of the school highly laudable. The school flourished beyond the expectations of its friends, and they have reason to bless God for an institution so eminently fitted to secure the best good of the rising generation.

Boston Recorder.

DOVER SABBATH SCHOOL.

The Sabbath School which commenced in Dover on the 16th Aug. last was suspended on the 1st inst., to commence on the first Sabbath in April next. The average number of scholars has been about 110. Their lessons were from the scriptures, various hymns, and Watts' Catechisms. The number of verses in scripture recited were 9934, of verses in hymns 6029, answers in the catechisms 5366. We shall mention but one instance of individual performance: A little girl, seven years of age, recited 544 verses in scripture, 99 hymns, 361 answers in catechisms.

In addition to the above, many of the scholars recited the whole of the Assembly's Catechism, and many questions proposed by the instructors were correctly answered. The school was opened at 9 o'clock in the morning, and immediately after divine service in the afternoon. Many children were thus induced to attend public worship, who seldom, if ever, attended before. Those scholars who were capable were required to remember and recite the texts, which was performed by many of them to the satisfaction of their instructors.

Dover paper.

Extent of Sabbath School Instruction.

It was stated at the Southampton school meeting, last week, that in Manchester alone, at the present time, no less than 22,434 children are constantly instructed in Sunday schools; that the total number of Sunday scholars in Great Britain and Ireland is about 550,000, attended by about 60,000 teachers; and that since the first effort made by the late excellent Mr. Raikes, of Gloucester, five millions of children have been under Sunday school tuition.

English paper.

The Old South and Pearl-street Churches have united in the Monthly Concert of Prayer, to be held in the meeting-house of the latter; and have agreed to take up collections in behalf of the *Jerusalem Mission*. The last collection was \$52.

(Bost. Rec.)

*Report of the Board of Direction of the Society for the relief of
Poor Widows with Small Children.*

On this twenty-first Anniversary of the Society, we cordially greet the assembly of its benefactors. The statement we have to present of the manner in which we have discharged the trust confided to us, as almoners of your bounty, must necessarily be simple. Its chief interest consists in its furnishing a fresh occasion to the feeling heart of renewing the delightful exercise of its benevolent sympathies.

The number of widows on the books of the Managers, during the last twelve months, has been constantly upwards of two hundred, together with about five hundred children under ten years of age. The income of the Society, for the past year, was scarcely sufficient to supply each family under its care with two dollars per month during the rigorous season, and afford a little relief to the sick during the warm weather. In order to provide a small stock of wood, it was found necessary to encroach on monies uniformly appropriated to the increase of the permanent fund.

While the usual resources of the Society continue to bear so inadequate a proportion to the supplies required for so great a number, we shall be compelled, either to parcel out the monthly fare in such scanty portions as very imperfectly to fulfil the design of the Institution, or to diminish the number of our pensioners. The Board, after long hesitation, have finally determined to adopt the latter measure. They are at present the more reconciled to this course of proceeding, in consequence of the great improvements which have lately been made in the condition and management of the asylum provided for the poor of this city. We are persuaded that not a few of those who apply to this Society for relief, would be more comfortably situated in that establishment, than they could be by depending on the small pittance which can be afforded from our funds.

The Board have to express their gratitude to Dr. John Beck, for his gratuitous medical aid, voluntarily offered, and dispensed with great kindness and generosity to the sick widows and children under our care. Our thanks are likewise due to Dr. Thos. W. Blatchford, for the same benevolent offer of gratuitous attendance on our sick poor, but which his removal from the city, not long afterwards, prevented him from affording.

Among the benefactions to the funds of the Society, we record, with gratitude, a legacy of five hundred dollars from the late Mr. Van Blarcom, of this city, paid to the Treasurer in June; and another of one thousand dollars, recently received from the executor of the late Mr. Jacobs, who was some time past converted from Judaism to Christianity.

These tokens of the smiles of a gracious Providence upon our Institution, ought to fill our hearts with devout acknowledgments to the giver of every good gift, and encourage us to trust in his mercy, which endureth for ever.

We should do injustice to our feelings, were we not, on this occa-

sion, to express our condolence on the loss we have recently sustained in the death of a distinguished associate. The late Mrs. Rodgers held a seat in this Board, either as manager or first directress, for the last eighteen years of her life. Endowed with a sound and discriminating intellect, and a heart susceptible of the tenderest sympathies; possessing great firmness and decision of character, with a good knowledge of human life; and acting under the influence of established christian principle, she was well qualified to make a discreet and advantageous application of the charities of this Institution to the various necessities of its indigent subjects. We need not remind you with what zeal, fidelity, and ability, she fulfilled the several duties of those respective stations. But her labours are now ended, and she has entered into her rest. As followers of them who through faith and patience inherit the promises, let us not be weary in well doing; but be excited to renew our diligence. and to persevere unto the end in the discharge of those charitable offices which humanity and piety unite in claiming from us.

The annexed account of the Treasurer will exhibit the pecuniary transactions of the Society during the past year.

Dr. The Society for the Relief of Poor Widows, &c. in acc't with Catharine Frew, Treas.			Cr.		
1817.			1817.		
Nov.	To Cash paid the Managers at different times,	2075 72	Nov.	By balance from last year.	168 00
1818.				To Cash received, 5 qrs. Interest on U. S. 6 per cent. Stock,	120 42
Feb. 16	To Cash paid for printing the Annual Report,	2 43	30	To cash received, Legacy of the late Mr. Van Blarcom,	500
April 16	To Cash paid, Rent for a Wood Yard,	45		To cash received, 5 qrs. Interest on Corporation Stock,	75
June,	To Cash paid for 350 loads of wood, carting, and piling,	723 73	Dec.	To cash received, Dividend on 1 Share of the New-York Fire Insurance Company,	11 25
	To Cash paid for Collecting Subscriptions,	3 37		To cash received, Dividends from the Manhattan Company,	626 00
Nov. 7	Balance carried to new Account,	300 10	1818.		
			Feb. 1	To cash received, Interest on Bond,	35
			2	To cash received, Amount of collection at St. George's Chapel,	400 00
				To cash received, 1 year's Interest on Mortgage,	315
				To cash received, Subscriptions and donations,	912 20
					3155 35
		3155 35			

NEW COLLEGE AT DANVILLE, KENTUCKY.

We are happy in being able to state, on good authority, that the Synod of Kentucky, at their late annual meeting in Lexington, adopted measures for the establishment of a new literary institution, to be denominated "*The Kentucky College.*" A plan of the contemplated seminary was devised and adopted. It invites the co-operation of the different Christian denominations who agree in sentiment respecting the grand essential truths of the Gospel, while it makes provision for conducting the students through a regular course of Biblical instruction. The citizens of Danville having generously promised a donation of *ten thousand dollars*, on condition that the College should be located in that town, their offer on this condi-

tion was accepted. The institution will be established at Danville, which is situated in Mercer County, south of the Kentucky River, near the centre of the State, and which promises advantages in regard to health and accommodation of students, perhaps equal to any that could have been selected. We are informed that the public will be addressed on the subject of this College—that subscriptions will be opened, and donations solicited, for the purpose of raising the funds that are requisite for the erection of the buildings, the purchase of an apparatus, &c.

It seems not improbable that an important revolution in literary affairs is about to take place in this western country. The election of Mr. Holly to the presidency of the Transylvania University, when there was reason to believe that his religious sentiments were Socinian, excited the just indignation of all the real friends of evangelical truth and vital godliness in the west. And seeing he has accepted the appointment, and, agreeably to an arrangement of the trustees, is to preach to the students, it is confidently believed that pious parents, of all denominations, who feel a due solicitude for the best interests of their children, will withdraw their support from that institution, and combine their exertions for the establishment and endowment of a College which promises to be a blessing to the rising generation. Let Christians be united, active, and persevering in this cause, and dependent on God for success; and they will doubtless be able to attain the object contemplated.

[*Challicothe Recorder.*]

Extract of a Letter to the Editor of the Boston Recorder, dated New-Albany, Indiana, October 31, 1818.

"The State of Indiana now presents a wide and hopeful field for missionary labour. Its population is about 150,000, and is very fast increasing. The people, to a very considerable extent, are very desirous of hearing the preached Gospel. There are many infant churches formed, but very few have ministers. There are but 9 Presbyterian ministers in the whole State.

"In many places the people feel their need, and are begging of the few ministers they see for help. In other places the ignorance and wickedness in which they live excite our commiseration, give stimulus to prayer, and make us, in their behalf, cry for help. And to the Missionary societies we say, the need is great, the field is wide and hopeful. MEN OF ISRAEL, HELP!"

MISSIONARY TO ST. HELENA.

The Pope has applied to the British Government for permission to send a Catholic Priest to *Bonaparte*, at the earnest solicitation of his relations at Rome.

[*Boston Recorder.*]

BIBLE CAUSE.

The British Government have directed that all Bibles and Testaments exported by the British and Foreign Bible Society, shall be allowed to pass *duty-free*.

[1b.]

Anecdote of the Reverend JOHN THORPE, of Masborough, near Rotherham, Yorkshire.

The town of Rotherham and its environs had, for a considerable time, been ranked by serious people among those parts of Yorkshire which were least inclined to favour the spread of evangelical Religion; and when Messrs. Whitefield, Wesley, and others, attempted to disseminate divine knowledge in that neighbourhood, their persons and message were treated in general with the greatest contempt. The propagation of malicious falsehoods was encouraged, with design to counteract the good effects of their ministry. Mr. Thorpe ranged under the standard of their most virulent opposers; and not content with personal insult, added private ridicule to public interruption. Ale-houses became theatres, where the fate of religious opinions was to be determined.

It was at one of these convivial resorts, that Mr. Thorpe and three of his associates, to enliven the company, undertook to mimic the Methodist preachers. The proposition was highly gratifying to all the parties present, and a wager agreed upon, to inspire each individual with a desire of excelling in this impious attempt. That their jovial auditors might adjudge the prize to the most adroit performer, it was concluded that each should open the Bible, and hold forth from the first text that should present itself to his eye. Accordingly, three in their turn mounted the table, and entertained their wicked companions, at the expense of every thing sacred. When they had exhausted their little stock of buffoonery, it devolved on Mr. Thorpe to close this very irreverent scene. Much elated, and confident of success, he exclaimed as he ascended the table, "I shall beat you all!"

When the Bible was handed to him he had not the slightest preconception what part of the Scriptures he should make the subject of his banter. However, by the guidance of Providence, it opened at that remarkable passage, Luke, xiii. 3. "Except ye repent, ye shall all likewise perish." No sooner had he uttered the words, than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction now seized him, and conscience denounced tremendous vengeance upon his soul. In a moment he had a clear view of his subject, and divided his discourse more like a divine, who had been accustomed to speak on portions of Scripture, than like one who never so much as thought on religious topics, except for the purpose of ridicule! He found no deficiency of matter, nor want of utterance, and he has often declared, "If ever I preached in my life, by the assistance of the Spirit of God, it was at that time." The impression that the subject made upon his own mind had such an effect upon his manner, that the most ignorant and profane could not but perceive that what he had spoken was with the greatest sincerity.

The unexpected solemnity and pertinency of his address, instead of entertaining the company, first spread a visible depression, and

afterwards a sullen gloom upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his own bosom. No individual appeared disposed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointedness of his remarks; yea, many of his sentences, made, to his apprehension, his own hair to stand erect!

When he left the table not a syllable was uttered concerning the wager; but a profound silence pervaded the company. Mr. Thorpe immediately withdrew, without taking the least notice of any one present; and returned home with very painful reflections, and in the deepest distress. Happily for him, this was his last bacchanalian revel: His impressions were manifestly genuine; and from that period the connexion between him and his former companions was entirely dissolved. Thus, by divine grace, "the prey was taken from the mighty, and the lawful captive delivered!"

Hell mourns sincere, as for an only son!

A captive lost—and Heaven the prize has won!

AMERICAN BIBLE SOCIETY.—QUARTERLY EXTRACTS, No. II.

STEREOTYPE PLATES.

The Board of Managers have recently procured a set of stereotype plates for the English New Testament, executed by Messrs. D. & G. Bruce of this city, in burgeois type, making thirteen sheets duodecimo.

The set of plates for the Minion Bible, duodecimo, for Kentucky, were forwarded from New-York early in September. The plates for the Octavo Bible will soon be dispatched for the same destination.

The New Testament part of the plates for the French Bible have not yet arrived from England, but are daily expected.

The plates for the Spanish New Testament, duodecimo, casting for the Society by Messrs. E. & J. White of this city, are nearly finished. It will be a true copy of the text of the second edition of the New Testament printed at Madrid, Spain, in 1797, being a very literal translation of the *Vulgate*, executed by Rmo. P. FELIPE SCIO DE S. MIGUEL, *obispo electo de Segovia*.

The Board has resolved that it is expedient to appoint travelling Agents to aid in the organization of Auxiliary Societies, and otherwise promote the objects of this Institution, a committee has been appointed to prepare a plan to that effect.

TRANSMISSION OF BIBLES.

In consequence of the want of sufficient information as to the mode of forwarding packages of the Scriptures ordered by Societies, the books are liable, in some instances, to be either lost or delayed in their transmission. In order to avoid those disadvantages, the Board of Managers request Societies to designate, in all cases, the manner

in which they are to be forwarded, the places to which they are to be sent, and the names of the Agents to whom they are to be consigned ; and as the expenses of transportation can be more conveniently paid by the Societies who order the books, or by Agents of their own appointment, than by the Agent of this Society, the proper officers of those Institutions are respectfully desired to give directions for that purpose in all instances where it is practicable.

As the expenditures of the Society for the paper, printing, and binding of its Bibles, are very considerable, and as by paying *cash*, they obtain both the materials and the work on much more advantageous terms than they could do on a credit, Auxiliary and other Societies are respectfully requested to remit to the Agent, as early as practicable, payment for copies of the Scriptures purchased of the Society.

Bibles not issued in Sheets.

The disadvantages in regard to convenience, economy, and responsibility, which have been experienced in supplying societies with Bibles *in sheets*, have determined the Board to order that no more *unbound* copies of the Scriptures shall be issued from the depository ; and that those issued shall be stamped with the name of this Society as soon as a suitable stamp can be procured.

MEASURES CONCERNING CONTRIBUTIONS TO THE FUNDS.

Stationary Agents.

The Board has resolved to appoint Agents in the principal places of the United States to receive and transmit such monies as may be paid to them on behalf of the Society. .

Publication of the Monthly Contributions.

Measures have likewise been adopted to obtain the republication, *gratis*, in Newspapers printed in different parts of the United States, of the *Treasurer's Monthly statement of contributions to the funds of the Society*. Those printers who may be disposed to render that service to the Bible cause in this country, will receive the cordial thanks of the Managers of the Society. By signifying their intention to that effect to the Agent of the Society in New-York, measures will be taken to furnish them with one of the Newspapers of this city which print that statement under the authority of the Board.

Congregational Collections.

The Board have recently resolved, that every *Congregation, religious or benevolent Society*, which shall transmit to the Treasurer of the American Bible Society the proceeds of a collection made for its benefit, shall be entitled to one half of the amount of such collection in Bibles at the cost prices, provided application for the same be made within one year.

Bibles and Testaments printed.

The following copies of the Scriptures have been printed for the Society during the last quarter :—

2000 Octavo Bibles,	6000 Brevier Bibles,
4750 Minion Bibles,	2500 Brevier New Testaments.

Contributions to the Funds of the American Bible Society, in August, September, and October, 1818.

From 40 Auxiliary Societies, in part for Bibles, and in part donations	\$ 6928 43
— 3 Bible Societies, not Auxiliary, ditto	463 89
— Charitable Societies	7 18
— Congregational Collections *	48 00
— Individuals, Members of the American Bible Society, or its Auxiliaries, for Bibles	301 18
— 1 Director, for Life	150 00
— 57 Ministers, Members for Life	1715 17
— 8 other Members for Life	240 00
— 16 Annual contributions	102 00
Total during the second Quarter	9955 85

NEW AUXILIARY SOCIETIES.

IN MASSACHUSETTS:	Acceded.	Cor. Secretaries.	Residence.
Bristol Co. B. S.	Sept. 16, 1818,	Rev. A. Cobb,	Taunton.
Plymouth & Norfolk B. S.	Sept. 30, 1818,	Rev. Saml. Deane,	Scituate.
IN CONNECTICUT:			
Middlesex Co. B. S.	Nov. 4, 1818,	J. Barnes, Junr. Esq.	Middletown.
Milford B. S.	Oct. 4, 1818,	Mr. Nathl. Adams,	Milford.
IN NEW-YORK:			
Guilford B. S. (Chen. Co.)	Oct. 17, 1818,	Mr. W. F. Dickinson,	Guilford.
Newburgh B. S. (Orange Co.)	Sept. 9, 1818,	Rev. John Johnston,	Newburgh.
Niagara Co. B. S.	Aug. 27, 1818,	Rev. James H. Mills,	Clarence.
Yorktown Fem. B. S. (W. Co.)	May, 1818,	Mrs. Mary White,	Yorktown.
IN NEW-JERSEY:			
Hunterdon Co. B. S.	July 21, 1818,	Rev. Samuel B. How,	Trenton.
IN PENNSYLVANIA:			
Chester Co. B. S.	Oct. 1818,	Rev. Robert Graham,	Westchester.
IN NORTH CAROLINA:			
Concord B. S.	June 3, 1818,	Mr. Edwin J. Osborne,	Charlotte.
IN INDIANA:			
Madison B. S. (Jefferson Co.)	—————	Mr. Thomas Crawford,	Madison.

The above, added to those published in August, make the total number of Auxiliaries, now officially known and recognized, to be *one hundred and seventy-nine*.

Lines on the recent designation of Messrs. PARSONS and FISK, as Missionaries to Jerusalem.

Where once the flow'rs of Eden flung their sweets;
 Where meek-eyed Mercy first unveil'd her face;
 Where Abram wander'd—David swept his lyre,
 And Jeremiah wept, and Daniel prayed:
 Where lived, and preach'd, and died, and rose again,
 The world's sole Hope;—and where the Book of books
 Was handed down from heav'n:—there slow I rove
 In museful silence, lit by lunar beam
 Along the rows of willows hung with harps,
 And over Zion's hill, and on the dust
 Of patriarchs, and saints, and seers, and kings:
 And there I sigh o'er desolation's realm.

Awe chills my soul—beneath “*is holy ground*”—
 I stop—and gaze—and hark;—the Lord is gone :
 “*The glory is departed.*” Nought appears
 To lift devotions eye, or warm the heart.
 —Bone of my bone in superstition sunk!—
 No voice proclaims the Gospel—no sweet song
 Of Zion sanctifies the breeze. The mount
 Which heard Christ’s nightly prayer, now hears the yell
 Of hungry beasts—his friends all sleep in dust;
 The garden where he groan’d—his cross—his tomb
 No monument denotes:—in ruin all
 Those things to which the Christian’s soul beats warm.

Ah! shall no second Paradise here rise?
 Nor second choir of angels wing the air?
 Nor second Star announce the rising Sun?
 Shall the “*still voice*” of God no more give force
 To Boanerges’ thunder? Peter’s zeal?
 Apollo’s smooth-ton’d eloquence?—no more
 Encourage Paul in winning souls to Christ?

Blend, Prophecy and Providence, your rays;
 One blaze of light, one beam of glory form:
 Let faith, thus lumin’d, climb “*exceeding high,*”
 Where once the tempted Saviour view’d the world;
 And there move slow her telescope around.
 —’Tis done.—Far to the West,
 Where sunk from Eastern ken the gospel-sun,
 She settles motionless the golden tube;
 Her steady hand and tearless eye proclaim
 Some rays of bursting splendour midst the gloom:
 She sees two youth, of glowing, fearless soul,
 Gird on the burnish’d panoply of heav’n,
 The destin’d pioneers to Israel’s tribes,
 To call them from their wide dispersions home.

Despair, away! Though dark the moral night,
 And chill the blast, where *milk and honey* flow’d,
 And where the glory subterranean lies:—
 Soon Palestine shall hear the potent voice;
 Let there be *Light*: from chaos shall emerge
 A fairer, holier, more enchanting scene
 Than ever smil’d beneath an Eastern sky. I.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, December 19, 1818.

[No. 18.]

Proceedings of the Ladies' Committee at Newgate, London.

(Concluded.)

It is true, and the Ladies' Committee are anxious that it should not be concealed, that some of the rules have been occasionally broken. Spirits they fear have more than once been introduced; and it was discovered at one period, when many of the ladies were absent, that card playing had been resumed. But though truth compels them to acknowledge these deviations, they have been of a very limited extent. I could find but one lady who had heard an oath, and there had not been above half a dozen instances of intoxication; and the ladies feel justified in stating that the rules have generally been observed. They have been treated with uniform respect and gratitude. They have reason to rejoice in their improved conduct, and, as they trust, in the confirmed moral habits of the prisoners.—Several have received the rudiments of education, and have learned, for the first time, the truths of the Christian religion. Many have left them, who are now filling their stations in life uprightly and respectably. But one discharged from the prison has been again committed for a transgression of the law.

In the infirmary I saw a woman who was represented as near her end. She spoke very feelingly of the ladies, adding—"All the comforts around me, and all the consolation of my mind are owing to them."

With respect to gaming, I must mention an anecdote which displays the efficacy of the system pursued. A session had just closed; many of the former prisoners were sent away, and many new ones were received. A report was circulated that gaming was still practised in the prison: one of the ladies went there alone, and assembled the prisoners together. She told them what she had heard, and she feared it was true; she dwelt upon the sin of gaming; its evil effect upon their minds; the interruption it gave, and the distaste it excited to labour; and she concluded by telling them how much the belief of that report had grieved her, and how gratified she should be, if, either from consideration for themselves, or kindness to her, they should be disposed to relinquish the practice. Soon after she retired to the ladies room, one of the prisoners came to her, expressed in a manner which indicated real feeling, her sorrow for having broken the rules of so kind a friend, and gave her a pack of cards; and four others did the same. Having burnt the cards in their presence, she felt bound to remunerate them for their value, and to mark her sense of their ready obedience by some small present. A few days afterwards she called the first to her, and telling her intention, produced a neat muslin handkerchief. To her surprise the girl looked disappointed; and, on asking the reason, she confessed that she had hoped that Mrs. — would have given her a bible, with her own name written in it; which she should value beyond any thing else, and always keep and read. Such a request, made in such a manner, could not be refused; and

the lady assures me that she never gave a bible in her life which was received with so much interest and satisfaction, or one which she thinks more likely to do good. It is remarkable, that this girl, from her conduct in her preceding prison, and in court, came to Newgate with the worst of characters. She has read her bible with tolerable regularity, and has evinced much propriety of conduct, and great hopes are entertained of her permanent improvement.

In addition to the encouragement received by the ladies, from the conduct of their pupils, both within and without the prison, they have the satisfaction of hearing other and important testimonies. The Governor, the Matron, and the chaplain of the Penitentiary at Milbank, assured me, that the females who came from Newgate were far more correct and decent than those who were sent from any other prison. The manner in which these asked after the welfare and health of the Ladies' Committee was highly interesting. I can truly say I never heard more minute or more affectionate inquiries, or more grateful acknowledgments.

The answer of one struck me much; but more from the manner than the language. Mentioning the name of one of the Ladies, I asked if she had done them any good. The reply was:—"God bless her, and the day she came to Newgate: she has done us all good, and we have, and shall always have, reason to bless her."

This prisoner had been in Newgate previously as well as subsequently to the introduction of the Ladies' Committee, and gave me a striking picture of the contrast between the two periods. At the first, the filth and smell were so intolerable as immediately to affect her health. There was no employment but gaming, drinking, obscene song books and conversation. Her friends, who happened to be respectable, were entirely excluded; they dared not enter the prison.—Her mother had indeed made the attempt; but her shawl had been openly snatched from her, and she could not recover it. Men, generally thieves, connected with the women, were admitted without any restraint, and very often slept there: but when the Ladies came, all this was altered, and the women soon seemed as much changed in mind as they were in their practices.

The effect wrought by the advice and admonitions of the ladies, may perhaps be evinced more forcibly by a single and a slight occurrence, than by any description. It was a practice of immemorial usage, for convicts on the night preceding their departure for Botany Bay, to pull down and to break every thing breakable within their part of the prison, and to go off shouting with the most hardened effrontery.—When the period approached for a late clearance, every one connected with the prisons dreaded this night of disturbance and devastation. To the surprise of the oldest turnkey, no noise was heard, not a window was intentionally broken. They took an affectionate leave of their companions, and expressed the utmost gratitude to their benefactors. The next day they entered their conveyances without any tumult. Their departure, in the tears that were shed, and the mournful decorum that was observed, resembled a funeral

procession ; and so orderly was their behaviour, that it was deemed unnecessary to send more than half the usual escort.

If any thing further could be wanting to establish the success of the institution, I could appeal to the manufactory. The women have made upwards of twenty thousand articles of dress, not one of which has been lost or stolen.

Thus has an experiment been tried, as important (in the contemplation of its future results) as any that was ever attempted by ingenious humanity. In one sense it is much to be lamented that the scene of action was not more favourable. The narrow limits of Newgate, and the consequent impossibility of classification, prevented the adoption of many measures which might have contributed much to the improvement of the prison ; and might therefore have rendered the result more strikingly successful. On the other hand, we must rejoice that the trial has been made under every possible disadvantage. A system which has surmounted the peculiar and numerous obstacles which Newgate presented, must prevail where the means of separation are greater, and the turpitude of the prisoners is less. Here, if any where, failure was to be expected.

It is evident that there is a great difference in the heinousness of crimes. There is too, as great a difference in the character of persons guilty of the same crime. A country girl may commit an offence ; but her mind probably will not have received the deep taint of habitual depravity ; and a sense of shame, if not of remorse, will not have entirely fled. An inhabitant of London (such at least as those on whom this experiment was tried) may be guilty of precisely the same offence, but this is but one act of a series of similar acts, one exemplification of a regular system.

Newgate, at the period described, contained, and indeed at all periods must contain, the refuse of the capital ; that is, the very worst of criminals, committed for the very worst excess of crime—women who had been frequent inmates of prisons, and with whom thieving was their “daily bread.” With such unpropitious materials success is conclusive, as to the possibility of reformation elsewhere.

It will naturally be asked, how, and by what vital principles, was the reformation in Newgate accomplished ? how were a few ladies, of no extraordinary influence, unknown even by name to the magistrates of the metropolis, enabled, with such facility, to guide those who had baffled all authority, and defied all the menaces of law ? How did they divest habit of its influence ? by what charm did they transform vice into virtue, riot into order ? When I first heard of their proceedings, when I heard that Mr. Newman, the Governor, had declared, that after the lapse of a fortnight he hardly knew again this part of the prison, so entire was the change, I confess that the foregoing questions occurred to my mind. A visit to Newgate explained them. I found that *the ladies ruled by the law of kindness, written in their hearts, and displayed in their actions.*

They spoke to the prisoners with affection, mixed with prudence. These had long been rejected by all reputable society. It was long

since they had heard the voice of real compassion, or seen the example of real virtue. They had steeled their minds against the terrors of punishment, but they were melted at the warning voice of those who felt for their sorrows. While they were gently reproofed for their misdeeds, amiable exertion for them recommended itself to their imitation with double attractions.

With so much experience as the Ladies' Committee have had, it is a matter of importance to ascertain what plans they can recommend as having been found of principal efficacy. These are :—

1st. "Religious instruction," perusal of the Scriptures morning and evening. They have found the prisoners remarkably ignorant of the first principles of Christianity; and they have reason to think that a prison, in excluding many objects of worldly interest, occupations and pleasure, and in the pause which it produces in the career of life, and in the apprehensions which it sometimes excites, is well calculated for the inculcation of religious impressions.

2dly. Constant employment is a grand and indispensable requisite in the reformation of a prison. They would feel themselves totally incompetent to restrain the passions of this unruly race, if their minds was not engaged in useful and active objects.

3dly. Rules simple and lenient, but rigidly enforced, and if possible, the concurrence of the prisoners in their formation.

4thly. Classification and separation, to the greatest possible extent.

5thly. They recommend that prisoners should be treated as human beings, with human feelings; with that disinterested kindness which will engage their affections; yet as human beings degraded by crime, with that degree of restraint, and with those symbols of degradation, which may recall a sense of their guilt, and humble their pride.

I am well aware that I have dwelt longer upon this subject than its connexion with the object of the book may justify; but if it be a digression, I trust my readers will excuse it, in consideration of its importance and interest. Were it merely a philosophical experiment, it would be worthy of authentic record, as giving us an insight into the secret structure of the human mind; as furnishing a demonstration that there is rarely a period at which the embers of expiring virtue may not be revived; but it is not an abstract metaphysical discovery; it is intimately connected with the welfare and happiness of mankind, and with the diminution of crime.—Thousands pass through our prisons every year, and learn their vice and the arts of successful villany. A judicious application of the methods adopted by these ladies, may furnish the prisoners with other acquisitions, and render our prisons what they ought to be, and what they are not, schools of morality and reformation.

The following articles, published in the London Times of January 21st, 1818, having a connection with the subject of the LADIES' COMMITTEE, will, I have no doubt, be satisfactory to those readers who feel an interest in their proceedings.—"In closing this extraordinary account, I would propose to the consi-

deration of the benevolent and active part of our citizens, the question whether a plan, the beneficial effects whereof have been clearly ascertained, originating, as I believe in this city, and which appears to be practically approbated in other countries, shall, now its original promoters are generally removed to the world of spirits, be suffered to dwindle and to die, for the want of attention on the part of their descendants and successors?—and I would very respectfully solicit the attention of those bodies in whom the Legislature has placed the appointment of inspectors of the Prisons, continually to have in view the importance of selecting, for this purpose, men who really have the interesting subject of reformation at heart, and who are of the description recommended by Jethro to Moses, “such as fear God, men of truth, hating covetousness.” W.

STATE OF NEWGATE.

Sessions-house, Old Bailey, London, Jan. 19.

To the Right Honourable the Lord Mayor, and other of his Majesty's Justices, presiding at the Court of Sessions, now holden at the Old Bailey.

We, the Grand Jury of the city of London, having reported the several bills of indictment presented to us in due form, and being informed by the proper officer, that no others are forth-coming, do wait upon the Court for the purpose of receiving our discharge; at the same time, we wish to observe the great pleasure we have derived in perceiving that no bill has been found by us for murder, nor any one of a crime of a peculiar atrocious nature; a circumstance very gratifying to the jury.

In the progress of our duty we visited the prison of Newgate, and especially directed our attention to the state of that prison, and we lament to record, that from the great influx of prisoners, it is hardly possible to keep them in a state of wholesome cleanliness; a circumstance we deeply deplore, as putting together all descriptions of offenders, an evil easily obviated in the opinion of the Jury, (and in which opinion they are borne out by Mr. Brown, the keeper of the prison,) if more space could be allotted, whereby a classification of the prisoners might be effected to the evident improvement of their health, comfort, and morals.

The vast number of juvenile depredators in confinement, and the melancholy circumstance of 4 being under sentence of death in the condemned cells, and in irons, the youngest only 9 years of age, and the oldest 12, connected with the circumstances of very many of them previous to trial associating with the profligate, hardened, and abandoned, presents to us the idea of the probability of a reform, which a more judicious and attentive confinement might produce.

The deplorable situation of the male prisoners, with respect to clothing, particularly the juvenile part, made a melancholy impression on our minds. Many were without shoes or stockings, others

without shirts, and one almost in a state of nakedness—circumstances we earnestly recommend to the consideration of those who arrange and manage the general business of the prison; and we are of opinion that the general health of the prisoners of both sexes would be materially improved if an allowance of soap was granted for that purpose.

In visiting the infirmary, the Grand Jury feel great pleasure in announcing that every necessary attention appears to be paid to the sick, and those in a convalescent state, and to the general health of the prisoners.

We further beg leave to state to the Court the gratifying pleasure we received in witnessing the exertions of Mrs. Fry, and the ladies who so kindly assist her in attending to, and instructing the female prisoners, whose reformed deportment, and cheerful acquiescence to their wishes, demonstrated, with a force no language can describe, the affection these unfortunate women entertain for these humane, intelligent, and active females.

JOHN GANN,

Foreman of the Grand Jury.

Extract from the Hon. Mr. Bennet's Pamphlet on the state of Newgate, addressed to the Common Council and Livery of London.

“But I contend that the reformatory system is alone that which ought to be pursued: and the first step to be taken in it is, in the earliest stage of guilt, so to separate and to class as to make the objects of legal detention, or criminal punishment, better for the moral discipline to which they have been subjected. It is for these reasons that I call upon you to admit of no delay, to hear of no excuse; but to insist upon your magistrates and representatives adopting some efficient plan to give to their prisons that reformatory character which the well being of society demands from their hands.

“In respect to the women prisoners, a great and important change for the better in the mode of confining them has taken place. They are not now the tried and untried, mixed together: those under the sentence of death are placed by themselves: but even here the convicts and fines are not separated. Girls of the tenderest years are associated with the most profligate characters. On the 20th of December last there were 97 female prisoners in Newgate, 17 only of whom were for trial. The greatest proportion of the tried were convicts: one of them was only 11 years of age; and of the whole number 18 were under 21. The humane and excellent management of Mrs. Fry, and the Society of Friends, has placed this part of the prison in a state of comparative excellence. The disgusting scenes that formerly occurred there have ceased. But the system, even as it is, cannot be persevered in, and the benefits of this meagre and limited classification preserved, if more room be not given; for the numbers now are nearly equal to filling the space allotted to them, and 170 women have been confined there at

the same time. No praise of mine can add weight to the tribute of general applause which Mrs. Fry and her Committee of Friends have received from all who have witnessed their efforts.

"Those who visit Newgate must be satisfied that much good has been done; not indeed, by rules and regulations emanating from the Prison Committee of Aldermen; but by the exertions of individuals who have devoted their time to the reformation of the vicious and the relief of the distressed. The necessity for their labour, and the praise bestowed on their benevolence, is not flattering to the regular legitimate managers of this prison. If the regulations were as they ought to be, and places of separate confinement provided for the different classes of offenders, according to the plans now universally approved of, Mrs. Fry would have found half her task performed. She might have stimulated the idle to industry, instructed the ignorant, reformed the profligate by precept and example, and consoled the unfortunate; and she and her friends would not have to lament that their labours are rendered comparatively of little use, from the absence of those means of classification which are essential to the success of any plan of rational reform. The want of these means was strikingly illustrated during my visit to Newgate on the 20th of December. I found two convicts among the untried female prisoners; and upon inquiry why they were placed there, was told they were too bad and abandoned to be kept with their companions: so that the punishment inflicted upon these profligate and convicted felons was to place them, not by themselves, but with those whom the law considered as innocent. Thus those who were untried were punished by being compelled to have, as associates, women who were even outcasts from the society of convicted felons.

"Perhaps among these 17 untried persons, who were forced to keep company with these two women, there might have been a girl, circumstanced as one was in this part of the prison last year. She was crowded into a room with an assemblage of idle, drunken, prostitutes, and thieves; with a woman committed for, and I believe afterwards convicted of child-murder. This poor girl was an unwilling instrument of a man who seduced her into an attempt to utter a forged note. She pleaded guilty, and her life was saved; but she was sentenced to be transported. From the kindness of Mr. Capper, who is ever ready to relieve real distress, and to lessen the severities of our penal laws, operating on individual cases, she was placed in the Penitentiary at Millbank, where she has so conducted herself as to merit the praise of the managers of that excellent institution. While this young person was in Newgate, (and she was but 18,) her modest appearance and manner attracted the notice of all who visited the prison. Among others, an American gentleman, who was told there that I had interested myself to preserve her from the ruin with which she was menaced, wrote to me to entreat that I would not relax my endeavours to save her from the Hell upon Earth, as he called this prison.

"Think, then, I entreat you, what must have been the feelings

of a modest girl in such a situation ; and then remember, that, while I write this, many are in a similar condition. A single breach of the law, however trifling, may lead to detention in prison ; though the person so confined may have, with this exception, every moral feeling, as pure as those of the best of us. And these miserable beings, (miserable because they are prisoners, but more to be pitied because they are confined with all that is bad, profligate, and base,) must be corrupted, almost past all redemption, by the want of that proper classification which I am contending for. What then is wanted ? here is room for their separation ; and till this is obtained, Mrs. Fry may do much to relieve present misery ; her charity may be like the benevolence of her heart, boundless ; she may remedy magisterial neglect ; she may relieve individual wretchedness ; she may lessen all the evils attendant on this mode of confinement ; but the disease is past her cure. It is, however, in your hands, Common Council and Livery ; you can furnish a remedy ; and that can alone be found in the construction of a prison upon a plan embracing those reformatory advantages, the usefulness of which are now no longer matters of dispute.

From the Jewish Expositor.

PROCEEDINGS OF THE LONDON SOCIETY FOR CHRISTIANIZING THE JEWS.

Extract of a letter from the Rev. R. Pinkerton.

Polangen, July 10, 1818.

I paid a visit to a colony of *Koraité Jews*, who have inhabited this delightful spot, Troki, on the borders of the lake Biénal, for several centuries past.

On entering the house of their chief Rabbi, I saluted him in Tartar, and to my astonishment was answered in the same language. I inquired whence they originally came ? The answer was, from the Crimea ; that they and their ancestors had resided in Troki for nearly *four hundred years*, and that they possess very distinguished privileges from the ancient dukes of Lithuania, and kings of Poland. Before I had finished my inquiries, the house of the middle-aged Rabbi was filled with the brethren, who were all anxious to know who the stranger was ; and what he wanted. Our conversation then began about the signs of the times, and the coming of the Messiah, and lasted upwards of an hour and a half. I stated the truth as clearly and forcibly as I could. The Rabbi defended his position, that the Messiah was still to come, with the Old Testament in his hand ; but having no Tamudic interpretations to screen himself behind, he was soon at a great loss. The people in the mean time were all eye, all ear. They had never heard such discourse before.—The Rabbi was at last so much touched with what was said, that he changed colour, turned pale, and looked aside.

Another of his brethren, a merchant, well dressed, then came forward, and with considerable shrewdness attempted to defend the cause in the view of the people, who were now muttering to each other, and anxious to know how all this would end.—Having proved to him also, that Messiah must needs have come, I spoke of the purity and spirituality of the Gospel, and of that eternal life which is revealed in the doctrines which Christ taught. The merchant, I found, had read the Polish New Testament with considerable attention.—The Rabbi stood like one confounded: I never saw any individual in such a state before. I asked them whether they had ever read the doctrines of Christ and his apostles in Hebrew? The question seemed to rouse their curiosity in the extreme. They replied they had heard such a thing existed, but had never seen a Hebrew New Testament.

By this time my calash and servant with fresh horses were before the door. I took out five copies of the Hebrew New Testament, and presented the Rabbi with the first. He seemed to get new animation at the sight, and accepted it most willingly, embraced and thanked me for it. I then gave a copy to the merchant, who seemed no less overjoyed, and was warm in his expressions of gratitude. Now the difficulty was, how to dispose of the remaining three. All hands were stretched out, and every one cried, "O, let me have one also!"—An interesting young man stood near me: several times he stretched out his hand, as if eagerly desiring to grasp at the third copy, which I held in my hand, and as often he abruptly drew it back again. I read in his countenance a strong combat in his feelings between civility and desire. To him I gave the third. His countenance now shone with gratification and joy, and all present approved the act. They all commenced reading with great avidity, and before I left them gave proofs of their understanding well what they read. The merchant accompanied me a little way, and left me with these words: "I believe, that some important crisis with our people is at hand: what it is I cannot now say.—God will direct all."

Recent confession of a Jewish Schoolmaster—addressed to a Christian friend, by whose instrumentality he was brought to a knowledge of Jesus Christ.

"Agreeably to your desire to be informed of my present views in matters of religion, I am so free as to offer you these lines.

"Already in my early youth, the performances of my religion gave me no satisfaction. I thought, should God, that most exalted and infinitely wise Being, be pleased with such ceremonies? Often, in my lonely room, I dropped down upon my knees, and prayed that God would enlighten my mind, and show me the way of salvation. Once my father surprised me, and inquired into the reason of such a manner of praying; for among the Israelites it is

reputed sin to pray kneeling. I said, I cannot, in our school, suitably arrange my ideas, neither worthily worship my dear Father in heaven. These expressions made my parents very uneasy, and they resolved upon sending me to a Rabbinical academy; to the end, that I might there get better notions concerning religion.— Gladly I complied with the wish of my parents, expecting there to be more clearly instructed in those doctrines which give to man, in every situation of life, the greatest comfort, and which ought to be his dearest and most sacred concern, namely, religion. But, alas! my hope was vain. Every Rabbi explained the most important passages of the Bible in his own way, adding some foolish fables, and nothing was to be found like a reasonable explanation. But all the Rabbinical fables, the whole artfully elaborated system of the Talmud, and all the vain disputes arising therefrom, convinced me more and more, that the present Jewish creed is not that which Moses received upon Mount Sinai, but that it is only a fabric imagined by some enthusiastic men.

“How pitiful was my situation! I saw clearer than my teachers *saw* or *would* see: but dared not to open my mouth, that I might avoid the fatal suspicion of heresy, and not fall a sacrifice to the inconsiderate passion of the Rabbies. However, all my caution was in vain. For the Rabbies are cunning; they saw very soon that I did not accurately perform their ceremonies, and endeavoured to strip me of the favour of my parents; in which they perfectly succeeded. My parents wrote to me that if I in the least manner deviated from our rites, I had not to expect from them any means of sustenance. But I brought that offer to the claims of truth and conscience, and said; father and mother have abandoned me, but the Lord will receive me.

“Long time I erred in false opinions, attached to the natural religion, so called, without finding perfect satisfaction, until you, most honoured Sir, deliverer of my soul! as a faithful leader, in a kind and charitable manner, showed me the right way I have to walk, that I may reach the end of salvation. Like a loving parent, you would not, as in former times my Rabbies did, obtrude upon me any thing; no: you would have me to examine and to convince myself. O, I have examined, and I have been convinced that salvation is not to be found, except in our Redeemer Jesus Christ. Joyfully I cast myself into his arms, in the firm confidence, that I also shall have redemption in his blood, even the forgiveness of sin, according to the riches of his grace. I have indeed, hitherto, not been a partaker of the means of grace, except the Bible; but however, I already feel an inward joy and happiness that I am unable to express in words. To him, Christ the Redeemer, be thanks to all eternity. In his Gospel I have found the truth I so long have sought in vain, viz. the union of the mercy of God, and the justice of God. My whole life shall now be regulated according to the doctrines of my Saviour, and his yoke shall be soft unto me, though I should bear it through rough paths

and many sufferings : for I know I shall thereby be led to everlasting bliss.

"It is impossible for me to conceive how many thousands among my brethren can be so blind as to set at naught their own salvation, though we have the true means in our hands to be convinced of the divinity of Christ ; for we need only to compare the Old Testament with the New, to see clearly that the old covenant continually refers to the new. We need only to examine the passage, Jer. xxxi. 36., then we shall see that the old covenant of ceremonies has been abolished long since.—Our most learned men, especially the immortal Maimonides, confess that the sacrifices were only instituted, to the end that the Israelites might not at once be deprived of their sensual religion, as they had been accustomed to idolatry in Egypt. And when we furthermore consider the promise God gave to our father Abraham, as fulfilled in our Saviour, there can be no doubt that Jesus is, and ever shall be, the promised Messiah.

"We feel it : and the most pious character among us, the most scrupulous in performing every rite, lives in a continual anxiety and distress, not finding in himself any true satisfaction. And why ? because he wants a Mediator who is able to save to the uttermost all them who through him come to God, as he lives for ever to make intercession for us. I hope the time is not far distant when we shall divest ourselves of the proud self-conceit of our own righteousness, and when we shall be awakened from our deep slumber, that Christ may enlighten us.

"Excuse me, most honoured Sir, I only ought to tell you my own convictions concerning religion. But the tenderness of my heart towards my brethren, leads me to tell you how much I wish them to enjoy the free course of the Gospel, that all tongues may confess that Jesus Christ is the Lord, to the honour of God the Father. May God grant you many years here upon earth, that you may for a long time be an instrument in promoting the happiness of mankind. Beside this, I intreat you not to forget me in your prayers, that I may be more and more established in truth."

The gentleman to whom this confession was addressed, not being satisfied with the views of the sacrifices adopted by the writer from Maimonides, advised him to read the letter to the Hebrews, where the true tendency of the sacrifices, as typifying the atonement of Jesus Christ, is clearly explained. Whereupon he received the following declaration :

"I am perfectly convinced that the sacrifices of the ancient covenant were presented, not for political purposes, but in obedience to the divine command, as a necessary means for obtaining the forgiveness of sin. The sacrifices, with the whole ceremonial service, have now ceased, and our eternally-sufficient sacrifice is the blood of Christ, which he has offered to God, thereby to procure eternal redemption. But what I wrote in my former paper was not relative to my own view of the subject, but relative to that

of my brethren, who do not regard these sacrifices as abolished. And though they cannot offer any now, still they chatter every morning and evening in the prescribed form of sacrificing and burning incense; imagining that this is as well pleasing to God as the sacrifices and the burning of incense were of old. What confusion of ideas!

"This proud conceit is, in my opinion, the greatest obstacle which impedes the propagation of the Gospel among the Jews. No means should therefore remain untried to convince them of the fallacy of their ideas concerning sacrifices, and to prove to them, that even their most learned Rabbies, though they believed that God had instituted the sacrifices, were, no less than St. Paul, convinced that the blood of bulls and goats could not take away sin. But, as these truly sensible rabbies were ignorant of the real purpose of the sacrifices, they supposed that God had instituted them in order to prevent the idolatrous services. Blessed be our Father in heaven; blessed be our Saviour Jesus Christ, whose words are also to me the words of eternal life, and the comfort of my existence now, and for ever."

SYNOD OF NEW-YORK AND NEW-JERSEY.

Summary Account of Religion within the bounds of the Synod. October, 1818.

The Synod have heard, with mingled emotions of pleasure and pain, the accounts of the state of religion within their bounds through the past year. While, in some of their congregations, they find cause for joy and thanksgiving, the state of many of them calls, in a special manner, for humiliation and mourning.

There is, in general, a punctual and decent attendance on the public worship of God: and they have not heard of any marked declension in this respect. Numerous prayer-meetings still exist within their bounds. Few, if any, of their congregations are without one or more of these important institutions; and although in some their number has lessened, in others it has increased. The Monthly Concert of Prayer is, with very few exceptions, punctually observed in all the congregations; and a lively interest appears to be taken in this union of Christians, to pray, "Thy kingdom come." In most of their congregations the children are regularly catechised; and in several of them the attention to this important mode of religious instruction has evidently increased: and the Synod have noticed with pleasure, that, in a few congregations, special attention is paid to baptized children, by statedly assembling them, and reminding them of their relation to the church, and their duties thence arising, and particularly commending them in prayer to the blessing of a covenant God. In most congregations, also, the youth are statedly collected, and recite the Holy Scriptures; and a deep and growing interest is manifested in attention to this important duty. Numerous Sabbath Schools exist within the bounds of the Synod.

These schools have increased in number through the past year; and, in some instances, have been signally blessed as the means of special seriousness.

The Synod have also heard with pleasure of numerous benevolent societies, both male and female, within their bounds. Many of these were organized in former years, and continue in vigorous and successful operation; and several have been formed in the past year. These societies, with different minor objects in view, have all one great end, the extension of the kingdom of Christ, and the salvation of the souls of men. The exertions which are making in this way, are among the most encouraging signs of the times, that the Lord is about to appear extensively to build up Zion; and that the time is drawing nigh, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

On the subject of revivals of religion—while the Synod have to mourn that they cannot inform the churches of as extensive outpourings of the Spirit as in some former years, they, nevertheless, rejoice that they have been permitted to hear of a special and glorious work of grace in several of the congregations.

In the congregation of South-Hampton, in the Presbytery of Long-Island, it has pleased the Lord, through the year past, to revive the languishing graces of his people, and to awaken many of the careless to seek the salvation of their souls. The number added to this church, as the fruit of this revival, is forty-six, and more are expected. A greater than ordinary seriousness has also existed in the congregations of Aquebogue, Mattituck, and Huntington, in the same Presbytery. Several have been awakened, and hopefully converted; and the friends of Zion are hoping and praying that these may be the first fruits of a more general work of grace.

In the Presbytery of Hudson, the congregation of Paterson has been, through the past year, signally visited with the gracious influences of the Holy Spirit. In this small congregation, consisting of but about thirty families, forty-five persons have been received into the communion of the church. This work has extended into Salem, another congregation belonging to this Presbytery; and also into several societies around, not connected with the Synod.

From the Presbytery of Jersey the Synod have also heard of revivals of religion. The congregations in this Presbytery, which have been thus specially blessed, are the 2d congregation of Woodbridge, Rockaway, Perth-Amboy, Jersey, Newfoundland, and North-Hardiston.

In the 2d congregation of Woodbridge, the revival commenced about the time of the last meeting of the Synod: one hundred and fifteen have been added to the communion of the church, as the fruits of this gracious work.

The commencement of the revival in Rockaway was about the same period. In this congregation, it is worthy of particular notice, the first appearances of the special presence of the Divine Spirit were manifest in a Sabbath School. The number of subjects of this

work, added to this church through the past year, is one hundred and twenty-two.

In Perth-Amboy, the revival commenced in the month of November last; as the fruits of it there have been added to the communion of the church, from this small congregation, twenty-two persons.

In the city of Jersey, where a very small church was organized a few years since, it has pleased the Lord also, to pour out his Spirit. The church in that place had become almost extinct; and iniquity greatly abounded. Last spring a missionary was stationed at that place by the New-Jersey Missionary Society. Very soon it pleased the Lord, in a special manner, to own the labours of his servant. Many were brought anxiously to inquire, what they should do to be saved; and twenty-one have already been added to the communion of the church, before consisting of but about ten members.

The congregation of Newfoundland has been organized but a few months. It is situated in a district of country which has long been deplorably destitute of the means of grace. Last spring a missionary was sent into that region by the Missionary Society of Morristown. A very great change was soon visible. Sabbath Schools were formed, and filled with children and adults. The people generally attended on the preaching of the word; and many were brought under powerful convictions. The church of Newfoundland was organized in August last, with thirteen members received on examination; and there is a prospect, that on the next Lord's day as many as twenty more will come forward. Two other churches, it is expected, will be shortly organized in that neighbourhood as the fruit of this work of grace.

In North-Hardiston, in which another missionary has been labouring since last spring in the employ of the New-Jersey Missionary Society, it has also pleased the Head of the church to vouchsafe the special influences of his Spirit. The additions already made to that church, with those expected at the communion shortly to take place, amount to about thirty.—These successes given to missionary labours, while they are calculated to fill the friends of missions with gratitude and joy, afford great encouragement to them to persevere with increased zeal and exertions in this important cause.

The Synod have also to notice, that a more than ordinary attention to the things of religion has been manifested in the United Congregations of Kingwood, Bethlehem, and Alexandria, in the Presbytery of Newtown; sixty-one members were added to those churches at the communion last spring.

Among the things of a pleasing nature the Synod have also to mention, that since their last meeting a society has been formed in the State of New-Jersey, styled "The New-Jersey Society for the Suppression of Vice, and encouragement of Good Morals," to which there are already several auxiliaries; and further, that exertions are making in several places within their bounds, in the State

of New-York, to discourage and suppress vice, and promote morality, by means of associations for that purpose.

The Theological Seminary of Princeton continues in a flourishing state. The number of its students last summer was fifty-five.

The African School also, lately founded by the Synod, is in a prosperous state, and promises to be eventually a great blessing to the people of colour in this country and in Africa.

For these blessings vouchsafed in the past year, the Synod desire to be thankful; and they hope they will call forth the gratitude of the churches to the Giver of every good gift, and rejoice the hearts of his people.

But amidst these causes of rejoicing, the Synod feel that they and the churches under their care have also great reason to be humbled and to mourn. The vices of Sabbath-breaking, profaneness, and intemperance, still exist to an alarming degree, in many places in their bounds. And while in some congregations they have declined, in others they have increased. The Synod feel constrained again to lift their warning voice against these vices, injurious to the best interests of society, and destructive to the souls of men. And they exhort all the lovers of religion, and the friends of their country, by all the means in their power to endeavour to resist the progress of these destructive evils.

The Synod have also to notice, and they desire to do it with deep humiliation, and anxious concern, that while in a few of their churches the cause of religion has been advancing, in many of them vital piety has, through the year past, been in a low and declining state. The professing people of God, to whom these remarks may apply, are solemnly called upon;—as they regard their own covenant engagements; as they respect the glory of God; as they desire the salvation of others, and would not be instrumental in their perdition; and as they would secure their own peace and happiness, both here and hereafter:—to awake out of sleep; to arise from the dust; to remember from whence they are fallen, and repent and do their first works; and to be watchful, and strengthen the things which remain that are ready to die.

Considering what the Lord has done for his church in the present day, is it not peculiarly ungrateful and criminal in Christians to be inactive and lukewarm? and is it not too late a period of the world, and too near the dawn of the Millennial day, for Christians to be sleeping? "Knowing the time, it is high time to awake out of sleep! The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light."

Resolved, That the Synod earnestly recommend to all the Presbyteries, Pastors, and congregations under their care, that they pay particular attention to the following recommendations of the last General Assembly, viz.

1 " *Resolved*, That the General Assembly recommend, and they do hereby recommend, to the pastors and sessions of the different churches under their care, to assemble, as often as they may deem

necessary during the year, the baptized children, with their parents, to recommend said children in prayer to God, explain to them the nature and obligations of their baptism, and the relations which they sustain to the church."

2 "Resolved, That it be recommended to the ministers, elders, and deacons of the Presbyterian churches, to refrain from offering ardent spirits to those who may visit them at their respective houses, except in extraordinary cases."

Resolved, That Dr. Greene, Dr. Richards, Dr. Romeyn, Dr. Alexander, Dr. Griffin, Mr. Spring, and Mr. Grant—*Ministers*; and Mr. Divie Bethune, Mr. Samuel Bayard, and Mr. Joseph Jackson—*Elders*; be a Committee to consider the expediency of establishing a Board of Missions, under the direction of this Synod, for the purpose of building up the waste places within its bounds; and if such a measure shall be deemed expedient by the Committee, to draft a plan of operation, and submit it with their report to the Synod at their next meeting.

Adjourned to meet in the Cedar-street Church, New-York, the third Tuesday in Oct. next, at 3 o'clock, P. M.

Concluded with singing, prayer, and the benediction.

From the Presbyterian reports the following is a summary of the state of each Presbytery:—

	Min.	Cong.	Licm.	Can.	Com.
Long-Island,	15	16	2	3	1631
Hudson,	23	35	4	4	3621
New-York,	14	12	6	7	2968
Jersey,	28	26	10	9	5412
Brunswick,	30	38	7	4	3252
Newton,	15	25	2	1	1216
Total,	125	152	31	28	16200

SABBATH SCHOOLS.

Extract from the Report of the Sabbath Schools attached to the first and second Baptist Churches in Boston, presented the 29th Oct. last, at the annual meeting, in the Rev. Mr. Winchell's meeting-house.

In giving an account of the Sabbath Schools, where your care and benevolence has been particularly applied, but little may be expected in addition to the report of the last anniversary: for although their objects are the most noble and sublime, yet their operation being the most simple, each year's report must be similar in its detail to the preceding. The number of pupils in your schools has not been augmented from last year. The increase of similar institutions in this town, furnishes a reason, obvious and satisfactory. A year ago there were eight; now there are thirteen, and most of them well filled.

The whole number in the four schools is 364 from 6 to 16 years old. Those that constantly attend do not exceed 250; the *smallness* of this number is made up in the consideration that most of them are indigent children, who, when admitted, were unable to read; and perhaps *many* of them, if the kind hand of charity had not led them hither, might never have enjoyed either scientific or religious instruction. Each school contains from 50 to 60 who are constant in attendance; these are divided into five classes, from 10 to 14 pupils each; and each class has a teacher, except in the male school of the second church, where at present two teachers instruct the whole; from this school, *one* has been removed by death. We notice it with keener sensations of pain, because he was a sprightly youth, the eldest son of his mother, and she a widow. He died in the triumph of faith. In the first of his sickness, which continued only six days, he expressed a fear of death, "because," said he "I have been wicked;" he had been convinced of this for some length of time. He had often been observed by his teacher to weep. Before he departed, his fear left him; Jesus, we trust, had smiled upon him, and removed the sting of death. His Sabbath School instruction was *now* appreciated. His views of *sin* and *holiness* were consistent, and such as is seldom found in riper years: but on these subjects his disorder would not suffer him to converse much: he slept in hope. Here your institution has been blessed in giving joy in heaven over a repenting sinner.

The effects of Sabbath School instruction is no where more visible than in Boston. A general and lasting reform has commenced in the conduct of our youth. Their morals are improved. Profane swearing and Sabbath-breaking are more regarded as hateful and pernicious practices. It is a truth well supported, that for years, scarcely a month elapsed, but some street had been filled with boys, skirmishing with clubs, cruelly beating and maiming each other. The North-Enders, and South-Enders, low terms, but terms, no doubt, familiar to your ears, kept up a perpetual warfare; but this practice now appears to be abandoned; not an instance of it has been known for nine months.

Your Committee acknowledge it a pleasing part of their duty to report the increase of Sabbath Schools through our country. Who can view, but with delight, this magnificent scene, this broad laid foundation for the security of our civil and religious liberties—for the consolation and prosperity of Zion? They have multiplied to the astonishing number of 500 in New England: this is a near estimate. You will find one in almost every considerable town and village in the United States. This great work of enlightening the youth with religious knowledge is common—is spreading with astonishing success in every part of American Christendom; and although it is a work in which Christians of every denomination are equally interested and engaged, yet there are no conflicting interests, no distracting jealousy, no discording sentiments; every heart beats in union; every man has caught the holy flame of emulation,

and without envy, provoking his fellow to love and to good works. These schools are planted among the savages of the western forest, there producing the immortal fruit of religion. Much of the success of missionary labours among the Indians is confined to them. Great numbers of the Chickamaugh, Choctaw, and Cherokee tribes, have, through their instrumentality, embraced with humble hope the Gospel of Christ; of the latter, it is said, whole families attend. In one instance, an old female was receiving instruction in the same school with a grand-child.

In the Southern States they are frequent, particularly among the blacks. Many adults of these unfortunate and degraded beings enter the schools without knowing a letter in the alphabet, or who made them; yet such is their capacity to learn, that in a few months they can read the Bible. In the Western States, among the new settlements, they are greatly multiplied, and greatly blessed, in reforming the vicious, and correcting every irregular habit. To use nearly their own language, the state of morals is improving; the open violations of the Sabbath are less frequent, profanity is becoming unpopular, and drunkenness more disgraceful.

In the Middle States they are more numerous, and peculiarly blessed. New-York and Pennsylvania is completely overspread. New-Jersey, the year past, has been visited with many extensive revivals, a number of which were attributed to the Sabbath Schools. The good effects among children and parents is remarkable; the one are taught the way of truth, and they teach the other by their reformed lives.

Their effects are general, benign, and every where the same. A recent report on the state of religion in Vermont, states, "The Sabbath Schools are springing up in all parts of our state, as the first-fruits of the millennium, waving before the Lord." "To the church in Greensborough 52 have been added; the revival commenced in a Sabbath School—out of the mouths of babes and sucklings God has perfected praise." Your Committee have but glanced at the glorious things the Sabbath School has every where achieved; and how wonderful? It will yet transcend all this; it will yet acquire new triumphs, as honourable and as brilliant as those of the Gospel.

The era of great things has commenced. The youth are crowding into the Sabbath School, and each, we trust, is receiving a sanctified destination for the Redeemer's kingdom. The present age is to develop more clearly the great and mysterious plans of Providence; in the present day "many run to and fro," among all nations, "and knowledge increases."

The reign of discord and violence, after long sporting with human repose, is retreating from the scene of desolation. The ruthless sword, after drinking the blood of nations, is returning to its scabbard, there for ever to rest.

SAVANNAH (Geo.) SABBATH SCHOOL.

*Extract from the fourth Quarterly Report of Mr. LOWELL MASON,
the Superintendent.*

Since the commencement of the quarter sixty have been admitted. The whole number of scholars at present is one hundred and sixty-five, and the average number of attendants one hundred and forty; there are eight classes, or divisions of classes of girls, and eight of boys, each of which has an instructor of their own sex; nine are Bible or Testament classes. Sixty-two scholars have been admitted to the Library class, and are entitled to the use of the Library, which now consists of one hundred and ten volumes. We might call your attention to the progress of particular scholars, but such a number have distinguished themselves by their constant attendance, good behaviour, and diligence in their studies, that the limits of this report will not permit.—Many have committed to memory in a week from one to two, and in some instances from three to four hundred verses of scripture, besides catechisms. The general knowledge of the Holy Volume, especially of the New Testament, which many of the scholars have obtained, is really surprising; it is sufficient to silence every objection to Sabbath School instruction, and we should think, to induce all christian parents to send their children. We have much cause for gratitude to God for the general health of the scholars through the summer—there have been but few cases of sickness—and we know not that a single instance of mortality has occurred. On the whole, the school has improved more within the last quarter than in any similar period since its establishment in 1816.—Teachers seem more engaged—scholars more interested—both feel more the vast importance of the work—*the seed is sown in the morning, and in the evening it is not withheld: we know not which shall prosper, or whether both shall be alike good*, but we feel assured that *the increase will be given*, and that fruit will abound to the honour and glory of God.

 OTAHEITE.

Further Particulars of the progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, 2d July, 1818.

SINCE the date of our last, Christianity is become the professed religion not only of *Tahite* and *Eimeo*, but also of all the Society Islands.

At a small island to the north of *Tahite* called *Tetaroa*, three places of worship have been lately erected. *Tapua-manu* has been professedly Christian for a good while. *Huaheine*, *Raiatea*, and *Taha*, have renounced Heathenism, and make a general profession of Christianity. The people of *Borabora*, particularly two chiefs, *Mai* and *Tefaora*, have distinguished themselves by their zeal in destroying the idols, demolishing the morais, and erecting places

for the worship of the true God. And it appears, by letters which we have lately received from *Raiatea* and *Borabora*, that the *Boraborans* have made converts of their neighbours of *Marua*. That island is the furthest to the westward of us in this group; and as no one of us was ever there, it was, as might have been expected, the last in renouncing idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Paumotu*; these, viz. the inhabitants of *Ana*, *Awara*, the *Paliseers*, and numerous small islands in their neighbourhood, have been for many years past in the habit of visiting *Tahite* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtain some acquaintance with the principles of Christianity, as contained in our Catechism: but they have all a remarkable attachment to their own islands, miserable as they are; and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will probably be the case shortly through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the labourers are few'—very few, and inadequate to so great a field of labour.

Further intelligence from the South Sea Islands, extracted from the London Missionary Chronicle for October, 1818.

Among the Islands which have lately received the gospel are those usually called the *Paumotu*, concerning which Mr. Eyre, of Parramatta, has communicated the following particulars.

The *Paumotu* Islands are situated from about 20 to 40 or 50 leagues to the eastward of *Otaheite*. Until lately the inhabitants of these Islands were considered as the most barbarous and hostile people known in the South Seas. Their wars were frequent, and cruel in the extreme, and their treatment of captives approaching to cannibalism. They were frequently driven to *Otaheite* for refuge. Two parties arrived there about the year 1807—the conquering party following the conquered, if possible to exterminate them. *Pomare* separated them, and gave them land to reside on, but with difficulty restrained them from recommencing hostilities. In person, appearance, and manners, they are far inferior to the *Otaheiteans*. Their language is radically the same as that of *Otaheite*, but approaches nearer the *Marquesan* than the *Taheitean*, having the *g* and *k* in it, which never occur in the latter.

An awful proof of the barbarous character of this people, says Mr. Eyre, happened whilst I was at *Otaheite*. The inhabitants of one of the Islands were wholly exterminated by war, after which the barbarians proceeded to destroy all the fruits. That such a

race of men (adds Mr. E.) should be brought to embrace the gospel and feel its power, is a striking accomplishment of the prophecy, that 'the wolf shall dwell with the lamb, and the leopard lie down with the kid.'

A further and remarkable account of these people appears in the following extract from Mr. Ellis's Journal. He and his companions, on their voyage to Otaheite, touched, Feb. 2, 1817, at the Island of Tubooi, and bartered for provisions with the natives. Two Europeans who were on the Island informed them that a canoe, bound for Anaa, one of the Paumotu Islands, had recently touched at Tubooi, having been driven out of its course by the northerly winds which had for some time prevailed. The people on board this canoe were forty in number, and had been at Otaheite to receive instruction concerning the true God and the new religion, and were returning to their own country. Some of them had learned to read and write. They were peaceable in their conduct, and strict in their observance of the Sabbath-day. They had exerted their influence to persuade the poor natives of Tubooi to cast away their idols, telling them there is but one true God, viz. Jehovah, and that none can save them from their sins but Jesus Christ. The natives, so far from attending to these instructions, accounted the strangers as enemies because they told them the truth, destroyed their canoe, and forcibly took a musket from them. The natives of the Paumotu Islands, upon being asked why they did not resent these injuries, replied that, had they been heathens, they should have immediately fought with them; but having become Christians, and embraced a religion which was distinguished for its opposition to war, they were afraid of incurring the displeasure of Jehovah by unnecessarily engaging in it. Happy would it be were the inhabitants of the more civilized parts of the world, who profess the christian religion, on similar occasions, to imitate the conduct of these South Sea Islanders. The two Europeans and three of the strangers who had arrived in the canoe were desirous to go to Otaheite to acquaint Pomare with their misfortunes, and to obtain a large canoe to fetch away their companions from Tubooi.

Extracts from Mr. Ellis's Journal.

April 26.—This afternoon Pomare and the Queen paid us a visit. He was much pleased with the portraits in the *Evangelical Magazine*, and some prints of *Natural History*.

May 1.—As we were leaving Timai before day-light, on our return, many of the inhabitants were returning from the bushes, where they had retired for private prayer, which in general they conclude before the sun has risen above the horizon. My bosom glowed with gratitude and love to witness their conscientious attendance on the means of grace, and their apparent fervour when engaged in devotional exercises.

June 5.—Employed, with the assistance of the natives, in digging down the remains of the altars in the neighbouring morais. A se-

crot pleasure pervaded my mind whilst thus engaged. It was delightful to think that they were no longer used in the service of him for whom they were first designed. How little those who polished and placed them there supposed they would ever form part of the floor of a printing-house, from whence would issue the joyful news of that salvation, through a crucified Redeemer, by means of which many should be "*turned from dumb idols to serve the living and true God!*"

10.—Pomare arrived in the afternoon, to witness the first composing for the printing-press. He was asked whether he would like to do the first himself? He answered, Yes. The composing-stick was then put into his hand, and he was directed from whence to take the letters, and how to place them, until he had composed the alphabet, at the beginning of the Taheitean spelling-book. He appeared much pleased on this occasion, as were many of the chiefs who were present.

19.—Pomare, the Queen, and her sister, dined with us to-day. We received from him some important hints respecting the language. He was much pleased with calculating the number of letters in the spelling-book, and surprised on finding that there were 5000 of the letter *a* only.

DEMERARA.

Extract of a Letter from Mr. Smith, Demerara, dated June 4, 1818.

At Le Resouvenir every thing, as far as relates to the state of religion among the negroes, goes on well and promises fair. During my residence here,* I have baptized no less than 170 persons, of which number 120 were adults, and the other 50 were children of various ages, whose parents dedicated them to God when they themselves were baptized. If there be any thing on this side heaven which excites in the heart of a Missionary of Jesus Christ any thing like a fulness of joy, it is to behold whole families of heathens embracing the gospel, and living so as to glorify God. This joy many of your Missionaries realize; this joy is mine: and to hear of these things will be the joy of the Missionary Society, and the joy of all those that love our Lord Jesus Christ in sincerity. This is interest for the British Christian's money; noble interest it is, for the redemption of the soul is precious!

It affords us, as it will the Directors, great satisfaction to learn that the religious negroes conduct themselves with great propriety. In all my inquiries among the planters concerning the conduct of those of their slaves that come to chapel, I never heard any of them say that religion *had* spoiled any of them, but most of them say it *will* spoil them. This is the only reason assigned for their opposition to us. Our congregation continues large, but not so large as it was some time back. This is owing to the planters making the slaves work on Sundays.

* About two years.

MALTA.

By a letter from the Rev. J. Lowndes, dated July 13, 1818, we are informed, that beside a number of Bibles and Testaments which had been distributed in the course of a year, 6668 Tracts, in the English, Italian, French, Spanish, and Greek languages, had been dispersed. Of these more than 3000 are in the Italian tongue, and the greater part are in the hands of Catholics.

The Italian New Testament, printed at Naples, is more acceptable to the Catholics here than those which are printed in London; but prejudice and superstition are deeply rooted in the hearts of the inhabitants.

The situation of Malta is exceedingly favourable for the promotion of Missionary and Bible objects. Placed in the midst of the Mediterranean Sea, the communication is easy with Sardinia, Corsica, Sicily, Italy, Turkey, Palestine, Egypt, and the north coast of Africa; and as ships to or from all these and other shores, are frequently touching at Malta, the opportunity here afforded for the distribution of Bibles and Tracts is perhaps superior to almost any other place in the world.

The London Missionary Society is about to send another Missionary, Mr. Wilson, to this island. After his arrival, Mr. Lowndes will be at liberty to proceed, according to the original design of the Directors, to one of the Ionian Islands.

Mr. Drummond lately returned to England from his benevolent visit to the continent. He has been indefatigable in promoting the diffusion of the scriptures in various places. The Rev. C. Burckhardt is gone, at his expense, to the Levant; and intends to visit Egypt, Jerusalem, Asia Minor, and Greece. We have heard that more than 150 Arabic New Testaments have been distributed in the city of Alexandria.

A gentleman resident among the Greeks informs the Rev. Mr. Jowett, in Malta, that some of his friends, by a serious study of the New Testament, (in modern Greek,) have much altered their former opinions. 'Since I knew you,' said an elderly gentleman, 'my worship of saints has grown very cold, but my worship of God much warmer.'

This correspondent says 'I have made several openings in our neighbourhood for the introduction of the Bible; say, *Gastagui*, *Prevesa*, *Ithaca*, &c. After many researches, I have at last found one who enters deeply into the views of the British and Foreign Bible Society, assembling the country clergy, and strongly exhorting them to search the Scriptures as the only sure guide. I have great expectations from him.'

IRELAND.

THADDEUS CONOLLAN, an Irishman, formerly of the Roman Catholic persuasion, but who, by reading the Scriptures in search of arguments to confirm himself in his creed, became a convert to the protestant religion, has been eminently useful in furthering the cause

of the Bible among his countrymen. On receiving the truth himself, he gave to his mother and sisters all his property. He has been twenty-five years wandering from cabin to cabin, among the poor native inhabitants, for the benevolent purpose of teaching them to read, and explaining to them the Scriptures. In order to dispose them to learn to read, he exhibits to them their native language in its native character, to which they manifest a strong predilection. He reads to them, in an Irish Bible, some striking passage, calculated to awaken their admiration, and enkindle a desire to peruse the precious volume themselves. He then offers to teach them to read, without reward, on condition that every pupil shall engage to teach twenty-four more. He is careful not to interfere with the religious opinions of any; but let the Bible, with the blessing of the Holy Spirit, do its own work, as it did on his understanding and heart. He has thus taught, or been the means of teaching, upwards of *forty thousand* of his poor countrymen, to read that word which is able to make them wise unto salvation.

EXTRACTS FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

From a Minister in one of the Bahama Islands.

New Providence, January 10, 1818.

The books of which you advised me arrived safe and in excellent condition. They have proved a most acceptable supply. I am persuaded the attention of the Committee of the British and Foreign Bible Society could not have been directed to a part of his Majesty's dominions which stood more in need of Bibles and Testaments than the Bahama islands. I am happy to say that numbers of families who had no Bible or Testament, (some indeed had a few leaves carefully preserved,) now possess the Book they prize above every other, and rejoice in their possession. One poor woman told me she never read a chapter in the Testament in her life till she read one in the Testament I let her father have, and that she never received such light as she did from reading it. The Committee would be pleased to see the poor old widows reading their large Testaments; they consider themselves rich indeed, and they requested me to return their thanks to the Committee for so great a gift; some of them would insist on giving the widow's mite, and some gave sixpence. I beg leave to offer my thanks, and those of the poor people, both whites and blacks, to the Committee, for the Bibles and Testaments I received from them, and pray that God may bless every member of the Committee here and hereafter.

I am happy to inform you, that all the Spanish Testaments are disposed of; forty-eight were sold in one day. My friend, Dr. Dumaresq, who took upon himself the disposal of the whole, having been acquainted with many of the Spaniards, told me, that as soon as they found it to be the New Testament, the avidity with which the books were purchased was beyond description. Dr. Dumaresq has received applications for upwards of a hundred Testaments.

From the Rev. Robert Pinkerton.

Pleskoff, May 30, 1818.

On the 25th instant I left St. Petersburg, and commenced my journey into White Russia, by directing my course towards Gatschina, the beautiful summer residence of the late Emperor. Before separating from my dear family and friends, I had the satisfaction of seeing our beloved President, just re-

turned from Moscow, who gave us the most favourable account of the proceedings of the Society in that city. The Prince has also, as on former occasions, furnished me with a number of letters of recommendation, in the name of the Committee, which I hope will powerfully tend to promote the benevolent work in which I am engaged, particularly in those parts of White Russia and Lithuania which I have never visited before. Continuing my course from Gatschina, through Luga, and Borovitch; I found myself, early in the morning of the 27th, approaching the once strong and massive, but now fast mouldering, walls and towers of the ancient capital of the principality of Plescovia. This city, like her sister Novogorod, though still retaining numerous monuments of former greatness and opulence, is, in general, in a ruined state. The number of its inhabitants is still reckoned about ten thousand.

I met with a very kind reception from the Archbishop, (residing in a monastery about five versts out of town, beautifully situated on the banks of the Velikia,) who in union with his Excellency the Governor, since my last visit to this place in 1816, has succeeded in forming a Bible Society for this province, which contains a population of upwards of 650,000 souls. This took place on the 12th of March, 1817, and the progress of the institution, during the first year of its existence, has far surpassed their fondest expectations.—The number of annual subscribers is 211, and of benefactors 1117, among whom there are many of the poorest of the peasantry, who, on being made acquainted with the simple and sacred object of this Society, willingly came forward with their kopeks to aid its funds. The subscriptions, and kopek collections made among the peasantry, during the first year, amount to near 13,000 rubles. The demand for the Holy Scriptures has been great.

The Archbishop informed me, that in his diocese, which consists of 450 churches, the greater part of the clergy are still without a Bible! Through the continued exertions of the Society, however, with this learned and venerable Prelate at its head, there is good reason to hope that this lamentable scarcity of God's word, not only among the clergy, but also among numbers of the laity who are able to read it, will be removed.

From the same.

Witepsk, June 5, 1818.

On my arrival in Potolsk I met with a very kind reception from his Royal Highness the Duke, who inquired particularly respecting the prosperity of the Bible Society in different quarters of the world, and expressed his great satisfaction at its continued success in every Province of the Russian Empire. On the 4th instant we had a full meeting of the Members of Committee, in which several new arrangements respecting the distribution of the Sacred Writings were proposed and adopted; which, it is hoped, will produce good effects.

The income of the Society, during the first year, is 4538 rubles. Since receiving the Bibles and Testaments from St. Petersburg, upwards of 300 copies have been sold and circulated. They have opened a sale for the Holy Scriptures in the chief market place, and have sent numbers of copies into the district towns of the Province for sale and distribution.

This Society has two associations, one in Velege, and the other in Potolsk. Both in Pleskoff and in this city I have visited the prisons and hospitals, and distributed the Sacred Volume among the afflicted and unfortunate. The number of the Jews in this city is great; they compose upwards of one half of the inhabitants, who are reckoned at 12,000. One of the Directors of the Committee, General Tschorba, is very zealous in circulating the Hebrew Testament among them.

From the same.

Mogilef, June 10, 1818.

It affords me great satisfaction to be enabled again to address you from the seat of the White Russian Bible Society, and to inform you of its prosperity. I now write to you from the residence of the venerable Archbishop Daniel, who most kindly invited me to lodge with him during my stay, and who is unwearied in his exertions to further the Bible cause in his extensive Eparchy.

At a very respectable meeting of the Committee, at which the Archbishop, the Catholic Bishop, and Count Tolstoy, attended. I learned the particulars of their transactions since the formation of the institution in November, 1816, and was happy to see several propositions agreed to which promise to accelerate their benevolent labours in time to come. They have already succeeded in bringing into circulation upwards of 3200 Bibles and Testaments, in different languages; of which number, 1800 copies have been distributed in the army. According to the regulations of the late much lamented Field-Marshal Prince Barclay de Tolly, each regiment was at first furnished with one Bible, and twelve Testaments. The Bible was given to the Chaplain of the regiment, and each of the twelve companies, of which it is composed, received a Testament; and the Chief Priest of the army informs me, that, at stated times, each company is assembled to hear the Testament read. Those also among the soldiers who are capable of reading, have opportunities of obtaining copies for themselves; but, as the number of these is but small, the above regulations were thought to be the most proper, in the first instance, for making the soldiers acquainted with the saving truths of the Gospel. Many of the officers have purchased Bibles for themselves, particularly in the French, German, and Sclavonian languages. The amount of subscription and donations already received from different regiments is about 10,000 rubles.

In the town of *Skloff*, which is mostly inhabited by Jews, I found them exceedingly desirous of obtaining Testaments. They told me that they had seen one in the possession of a young man belonging to another village, but that he would not consent to let them have it. This roused their desire to obtain copies for themselves. I distributed ten Testaments among such of them as I found capable of understanding them, and was sorry that I had no more with me, as many came afterwards, earnestly begging for them. The number among the Jews in this country who understand the Hebrew, is much greater than I formerly supposed.

NEW-YORK ORPHAN ASYLUM.

Institutions for the relief of the destitute members of the human family will always find an advocate in every generous breast. The founders of hospitals, and of asylums of every kind for the wretched and friendless, have justly been ranked among the distinguished benefactors of mankind. Much however of the admiration and praise bestowed upon these beneficent institutions, has been excited by the consideration of the temporal advantages which they afforded to suffering humanity. The more secret, but far greater blessings, which christian charity has laboured to confer on the immortal souls of their bereaved and helpless inhabitants, are too little noticed and appreciated.

The establishment of a Society to provide a refuge for poor orphans in this neighbourhood, was undertaken a few years ago with very scanty resources. No institution could have been more opportune, or more popular. It has justly partaken of no small share of public and private bounty. The management of its concerns has been such as to deserve and receive universal approbation; and, under the smiles of the Father of the fatherless, it has become an ornament to our city.

The large and convenient Asylum at Greenwich, cherishing within its walls one hundred and thirty orphans, provided with wholesome food; and comfortable raiment, and enjoying in a high degree, health and comparative happiness, with the benefit of in-

struction in useful knowledge, especially such as is calculated to make them wise unto salvation, is a spectacle which the eye of benevolence and piety cannot contemplate without increasing delight. The mere sight of those little cherub-faced-immortals, rescued from misery and vice, in possession of all the comforts which humanity and religion are capable of affording, must fill the heart of the benevolent visiter with highly interesting emotions. The private history of many of those little ones furnishes incidents of bereavement, indigence, and wretchedness, far more worthy of our sympathy than the fictitious tales of splendid misery, drest in the pompous decorations of mimic art, which awaken only a fruitless sorrow, without presenting any object for the practical exercise of beneficence. In these mansions of charity, also, we often behold displays of sovereign mercy, which render them a subject of interest to the pious soul, far exceeding any thing which this world can boast of.

In some instances the Great Shepherd takes the lambs of his flock, from the midst of the temporal and spiritual evils to which they would become an easy prey in a sinful and miserable world; places them in a secure fold; leads them to the pastures of his word; and, without sending them back again to conflict with the trials of this life, removes them by a happy death, into the everlasting habitations prepared for them in his kingdom above.

We are led to these observations by a late remarkable instance of the power of divine grace upon the heart of one of the young tenants of the Asylum above mentioned. We give the following account of it in the words of Mr. John McFarlane the worthy superintendent of that institution.

OBITUARY.—*For the Christian Herald.*

Charles Petit was admitted into the Orphan Asylum on the 7th of November, 1815. He was then four years of age. He continued in good health, and exemplary in his conduct, till about three weeks before his death, when he took the measles, and afterwards the whooping cough, which confined him to his bed. During this time I visited him very often. The first time I asked him how he did, he answered, "I am very sick." I said I was very sorry, and asked him what was the cause of his being sick. He replied, "It was sin that brought sickness and death into the world." I then asked him if he thought himself a sinner, and dying. He answered, "Yes."—I said "Charles, are you prepared to die?" He answered, with a smile on his countenance, "Yes."—I said, "since you are a sinner, how can you expect to be prepared to die, and go to Heaven?" He answered; "For the sake of Jesus Christ God will pardon my sins and take me to heaven. I want you to pray for me."—"What shall I ask the Lord to do for you?"—"I want God to make me a good boy, and take me to heaven when I die."—On Monday my daughter Joanna attended him. She asked him if he thought himself dying, and if he was willing to die. He answered, "Yes," and begged her to advise John, his brother, to be a good

boy, and not to tell lies nor steal; for he had heard that he had stolen a turnip, and he was afraid that God was angry with him, and would not take him to heaven when he would die. My wife conversed a great deal with him, and observed him often praying in a low voice.—On Tuesday he sent for me to pray with him.—I asked him, as before, if he still thought himself dying. He answered, "Yes." I asked if he had any thing to say to any one. He said, "I want you to advise John, and all the boys and girls, to be good, that they may go to heaven when they die." He became so hoarse that he could hardly speak. We sent for the physician, who put him into a warm bath, and bled him, and applied a blister to his breast, which relieved him considerably. When the doctor was gone, he begged my wife to send for me to pray with him. After prayer she asked him how he felt. He said, "Better; I heard my Teacher pray for me, and I was glad; for I love to hear people pray."—She asked him if he prayed for himself. He said, "Yes; and I try to sing a little. I think I shall not die to night yet, I feel so much better." He wished his brother to come to him that he might hear him say his prayers, and that he might pray with him. I told him John was gone to bed, but promised to send him to him in the morning. On Wednesday morning he was much the same. John came and said his prayers, and Charles prayed also, and said he felt better. He asked Joanna to join with him in singing the Christian's dying song.

Mine eyes are now closing to rest,
My spirit must soon be removed,
And mould'ring lie buried in dust,
No more to be envied or lov'd.

He said, "I shall soon sing in Heaven."

Mrs. B—, (one of the Trustees,) spent the day with him, and expressed great satisfaction at the interview, being delighted with the simplicity and power of his faith, and the spirit of prayer with which he breathed his desires to God. Another physician attended at Mrs. B's request. When they had left their orders, she said, "my dear Charles, you must be a good boy, and take your medicines, and ask the blessing of God upon them: perhaps the Lord will raise you up again." He seemed no way concerned about getting better; but after a pause, said, "Mrs. B., don't you think when I am gone God will take care of John, and bring him up to Heaven too by and by?"—He told the children that he would give them all his play things if they would not make a noise when he was dying.—In the evening I again asked him if he thought himself prepared to die. He replied, "Yes." I said, "How can you expect that such a holy and just being as God is, will take such a guilty sinner as you are to heaven?" He said "Jesus Christ died for sinners." "But do you suppose that Jesus will think of a poor sinner like you, weak and low?" He said, "I pray to God, and he has made me willing to die, and he will take me to Heaven." I said, "Well, Charles, I am glad that you are prepared to die, and go to Heaven, but

don't you wish others to go also?"—He answered, "I want John to go, and my Teachers, and all the boys and girls to go." "Do you wish any more to go?"—"I wish every body to go."—"I want you to pray for me."—"I will, Charles, when the children have finished their supper."—Soon after, he begged my wife to call Christopher, (the assistant Teacher,) and me, to come and sing and pray with him. On Thursday he was much weaker in body, but strong in faith, begged us to pray with him, and when his complaints would admit, continued praying for himself. Joanna and he sang the following lines:—

Now for the eye of faith divine,
To pierce beyond the grave;
To see that friend and call him mine,
Whose arm is strong to save.

Lord I commit my soul to thee;
Accept the sacred trust:
Receive this nobler part of me,
And watch my sleeping dust.

He was very restless throughout the day, but conversed frequently with his brother, and those who attended him, and had no doubts on his mind. He several times expressed a wish that Mrs. B. would come and read to him, and said, I love to hear Mrs. B. read, she reads so pretty. My wife asked him if he loved Mrs. B. He said, "Yes I do, and I love my Teachers, and all the good boys and girls."

In the evening he sent for Christopher and me to pray with him, and to sing the hymn beginning with the following verse:—

How condescending and how kind
Was God's eternal Son:
Our mis'ry reach'd his heavenly mind,
And pity brought him down.

About eleven o'clock I asked him if he thought himself near his end. He said he did. "Yes, Charles," said I, "you will soon get quit of your bad cough, and your other complaints: you will soon be happy in Heaven, singing the song of Moses and the Lamb." He became gradually weaker, but still continued praying.—The last words that he uttered was the prayer of Holy Stephen, "*Lord Jesus, receive my spirit*;" and in the arms of that blessed Jesus, who suffered and died for him, he fell asleep on Friday morning, the 27th of November, 1818, at six o'clock, aged *seven years*.

NINTH REPORT

Of the Board of Managers of the New-York Bible Society.

At the last Anniversary there were on hand 276 English, and 547 French Bibles. Since then the Board has purchased of the American Bible Society 350 octavo, and 600 duodecimo Bibles.

It has also received from that Institution a donation of 50 German Bibles, octavo, in large type, for gratuitous circulation.

It is well known, that many persons who cannot afford, or are not disposed, to purchase Bibles at the rates at which they are sold by the booksellers, are however willing to buy them at reduced prices. In order to avail itself of this means of increasing the circulation of the Scriptures, the Board, in July last, appointed a committee to procure a quantity of Bibles, for the purpose of selling them at low prices to individuals of the description above mentioned. A person employed by that committee, to go into those parts of the city most likely to answer the design, has in this manner disposed of 320 octavo, and 121 duodecimo Bibles in less than four months; and the money received has been paid to the Treasurer of the Society.

In addition to the above, 671 English, 37 German, and 8 French Bibles, have been distributed gratuitously by the Managers in the following manner:

- 49 to the Orphan Asylum Society of New-York,
- 12 to the Methodist Free School,
- 12 to the Charity School of the Reformed Dutch Church,
- 24 to the New-York Free School Society,
- 20 to the Sunday School Union Society,
- 6 to School No. 3,
- 24 to the Richmond County Charitable and Religious Society,
- 25 in Sullivan County,
- 6 in Poughkeepsie,
- 6 at Flatbush, Long Island,
- 12 in Flushing,
- 18 at the East End of Long Island,
- 36 in various places, (through Mr. Wm. Burke,)
- 24 in Delaware County,
- 6 in Rockland County,
- 12 in the Western part of this State,
- 429 to individuals in this city.

These make the number gratuitously circulated by the Society, since its organization, to be *twenty thousand Bibles*.

When we contemplate the multitude of immortal souls around us, who are without a copy of the Records of eternal life, and the millions in distant places who have no knowledge of the glad tidings which they reveal, we may well exclaim, what are these among so many? And if we consider the assistance which the inhabitants of this populous and wealthy city are capable of contributing towards a supply of those spiritual wants, we cannot but acknowledge, that we have done much less than we ought to have done, to testify our gratitude for the manifold blessings with which we abound, and for which we are so greatly indebted to Divine Revelation.

To promote the dissemination of the Sacred Oracles, is not exclusively the privilege and duty of the affluent. The most indigent may, in some way or other, be instrumental in furthering this benign charity. In Great Britain and other countries where Bible Socie-

ties have most prospered, we find that no small portion of their funds has been derived from persons in very moderate circumstances. The smallest Associations, when extensively established, afford, by their number, an aggregate of resources for carrying on this benevolent work, of which it is not easy to estimate the amount, or appreciate the importance.

The increase of funds is not the only benefit to be reaped from this class of contributions: it is attended with other advantages of a most interesting nature. By calling into active service every portion of a christian people, by engaging all hands, and hearts, and heads, according to the ability given to each, you promote a community of feeling in relation to the object, as well as extensive, lively, and efficient exertion to advance it. Extensive efforts to distribute the Holy Scriptures cannot fail to produce a corresponding increase of reverence and love for their sacred contents, in the hearts both of the giver and receiver. And wherever the Lively Oracles are disseminated and read, they cannot but diffuse a most salutary moral influence within the sphere of their circulation.

The Managers have long been sensible of the importance of pursuing a system of measures which should set in motion every section of this populous city. The subject occupied much of their deliberations during the preceding year. A plan was adopted for organizing Auxiliary Ward Associations: but various causes have prevented its execution. The Board has, however, recently determined to make an experiment without delay in one of the upper wards of the city. A large committee of the Managers has accordingly been appointed to carry the design into effect, as expeditiously and as extensively as may be found practicable.

We cannot but anticipate a favourable result from this proceeding. The Christian character of the inhabitants of New-York will not allow us to doubt, but that their countenance and support will be cordially and abundantly afforded towards accomplishing so beneficent and interesting an undertaking. On this labour of love angels must look down with delight. What class of human society, or what condition of life, would forego the honour of having some instrumentality in promoting it?

The astonishing effects produced by the Bible Associations recently formed by the ladies of Liverpool, in England, furnish a powerful illustration of the importance of Institutions of this kind, on an extended scale, in a populous city. Between five and six hundred benevolent females have been engaged in entering every dwelling, for the purpose of ascertaining the want of Bibles. They have solicited from their umblest of their tenants some small, but stated contribution, to purchase a copy of the Scriptures, if they were able, and have dispensed copies gratuitously to those who were destitute. They have thus enabled the Ladies' Bible Society of that place to pay into the Bank, after deducting their expenses, one thousand seven hundred and twenty pounds sterling, (upwards of 7,600 dollars,) as the produce of a little more than six months; and to enrol on their books more than eight thousand subscribers. by Google

Have we not reason to hope that similar efforts made here would be attended with corresponding results?

We congratulate our fellow citizens on the prosperity of our National Bible Society. It recognizes at present one hundred and seventy nine Auxiliary Institutions, spread over the face of this widely extended country, harmoniously, and we trust in some good degree efficiently, co-operating with it in circulating the word of life throughout the land. With increasing patronage, and a progressive augmentation of contributions, it bids fair, under a judicious system of conducting its operations, and the smiles of a gracious Providence, to realize the fondest hopes of its founders, and become an extensive blessing to this Western World.

The British and Foreign Bible Society continues its magnificent labours, with its characteristic *wisdom, liberality, diligence, and energy*. It is supported by upwards of five hundred and fifty Auxiliaries. It has printed, or aided the printing or circulation of the Scriptures, in whole, or in part, in *sixty-six* different languages, or dialects; and has issued, from the commencement of its establishment, upwards of *two millions* of copies of the Scriptures.

The Russian Bible Society, animated by the same benevolent and liberal spirit, under the distinguished patronage of the munificent Alexander, is distributing the Oracles of Life throughout an immense population, heretofore sunk in the grossest spiritual darkness. It has translated the scriptures into nineteen different languages, and aided by more than 120 auxiliaries, it is extending its operations from the Baltic to the borders of the Chinese empire.

The other National Bible Societies in Europe, as well as the smaller Institutions there, and in other parts of Christendom, appear to be increasing in zeal and usefulness.

With this cheering prospect in view, we are called upon to render our devout and thankful acknowledgments to the Father of lights, that the *day-spring* from on high is thus extensively visiting the benighted nations of the earth, and preparing the way for the second advent of the Lord of glory. While we are permitted, not only to walk in the light of its heavenly beams, but likewise to be instrumental in diffusing them around us, *let us work while it is day, seeing the night cometh, in which no man can work.*

SEVENTH WARD BIBLE ASSOCIATION.

At a meeting of a number of the inhabitants of the *Seventh Ward* of this city, convened for the purpose, on the evening of the 15th instant, in the spacious Room of the New-York Free-School in Henry Street, a BIBLE ASSOCIATION was formed, by the unanimous vote of the citizens present, as an *Auxiliary to the New-York Bible Society*. GEORGE BUCKMASTER, Esq., the Alderman for that Ward, is President of the Association. From the intelligence, zeal, and active habits of the gentlemen who compose its Board of Managers, we expect much good will result from this new establishment. It is hoped that their efforts will be extensively seconded by the citizens of that district. We expect soon to see a similar Association instituted in every ward of this city; and God grant that they may be instrumental in supplying every family, if not every individual, with the sacred records of eternal life.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, January 2, 1819.

[No. 19.]

INDIA.

Copy of a Letter from Rev. H. Townley to T. Wilson, Esq. dated Calcutta, June 27, 1817.

MY DEAR SIR,

The necessity of a detail of our proceedings is superseded by the full accounts transmitted half yearly to Mr. B., to which I beg to refer you. I would only cursorily say, that God has abundantly comforted and blessed us; and that I, as an individual, perpetually praise him for having sent me hither. Islington and Paddington, and a multitude of other dear and attractive objects, occasionally rise up in my mind; but, by the blessing of God, my heart is fixed upon the work in which I am engaged, and I repent not having quitted the land flowing with milk and honey for this sultry and heathen country. If I were still at Paddington, I should say thrust me out, and send me to India; here I cannot stay whilst the wheels of Juggernaut are crushing its victims—men are swinging with iron hooks in their backs, and walking through the streets with iron spits through their tongues; parents are murdering their children, and children their parents—whilst lying, stealing, uncleanness, and sin in all its forms, abound; and only a handful of men of God to lift up a standard against the devastating flood of impiety.

We have not yet had a servant on whose word (where his interest was concerned) we could place a grain of confidence. Of all our little stock of plate they robbed us in one night, and their petty thefts are too numerous to be detailed. A man, with a hole in his tongue, dropping blood, and a spit in his hand, actually came to my abode to request a reward for his piety. My heart sickened when I examined closely the back of one of the swinging devotees, and saw the two iron hooks dragging him from the ground by two sinews in the back; but I cannot attempt to specify all the horrid scenes which here meet the eye in quick succession. Enough has been hinted at to justify the conclusion that such a people as this need the gospel. There is no other medicine that can cure them, and this can. There are two loud calls in Providence, to British Christians, to come out to the help of the Lord here: one is, that government has opened the door; the other is, the natives are willing to hear; though they are so afraid of defilement, that some of them will not pull the punkah,* if any food is on the table, lest the air should thereby be wafted upon them, and they should incur disgrace from being touched by air which had passed over polluted victuals; yet they will patiently listen to the gospel; and, to my exceeding great joy, have no prejudice against it as possessing a defiling quality. Nothing then is wanting but instruments, and the blessing of God; and where the former come forward, the latter may be confidently expected.

* A kind of large fan suspended from the ceiling to ventilate the dining-room.

Intercede for me with the Directors to send out some more here speedily. The seed of the word of God is all ready, by the indefatigable labours of the Baptist Missionaries: the whole Bible is in Bengalee; it only wants husbandmen to open the furrows and cast in the precious seed.

HORRIBLE SUPERSTITIONS.

Extracts from a Letter and Journal of Mr. James Keith, Missionary at Calcutta:

Six months have expired since my last, and thousands of the heathen around us have been carried off during that period by the epidemical disease which has prevailed here; and, what is infinitely worse, have been plunged into eternity without the knowledge of the Saviour. A few extracts from my journal will not only show you the wretched state of the natives, but also serve to inform you what we are doing.

Sept. 27, 1817.—Went to Chinsurah. On my way I beheld effects of idolatry that shock the feelings of humanity. One poor wretch was lying by the river side, waiting for the hour of dissolution, his feet in the water, his back on the mud, and his head leaning on his hed. There were about 50 persons washing near him, but no good Samaritan. Saw also a body in the river, another half destroyed on the beach, and a crow picking out the eyes; and of a third, the head only remaining. On a pile there was placed the body of a man to be burned. The banks of the river are marked with the ashes of the dead. My attention was more particularly attracted by a little child, laid, I supposed by its parents, on the cold ground at the side of the river to die. It was placed within the water-mark, exposed to the burning sun. The relations of the child sat, without any emotion, at a little distance, near the wood which was prepared to consume its body as soon as it should expire. It is customary to pour water into the nostrils of the children, and then leave them to die. The fire occasioned by the burning of another body served as a light to guide us across the river.

Oct. 2.—Upon my return, saw a body in the water, and a number of people preparing the pile. A little child lay on the steps of a ghaut, and the water touching it. A woman stood near, and a man on the spot where a number of children had been burned. At Serampore the Danish government lately refused permission to the widow of a Hindoo to burn herself; on which account the people removed the body out of Serampore, and obtained leave from the British government. The woman has left five children, whom she would not suffer to touch her, lest they should be defiled. They worshipped her, however; and at last the eldest son set fire to the pile!

Feb. 1, 1818.—I gave a tract to a little boy, who appeared to be ill through the extreme length of his hair. I asked him why he did not cut it; when he informed me that he and his mother had pro-

raised, when it had grown to a certain length, to give it to the god, as an offering.

15.—A man who was called in to receive a book, asked what it was? Putting the ten commandments into his hands, I described their contents. After which he said, All men broke them; all men were liars; and were he able to obtain *two rupees* that day by telling lies he should consider it a good thing.

THE SYRIAN CHURCH.

Extract of a letter from a Gentleman who had visited the SYRIAN CHRISTIANS near Travancore.

Columbo, October 28, 1816.

I will now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man. They, however, acknowledge seven sacraments. In Baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the Cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil; but in neither of these sacraments do they use salt. They have two Bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had arch-deacons, but have none at present. They have many customs among them which mark them as an Oriental Church; but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity; but the elements are then mixed together. They do not believe in transubstantiation, though they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in Purgatory, but they believe there is a common receptacle, a *gehenna*, for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descension, relieved the souls of all them there; and that the souls who have died since will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time, the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints,

and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language, which is understood only by the priests; they have, however, of late years, used in many of their churches the Malayalim translation of the Gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph,) under the superintendence of Mar Dionysius, who was the Bishop in Dr. Buchanan's time. I was present at their performance of Divine Service on a Sunday, and which, I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chant the whole service, cross themselves often, elevate the Host. On the Sunday, they have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits; they have no schools, and little means of teaching the poor: but this arises rather from their extreme poverty than from any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists and the proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine Christianity amongst them.

"The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour; but they told us, that they were too poor to purchase it: each priest has a pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which are read to them by the Bishop; but they could not show us any copy of them. They, at the same time, swear to shave the crown of the head, and not to shave their beards; to fast on the fourth and sixth days of the week; but they do not engage to lead a life of celibacy: this custom has crept in among them from the Romans. The Bishop, Mar Dionysius, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry: some have actually availed themselves of this permission, and forty more have declared their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both Bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalim. I had with me a few copies of the Syriac Gospels, the type of which they consider as exceedingly beautiful. I hope the Bible Society will go on to complete that work: it is a highly useful, and well executed edition.

"The form and architecture of their churches is simple, and may be Syrian; the windows long and narrow, not pointed, as Dr. Buchanan implies. They possess very few books; I understood no printed ones but the Gospels in Malayalim; and, besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The copies of the Old Testament which we saw, want-

ed Nehemiah; and the New Testament had the Nestorian readings. Some books are also in their Canon which we do not call canonical.

They were very much pleased with the Bishop of Calcutta's visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Monro, the British resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening; and, sitting on a sod on the outside of his cottage, he reads or repeats portions of Scripture to them. These, of course, consists chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c.—which he explains, and dilates on the doctrines and duties of Christianity as he is able.—Here, then, is a promising harvest: if the Lord but send forth reapers, every thing may be hoped for where we find so much zeal and piety, and so much inclination to be instructed.”

From the American Baptist Magazine.

BURMAN MISSION.

The following letters will be read with peculiar interest by all the friends of evangelistical missions; not more on account of the safe arrival of our young missionaries in India, than for the wonders of grace manifested in the conversion of a number of the seamen during their voyage.

MR. COLMAN, TO REV. MR. SHARPE.

Calcutta, April 29, 1818.

EVER DEAR PASTOR,

Having just been informed that a vessel will sail for Boston tomorrow, I cannot deny myself the satisfaction of writing you a few lines. The diary which I kept during my passage is unfinished. I have devoted it to you, and shall send it by another conveyance. From it you will learn our state while upon the water. I will say nothing more about our voyage here, than that it lasted five months, and was remarkably pleasant. We were treated exceedingly well by all on board, and nothing occurred to imbitter our peace. The weather for the most part was remarkably serene. But the most delightful circumstance which we have to mention is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth. Upon our arrival at Calcutta we were kindly received into the house occupied by Messrs. E. Carey, Yates, and Penny. Brother Lawson resides at a little distance from them. These four are connected together in the Missionary work in Calcutta. They are active and devoted men. Mr. Penny is engaged in teaching a large school upon the Lancastrian plan. Brother Yates is principally employed in translating, and brethren Lawson and Carey in preach-

ing. A Missionary Society has, within a month past, been formed in Calcutta, auxiliary to that in England. Upwards of 1300 rupees have been already subscribed. This sum exceeds the most sanguine expectations of the brethren. Consider, that this work has been accomplished in the land of darkness ; in the land where but a few years since the gospel was unknown ! The people here *feel* the necessity of missionary efforts, because they *see* the barbarous and superstitious rites of the heathen.

It is very sickly at Bengal ; but none of us have been attacked by the prevailing disease. Many of the poor Hindoos are daily cast into the Gunga. The other day in coming from Serampore I saw one dead body floating upon the surface. Vultures and crows were feasting upon it.

I send you with this two Reports of the Calcutta School Book Society. It will be perceived, that even the natives subscribe to this institution, although the sentiments which the Society's books contain aim at the vitals of the Hindoo system of religion. There is nothing which will more certainly effect the destruction of superstition than these schools. Each succeeding generation will feel their influence more and more, until the contracted and absurd ideas of the heathen will be renounced. Already in the schools have the highest and the lowest casts mingled together. The Soodras have been placed above the Brahman youth, without exciting the chagrin or anger of the latter. If these events continue to transpire for any length of time, the sacred thread of the Brahmins will be esteemed as nothing, and thrown by with disgust. The Church School Society have 3000 children under their direction ; and the Baptists have more than 6000. These children will acquire more lofty ideas than their ancestors possessed. Nor can we suppose that the time is far distant when they will have a mean opinion of their sacred books which assert that the world is made up of 7 continents and 7 oceans ; and that Hindostan is the centre. When they find the true geography of the globe, what will they think of their shasters ?

Yours with respect and affection,

J. COLMAN.

MRS. JUDSON, TO DR. BALDWIN.

Rangoon, Jan. 29, 1818.

REVEREND AND DEAR SIR,

Yours of March 12th, and 18th, 1817, together with Magazines, &c. I had the pleasure of receiving a month ago ; and as Mr. Judson is absent, and a good opportunity for sending to Bengal now offers, I cannot deny myself the gratification of writing, notwithstanding the presumption it may imply. Mr. Judson embarked for Chittagong five weeks ago, and expects to be absent three months only. His long confinement to close study, an opportunity for going and returning in the same ship, (which has never before occurred

Since our residence here,) together with an ardent desire to instruct the (supposed) converted Mugs, and if possible bring one or two round with him, were the motives which induced him to embark, and our acquiescence in his departure.

The mission here is nearly in the same state as when Mr. J. last wrote. His Dictionary was nearly completed, after which he intended either going to Ava, or to commence preaching here in a more open and public manner than ever before. Our hopes have been frequently raised by the serious appearance of some of the Burmans, but none have yet heartily embraced the religion of Jesus and become his disciples. My little female meeting is still encouraging, between twenty and thirty attend every Sabbath. They sometimes hear with apparent attention, sometimes ask pertinent questions, and some of them say they worship the true God only, and have left going to the pagodas to worship. But how much truth there is in these assertions; time alone will determine. Last Sabbath, after reading and conversing as usual, I told them of the anxiety of Christians in America for their conversion, of the formation of societies, the contributions of the poor, and the earnest and fervent prayers which were constantly ascending on their account. The tears came into the eyes of some of them, who feelingly said, "and do they indeed do so much for us?" But the Burmans in general are mad on their idols; they are not like professed Christians in our country, partly engaged in religion and partly in the world, but their whole souls seem engaged in idolatry; they evidence at once that they believe what they assert. Could Dr. Young have seen the Burmans as they are now engaged, he might emphatically have said, "O for a heathen zeal in christian hearts!" Even this moment while I am writing, my ears are almost stunned with the noise and confusion occasioned by preparations for fireworks, to be exhibited at the approaching festival. Could you, my dear Sir, witness but once this annual feast, could you behold the crowded streets, the splendid offerings, the gay attire, and the enthusiasm of their devotions, you would readily admit that nothing short of an almighty arm could break down these barriers, these strong barriers, and cause the introduction of the gospel. But even these seasons, these momentary triumphs of satan, are not destitute of advantages to the cause of Christ. We have opportunities by these means of distributing tracts and parts of scripture among those who come from other towns and villages where the name of Christ is still unknown. The Spirit of God may water seed sown in this way, and cause it to spring up to the eternal confusion of the adversary of souls, who prompted their attendance on this festival with a different object.

We still live in a quiet manner, unmolested by government or robbers. The Vice Roy's family treat us with respect and affection; they now and then send us an elephant to accompany them into the woods. Her highness the Vice-Roy's wife, professes a particular regard for me, and I, in return, have presented her with a translation of Matthew, a tract and catechism, and have had two or three

opportunities of conversing with her privately on the subject of religion. How much she reads in the former, or believes of the latter, I am unable to say ; but neither produce any effect on her conduct. She ordered the instructress of one of her daughters to give the catechism to her to commit to memory.

Jan. 30th. The Burman Mr. Judson mentioned some time ago, as being the first serious inquirer, and the one who has excited the most hope, came to-day to the Mission house. It is now almost a year since he first came, and with much apparent anxiety inquired "how long a time it would take to become a disciple of Christ." We have since frequently inquired for him, but obtained little information respecting him, until to-day from himself. Soon after he first visited us, he was appointed governor of a cluster of villages situated on the Sirian river in the Pegu country. He has never been at Rangoon but once since, and then he was ordered here on business by the Vice-Roy, and obliged to return immediately. I asked him if he had become a disciple of Christ yet? He said he had not, but was thinking and reading in order to become one. "I cannot (said he) yet destroy my old mind, for when I see a handsome patso, (a cloth the Burman men wear) or a handsome gown-bow, (the handkerchief they wear on their head) I still desire them. Tell the great teacher, when he comes, that I wish to see him, though I am not a disciple of Christ." He requested the remainder of Matthew, also catechisms and tracts for his attendants. I gave all his followers tracts, on which he said to them, take and read them attentively, and when you have embraced the doctrines contained in them, come here and talk with the teacher. I asked the number of inhabitants in the villages he governed, and whether he would collect them together to hear the gospel, should Mr. Judson make him a visit on his return. He said there were about a thousand houses, but the inhabitants were mostly Talings, (native Peguers, who speak a different language from the Birmans,) but he would receive a visit from Mr. J. as a great favour, and would call his people together to hear him preach. There was something so interesting and encouraging in the appearance of this Burman, so meek and unassuming, considering the dignity of his office, that our hopes are again quite raised. But whether he will continue to examine the religion of Christ, and finally become a true christian, or the reverse, time alone will determine. I think, however, Mr. Judson will visit him on his return, as it is only a day's sail from Rangoon.

With affectionate remembrance to Mrs. Baldwin,—I remain,
dear Sir,

Respectfully yours,

NANCY JUDSON.

MR. HOUGH TO REV. MR. WINCHELL.

Rangoon, Jan. 1818.

DEAR BROTHER,

When I think how dependent I am on God ; how easy it is for him to withdraw the light of his countenance from me, and leave

me cheerless amidst the darkness of pagan ignorance ; and then, again, how easy it is for him to enable me to persevere, and that he will answer prayers offered for blessings, I cannot but receive, with the liveliest gratitude, the assurance you give me, that I am remembered in the prayers of my brethren at home ; and I sometimes think their prayers may be heard for me, when my own are excluded.

It seems you have entertained some hopes from a contest which existed some time ago between the king and priests of Burmah. That has terminated not to the disadvantage of the one, nor the advantage of the other. The King persecuted them as long as he pleased, and then let them alone ; they now quietly perform their functions, which consist principally in committing to memory their religious books, and patrolling the streets to receive the willing offerings of the people, which afford them subsistence. They, with the religion of the country, appear to be now in a prosperous state, though I believe the King is not very friendly to either. Should he exterminate the priesthood, I have no idea that the ministers of the Gospel would become a substitute ; or should he abolish the present system of religion, that he would do it in favour of Christianity. The ears of the poor old man have never heard the joyful news, and the law of nature requires that he should soon pass into eternity. The heir-apparent is, I understand, a mild prince. His accession to the throne on the King's demise, will undoubtedly be attended with difficulties, and perhaps traced with blood. Should he finally succeed, and the country remain in peace any length of time, He, by whom kings rule, may in his providence open a wide door which no man can shut, for the admission of the word of life. It is also quite as possible, that much affliction and trouble await us.

It is some more than six months since I finished printing Matthew, and more than that since the tract was put into circulation. To say that *none* read, *none* inquire, would be wrong ; many do both, and we are entitled to hope, because truth is in circulation.

Since printing Matthew, I have been studying the language, but have not yet been able to penetrate far into it. I have but a glimpse of its genius and construction. The attainment of this language, I am persuaded, is the labour of years ; and I sometimes think it folly for one past thirty years of age to attempt it. I was happy to hear that the missionaries who are now coming here, were so young. I wish they were five years younger : or rather, I wish some pious, active boys, sixteen or seventeen years of age, of unquestionable conversion, and willing to devote themselves up wholly to God, could come over here, and begin upon the language. You may think this a *strange* wish ; I think so too, but it is not a hasty or inconsiderate one.

I hope you will favour me with your frequent letters. Many from whom I expected most, seem to have forgotten me.

Remember me with much affection to Dr. Baldwin and his lady.

Ever yours,

G. H. HOUGH.

PERSIA.

Inquiries into Christianity.

The discussions and controversies which the late Rev. Henry Martyn held with the learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will probably be given to the public, in translations from the Persian originals.

We have seen a letter to a distinguished nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's discussions at Shiraz made so deep an impression on the people there, that many were converted secretly, and the Molwals totally silenced. His books were put into the hands of men of the greatest celebrity and talents, in order to their being refuted. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced, by many of the learned, into the character and mission of the Messiah.

We have also seen a letter to the same nobleman from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity, obtained, in part, from his perusal of Mr. Martyn's books.

The following extract will gratify our readers :

" I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others: but I could not obtain that satisfaction from any which I wanted. I therefore attended the learned, and the ministers of the Christian religion, discussing with them various systems; and, among others, the five sects of Islamism; and discovered the vanity and insufficiency of each. The result of the whole is this, that I adopted, in my heart, the Christian religion — in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you most earnestly, requesting that you will not withhold your kindness and benevolence from me, but that I may pass the rest of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource, but to go to you. I have no other, know no other, who can liberate my life from sin. May the season of your life and prosperity long remain!"

P. S. I have two brothers who are of the same way of thinking with myself.

MALACCA.

Christian Lectures in a Chinese Temple.

The Rev. W. Milne, Missionary of the Church Society, writes to the British and Foreign Bible Society, under the date of Decr. 27, 1816—

“ Having obtained permission to open a Weekly Lecture for the benefit of the Chinese, in the temple of Ta-peh Kung, the place is sometimes full ; and it would, I think, be gratifying to the members of the Bible Society, to see half a dozen New Testaments taken out and opened in this idol's temple by the Heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world ! How important its assistance to Missionaries !

DUTCH MISSIONS.

We are much gratified by a letter from Mr. Ledebore, of Rotterdam, dated 4th Aug. 1818, which informs us that the Netherland Society has lately sent out five young Missionaries, educated in the seminary under the Rev. Mr. Kam ; three of them are gone to Amboyna, to assist Mr. Kam, (brother of the tutor,) and two are to remain in Java, under the direction of the Missionary Society there.

There are still *seven* students in their seminary, to whom *five* more will shortly be added ; four from the seminary at Basle, under the direction of the Rev. Mr. Burckardt, and one from the Rev. Mr. Jænicke's at Berlin.

[*Evangelical Magazine.*]

AMERICAN BAPTIST MISSIONS.

From the American Baptist Magazine.

Letter from Rev. J. M. Peck, to Rev. Mr. Sharp, dated St. Louis, Aug. 18, 1818.

Dear Sir,—In a letter to Dr. Baldwin a little time since, I promised additional information respecting the *heathen of the west*. I believe I then mentioned some interesting interviews we held with some of the “Yonktons,” a branch of the Sioux nation. This band consisted of eight men and one woman, who came to St. Louis with a French trader, from between 800 and 1000 miles up the Missouri. Our acquaintance with them was highly interesting, and I trust, left lasting impressions on their minds in our favour. The chief, who was accompanied with his wife, (whose name is Do-tahhan-gah, signifying *Grand Partizan*,) and two others used to call at my house almost every day, and partly by signs, and partly by a few words of their language I had picked up, we were able to converse on familiar subjects. The day before they returned to their country, they called to bid us farewell, and they did not refrain

from tears when they affectionately seized my hand, and pronounced, hoo-kitch-oo-ah, "*good bye*," which they repeated several times. These Indians discovered more intelligence than any of the savages I have ever before seen. They are a large, robust race of beings, rather above the common size. It is obvious they understand our object into this country as being entirely distinct from that of other whites, and that we professed an intimate acquaintance with *Wau-kun da*, or the "*Father of life*." The interpreter told us that on their return to the nation they would sing or chant our names every morning at sun-rise, and rehearse over what we had told them. To do any good amongst the Indians, a knowledge of their language must be acquired. Nor is this so mighty an effort as many are ready to imagine. The French hunters and others who visit these nations, generally learn enough of their language for common purposes in the course of one winter's hunt. Their traders generally take wives, and spend six or eight months every year amongst the Indians, while they have wives and families residing in St. Louis. The most formidable barrier in the way of Christianizing the Indians, is their roving, unsettled state. This is particularly the case with those nations that live on the north side of the Missouri. Those on the south side, and those far up the Mississippi, and scattered through the territory north of Illinois, have many stationary villages. The language of the Sioux is sonorous and elevated, and seems well adapted for oratory. Two of the chiefs, at the time of our council, spoke with all the dignity and oratory for which the Indians have been justly celebrated. Comparing a vocabulary of the Sioux (pronounced Soas) language with that of some of the more eastern tribes, I cannot find the least analogy in either *sound* or *signification*. Though some of the French understand and speak the Sioux language, I cannot find a single American that knows it. For four years I have been making inquiries respecting the Indians, particularly to find out the *difficulties* that appear in the way of the introduction of Christianity amongst them; and I must candidly confess they have disappeared one after another, till it now appears equally as practicable to carry on a mission amongst the Indians as amongst any wandering, unlettered tribes.

Heathen cruelties in the West.

Some weeks ago, Manuel Lisa, Esq. returned from a trading voyage up the Missouri, and brought with him a band of the Pawnees. The Pawnees live south of the Missouri, and between that and the river Platte. They are at war with the Spaniards of St. Fee. Lately they killed seven Spaniards, and took prisoner a boy 10 years of age. They worship as their chief God, the planet Venus, or the morning star, which they denominate "*THE GREAT STAR*," and to which they offer *human sacrifices*.—This boy they devoted to their God, and was about to offer him, when M. Lisa arrived, purchased the boy, and brought him to St. Louis. Some time ago this sanguinary band took a *Pado* woman prisoner, and devoted her to

sacrifice. As she was pregnant, the diabolical rite was put off till after her delivery. As soon as she recovered she stole a horse and made her escape. Being obliged to leave her babe in the hands of those bloody idolaters, it was immediately transfixed to a sharp pole, and in this situation offered to "the Great Star." Parents, mothers, do you love your children? does the innocent prattle, the artless smile, the playful gestures of your children fill your breasts with exquisite delight? Oh! think of these wretched Pawnees who sacrifice more or less children every year to an imaginary deity. Oh, ye young men, who have devoted, or are about to devote yourselves to the work of the ministry—will you prefer the *ease* and the *enjoyments* of civilized and Christian society to a few privations and hardships, and suffer these Pawnees to go on from generation to generation, murdering women, sacrificing children—and not feel one anxious desire to teach them the knowledge of a Saviour?

A direct communication, by means of the United States' trading post, is now open into any part of the Indian country, and all that is wanted, as it respects means, is *Missionaries to enter the field.*

In fraternal affection, yours, &c.

J. M. PECK.

P. S. Our Meeting-house goes on rapidly; the brick work is finished. We shall have a commodious room designed for a school room and vestry in the lower part, finished in a few weeks.

HEATHEN YOUTH.

The following letter, received from one of the natives of the Sandwich Islands, now at the Foreign Mission School, by his friend in Boston, evinces the improvement he has made during the eighteen months he has been in the School:

Cornwall, Nov. 21, 1818.

RESPECTED FRIEND,

I have but a moment to write a line to inform you of my pleasant situation in Cornwall. Here I have great advantages; the religious instruction which I receive is great. I need to be thankful to God for it. I feel myself under great obligations to my Maker for bringing me from heathen darkness to this Christian land, where I am taught the true precepts of the Gospel. I think I take great comfort in reading the Holy Bible, which is sent from Heaven, to teach man his true case, and show him what he must be in order to obtain eternal life. My health is very good, and I feel myself very much contented with my situation, and I hope to improve my time well here, so that I may soon return to my country with the word of God, and declare to my fellow men the wonders of salvation. I hope these lines will find you in health, and happy in the Lord. I am your sincere friend,

GEORGE SANDWICH.

THE HEATHEN.

The Rev. Mr. Beecher, in his sermon delivered in Park-street church, Boston, at the ordination of a number of missionaries to the heathen, makes the following pathetic appeal to his audience:—

“If the gospel would be no blessing to the heathen, it is none to us. If their superstitions are as salutary to them in their moral influences as the gospel would be, they would be as great a blessing to us as the gospel is. Make the exchange then, ye who profess such charity and philanthropy towards the heathen. Give them your Bible, and pastors, and Sabbaths; and receive their idol gods, and Brahmins, and religious rites. Demolish the temples of Jehovah; and rear up to roll through your streets the car of Juggernaut, “besmeared with blood of human sacrifice,” covered with emblems of pollution. Put out the Sun of Righteousness, and bring back the darkness visible. Kindle up the fires that shall consume annually in a circumference of thirty miles, two hundred and seventy-five widows on the dead bodies of their husbands, and leave behind thousands of children doubly orphans. Welcome to your shores the religion which shall teach your children, when you are sick, to lay you down by the cold river side to die; and when their mothers shall shrink from the glowing flame, with their own hands to thrust them in. Welcome to your hearts a religion which shall teach you to entice your smiling children to the waves and plunge them in; to attract by their cries the sympathy of strangers, or to perish, and become the food of alligators. Welcome to your hearts a religion which, if sin shall annoy, and the fear of punishment invade, will send you to drink of the waters that lave your shores, and wash in their flood as your most effectual remedy. Fill your houses with Indian gods of brass, and wood, and stone; and blow the trumpet of jubilee at your emancipation from the Gospel; and shout before your idols, “These be thy gods, O Israel!”

On the establishment of Schools, or Orphan Houses, in the Turkish Empire.

In a letter of the Rev. W. Jowett, dated Malta, April 25th, he remarks—

“While the cause of the Bible and of Missions is irresistibly making its way in the hearts of our countrymen, how delightful is it to behold the spirit of toleration, and even of religious inquiry, springing up among the very people for whom we labour and pray! While we seek to bless them, they seem to ask the blessing! Such hopeful signs of better days should teach us *not to be soon weary in well doing; for in due season we shall reap, if we faint not.*

There is something in the mixed character of the inhabitants of Mahomedan countries, when well understood, peculiarly favourable to the introduction of Divine Truth. Every degree of indulgence and toleration afforded by law, usage, or public opinion, on the part of the dominant power, should be improved to the utmost, for the purposes of fair argument and kind persuasion, among the Mahom-

edens themselves. On the other hand, the immense and variously divided Christian population would afford to the Missionary some recommendation of his objects; some protection in occasional difficulties; and the hope of gaining, at no very distant period, enlightened fellow-labourers.

"The latter part of this remark applies more particularly to the Asiatic Christians, and those in Greece and Egypt. Through all the North of Africa, from Lybia westward to Morocco, a Christian bishop has not been known for centuries.

"But I proceed to the extracts, which will prove interesting to the members of many religious societies in England; and oh! that multitudes might be awakened to hear and answer the piercing cry of these people, *Come over and help us.*

SMYRNA, MARCH 14, 1818.

'God be with you (Mr. Williamson writes) in your journeyings in Egypt, and conduct you safe through the ancient land of promise! May you be well prepared for disappointments, to lessen their weight, and to blunt their poignancy.

'I proceed to inform you what can be done respecting school establishments such as are on the West-African coast.

'By the laws of the Ottoman empire, every foreigner and all denominations of Christians have a perfect toleration; a full liberty to worship God according to their own manner and discipline; and publicly to teach the doctrines of Christianity to all who are desirous of learning them, excepting to Mahomedans. No blame is attached to a preacher if a Turk voluntarily joins a Christian assembly; the danger impends only over the convert; his blood, should it be spilt, would be on his own head—a crown of glory!

'Granting no instance of a conversion took place among the Turks for these ten years, still the sowing of the seed of salvation among thousands of our fellow-creatures, bearing the name of Christ, but ignorant even of the first principles of Christianity, would be an ample recompense for our brethren in England, to induce them to undertake that labour of love, of establishing schools on the coasts of Asia Minor and in the Greek Islands. Our friends might here have great opportunities of clothing the naked, feeding the hungry, and sheltering the friendless orphan.

On this point Mr. Jowett remarks:—

"Is it possible to forget, in how many instances the care of orphans has issued in the establishment of missionary institutions and colleges? Thus it has happened in Germany, in America, in India, in West Africa. It might form an interesting subject for a detached history."

Mr. Williamson proceeds—

'After a great plague, numbers of young innocents, destitute of every protector, are left to the mercies of a hard hearted world. One family I have discovered so miserably ignorant, through vice and poverty, that they were neither Protestants, Greeks, Armenians,

nor Papists. They bear, however, the name of Christians. One of this family, a boy of nine years of age, I have undertaken to educate.

‘Of stations for schools, there are not fewer than six, at the distances of from two to ten hours ride from Smyrna; and many more, at a greater distance, and in the Islands. The names of the towns and villages alluded to, are Smyrna, Magnisi, (the farthest, distant nine hours ride,) Boojah, Hajelah, Boornabat, and Sediquy. Magnisi is half as large a Smyrna, without, I believe, a single European.

‘With respect to Missionaries, I have to observe, that an individual ignorant of the principal language of the country, would be of very little service. So long as there is a Chaplain in Smyrna, where there is a chapel full large enough for the number of English residing in the city, and so long as there is no other English settlement in Asia Minor, there is no necessity at all for an English preacher.

‘Should a school be established in Smyrna similar to those in Africa, the master and mistress should be perfectly well acquainted with the French language; and the master should know something of Greek. Three only of the Smyrna ladies speak English. Could not Jersey or Guernsey produce a person well qualified, having a willing mind to come over and help us, if the Society felt inclined to favour the object?

Mr. Williamson observing, ‘I could wish you to have some French, and one or two Greek sermons ready by the time that you arrive here,’ Mr. Jowett says, ‘The Homilies, in excellent modern Greek, of Bishop Miniati, contain two of the most simple and pathetic discourses upon the Passion that I have ever seen.’

In the subsequent letter of April 6th, Mr. Williamson adds—

‘Should schools be established at convenient distances, I could superintend or visit them about once a month; or oftener, upon any emergency.

‘I would propose such establishments to be called Orphan houses; and that the object should be to teach, without distinction, the poor, but to feed and clothe only the destitute orphan. In such a place, and to an audience of which the children would make a part, the gospel would appear in a more amiable form. The comfortable provision and happiness of the little innocents snatched from indigence, shame, and death, would stifle the jealousy and displeasure of many; and light and reformation would extend their happy influence, with fewer obstructions to stop their progress.’

REVIVAL IN BELCHERTOWN.

We have seen a Gentleman from Belchertown, who informs, that fifty persons made a publick profession of religion in that town, on the last Sabbath. About 150 more are expected soon to make profession. There are probably, as before stated, as many as 500 persons more or less affected by the work, but not so many that have as yet given evidence of a change. The Rev. Mr. Porter has been obliged to call for assistance from his

ministering brethren, so great is the desire of the people for religious instruction. We hope at a proper time to be favoured with a particular account of this glorious work.

From the Panoplist.

JEWISH SCHOOL AT BOMBAY.

Letter from the Rev. Gordon Hall, to the Secretary of the Female Society of Boston and the vicinity, for the propagation of Christianity among the Jews, dated Bombay, April 1, 1818.

DEAR MADAM,

In behalf of my brethren of the Bombay mission, I have the happiness of acknowledging the receipt of your letter of October 2, 1817, apprising us of the appropriation of *one hundred dollars* by your Society towards the support of the Jewish school under our care in Bombay. The money has been duly received through Mr. Evarts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formation of such a society, and that it will be our delight to apply the money already appropriated, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time. Soon after the formation of the school the ten commandments and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ, as the only Saviour of sinners, praise to Him, and a desire that all may know and praise him. More or less of these are daily read, and repeated in the school; and not unfrequently a number of the adult Jews are present, who must receive some Christian instruction from what they hear. As soon as the Gospel of Matthew and our religious Tracts were printed, they were introduced into the school; and as yet there is no objection to any thing which we have proposed to teach the boys. We say *boys*, because in this country it is never expected that *girls* will be taught to read and write. The school is instructed by a Jew about forty years of age, from *Choule*, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understood the Mahratta language as this man. His brother, from the same place, teaches the school which we have established among the outcasts of the Hindoos, called *Mhars*. It will be interesting to the society to know, that numbers of the Jews in Bombay have solicited and received copies of the Gospel of Matthew, and that copies have also been sent to the Jews in *Choule*.

Though we see nothing particularly encouraging at present, still we indulge the hope, that we may live to see some of these branches, long ago broken off through unbelief, again grafted in the true olive. The whole expense of this school, as now conducted, will be about one hundred dollars a year, subject to some small additions for school books in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communications on this subject we shall receive with much pleasure. That God may at all times direct, encourage, and bless you in your every attempt to promote the knowledge of Christ, and the salvation of sinners, is our united and fervent prayer. I am, dear Madam, with Christian affection and respect,

Yours, G. HALL.

Miss Augusta T. Winthrop.

TRACT ANECDOTE.

Mr. R——, a student at the University at Abo, in Sweden, writes thus:—"The Tract (No. 34.) concerning the *Love of some Jewish Children to the Crucified Lord Jesus*, has been eminently blessed in this place.—On the 6th inst. a young Lady, attended by her female servant, called upon an old pious Widow, who keeps a Prayer Meeting in her house for a number of young people, of her own sex.—When the Widow had ended her first prayer, and before she gave out a hymn, the strangers asked whether they might be permitted to remain?—The Widow said, "By all means:"—for she had discovered in their faces and manner the greatest distress of mind; and having asked whether they could join in the hymn they were going to sing, (which was in the Finnish language,) they both burst into tears, and said, 'No!'—for being Swedes neither of them understood it sufficiently. During the singing, both were still in tears: therefore, when the hymn was ended, the good Widow asked what was the cause of their distress, and what they wanted?—Both answered, "We want every thing, for we want Jesus! We read, last week, some tracts published by the Evangelical Society, which almost broke our hearts, but especially one about Three Jewish Girls at Berlin:—we have been in tears ever since, and know not what to do; for we have always counted the Lord Jesus and his Grace a thing not worth attending to; it is therefore just that he now rejects us. Much was said to them for their encouragement; but they could not receive it, nor could they find any rest to their souls, although conversed with upon that subject as often as they attended, for tears seemed to be their meat and drink. Their situation made us all feel for them; and our hearts were stirred up to pray much and ardently for these mourners after salvation; one of whom, having received the Lord's supper just before she was awakened, was since deeply tempted to believe that she had received it unworthily, and to her final condemnation: at length, the compassionate Jesus revealed himself to them, as their sin-pardoning God, and gave them peace in believing, even that peace which

passeth all understanding ; so that they now go on their way rejoicing, walking in the paths of all his commandments, blameless. We seem, in these to behold a renewed instance of what occurred to weeping Mary at the sepulchre. The moment Jesus mentioned her name, in his impressive way—‘ Mary ! ’ her soul understood it was he, although her bodily eyes, till that instant, could not discern that he was standing by her ; she then fell at his feet, crying, ‘ Rabboni ! ’

SYNOD OF KENTUCKY.

The Synod of Kentucky met at Lexington, Oct. 14, 1818. The meeting was unusually large and harmonious, and business of considerable importance was transacted. The free conversation on the state of religion gave birth to the following view, which, being read, was ordered to be published.

The Synod of Kentucky deem it their duty to give to the churches under their care a brief view of the state of religion within our bounds, as presented by the free conversation had in Synod on that subject.

It is with the deepest regret we observe that in some portions of our country, a great indifference to divine things prevails. Inattention to the means of grace, in a few places, seems to be increasing. The Synod cannot forbear remarking, that the free conversation produced another confirmation of the fact, that God generally follows with his divine blessing every faithful and persevering effort of his servants. If in any portion of our churches there has been a dereliction of duty, especially of ministerial duty, the cause of the Redeemer seems to languish. In the many solemn admonitions addressed by God to his ministers and his people, the Synod cannot forbear adding its admonitory voice. Let every minister of Jesus Christ not “ only preach the word, but be instant, in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine.” We may rest assured, because he who has promised it is a God of veracity, that if ministers and their people were faithfully, humbly, and perseveringly employed in the discharge of their mutual obligations—if our ministerial labours were not principally confined to the pulpit—if catechetical institutions, society prayer meetings, and the formation of Bible classes, were generally resorted to—if the people would recollect, that the same obligations bind them to hear the word at the mouth of the minister, which imposes upon their ministers the highly responsible task of delivering messages—that the faithful minister has a right to expect more than a patient hearing ; that he may demand the love and the confidence of his people, accompanied with the tenderest solicitude, in every thing that involves his character, circumstances, and usefulness in the world—were these few things realised, and accompanied with mutual and fervent prayer, we have good reason to believe that the church of God among us would soon wear a different aspect, and we should have less ground of complaint.

The Synod deemed it their duty to notice these things as causes of mourning, and which call for amendment; yet they are happy to observe, that many things present themselves which afford great cause of gratitude and rejoicing. An unusual solemnity has prevailed in most of our churches, together with a very visible increase of the numbers who attend upon public worship. Louder and more pressing calls for the preaching of the word and the administration of the ordinances have been addressed to our Presbyteries, than formerly. In several places prayer meetings have been attended to with the happiest consequences. Bible classes, where they have been formed, have been productive of promising results. It is with great pleasure that the Synod have noticed, that in no single instance, where Bible classes have been established and punctually attended, has God failed in a greater or less degree to add his blessing. The Synod are therefore encouraged warmly to recommend to all its ministers, and to the eldership in our vacancies, as soon as possible, to establish Bible classes, and to connect them with catechetical exercises and social prayer.

The Synod cannot but rejoice to learn that the Lord has heard the prayers of his people. In several places he has remembered the long desolation, revived the things that were ready to die, and granted copious effusions of his Holy Spirit. A glorious accession has been made to the Redeemer's kingdom in different parts, especially within the bounds of W. Lexington Presbytery. In Concord, Mount Pleasant, and Paris, the work has been particularly conspicuous. There has also been considerable attention and solemnity in Fleming, Smyrna, Point Pleasant, Sugarridge, Springfield, and Augusta congregations, and other places; and the prospects of farther increase are flattering.

We notice with pleasure the continued and increasing efforts of pious and benevolent females, in promoting the Redeemer's kingdom. Their hearts ever warm, and their benevolence ever active, excite them to deeds of liberality seldom exceeded, and a promptness never excelled by the other sex. Their cent and charitable societies have thrown into the Lord's treasury a considerable aggregate amount.

The Synod would close by just remarking, that it has also afforded them much pleasure to hear of the establishment of Sabbath-day Schools in a few places within our bounds.

To those institutions which God has so eminently blessed in other places, and which are so well calculated to address their beneficial effects to the poorer classes of society, we would affectionately invite the attention of the people under our immediate care. Praying that grace, mercy, and truth may be multiplied to all the churches of the living God, we are, dear brethren, your servants in our common Lord.

ROBERT MARSHALL, *Moderator.*

KENTUCKY COLLEGE.

Address of the Synod of Kentucky, and plan devised at the late session of that body, for the establishment of a new literary institution, to be denominated "The Kentucky College."

In every age the instruction of youth has been regarded as a subject of peculiar importance by the good and wise.

They have ever admitted that the best interests of the community are inseparably connected with, and dependent upon, the character and management of those literary institutions which contribute to form the minds, fix the principles, and regulate the morals of the rising generation. The Synod of Kentucky, feeling, in common with their fellow citizens, a lively concern in every thing that can influence the destinies of their country; and acting moreover, under the high responsibility of guardians of the Church of Christ, cannot but consider it their right and duty to take cognizance of the interests of literature within their bounds, and vigilantly to inspect every measure connected with this subject, which promises to exert a decided influence over the morals and religion of the country. This duty, at all times imperative, becomes still more pressing when seminaries of learning are placed under a controul which obviously threatens to desecrate the one, and totally subvert the other. The Synod conceive, that under such circumstances, they would be chargeable with the most criminal negligence, did they not immediately resort to such means as Divine Providence has placed within their power for the counteraction of the evil in its very commencement.

We live in an age when it is not necessary to prove, that the Bible alone reflects adequate lights on those broad and firm foundations of morality, on which every community, and especially every popular government, must necessarily rest for order, stability, and strength. The declaration of the immortal Washington, whom we all revere as (under God) the father of his country and founder of our liberties, ought never to be forgotten by any American.

Speaking of those dispositions and habits which lead to political prosperity, he declares religion and morality to be indispensable supports: "In vain, says he, would that man claim the tribute of patriotism who should labour to subvert those great pillars of human happiness, those firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with public and private felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in our courts of justice?"

He charges us, with caution, to indulge the supposition, that morality can be maintained without religion; and while insisting upon virtue and morality, as the necessary springs of popular government, proposes this energetic question, which seems this day directly to address itself to us: "who, that is a sincere friend of such govern-

ments, can look with indifference upon attempts to shake the foundation of the fabrick?"

But the Christian Philosopher, in addition to those considerations which relate to the present life, feels himself urged by still higher and more noble motives. He regards as an ultimate object of primary importance, to which all instruction should be subservient, *that* immortal happiness which the holy scriptures teach us to expect and desire beyond the grave. He therefore considers the Bible as the first and by far the most important text book which he can put into the hand of his child. To the classics and to philosophy he appeals for those lesser lights which ennoble the soul of man, but never does for a moment suppose that the doctrines of the Holy Bible can be dispensed with.

Equally certain is he, that if its solemn truths and precepts are to exert a paramount influence over the destinies of society, it is indispensable in the present state of things, that the attainment of a proper acquaintance with them; have a place in those courses of literary instruction which are designed to form the characters of those who attend upon them, and that in a majority of cases they are to be learned there, if ever learned at all.

Nor is it sufficient that the rising generation become habituated to recognise the authority of the Holy Scriptures, and to refer to their decision as the standard of public morals. The experience of ages has often taught how possible it is to institute and give currency to a process of reasoning, which, while it professes to acknowledge the authority of the Holy Scriptures, completely subverts their authority by neutralizing or merging every principle on which their influence is based.

The Synod of Kentucky regret that necessity, which compels them to remark, that the people of the United States are by no means strangers to the unhappy consequences naturally resulting from such a state of things. The eastern section of the Union affords at this time a plain and lamentable proof, that a single Seminary of learning, when placed in hands able and disposed to wield it for such purposes, may, within a very little time, lessen unspeakably the standard of public morals, and abolish every thing save the mere name of Christianity.

Seeing, therefore, that the Synod have been compelled to witness the introduction and organization of a similar system within their own immediate limits, and within the walls of the only institution to which the people of the West generally have been accustomed to look up as the guardian of literature, they cannot but deem it their immediate and indispensable duty, to take such other measures as the nature of the case demands, for the counteraction of the existing evil.

While the Synod feel disposed to cultivate sentiments of the most cordial charity toward every denomination of Christians, who hold the fundamental doctrines of the Gospel, they cannot forbear declaring that they esteem the temporizing sophistries of Socinianism utterly subversive of the whole system of christianity; and that on this subject, they are happy to remember, that there is a perfect coincidence

of sentiment between themselves and all the Protestant evangelical churches of every denomination.

When the Synod recollect, that over those funds, collected by their zeal and industry, their influence was exercised with a single view to the best interest of the community, and that their exclusive controul over any portion of those means was most cheerfully relinquished when a prospect of effecting the same great object on broader principles and a more extensive scale was presented, they feel confident that they will be accredited by every candid and charitable member of the community, when they declare, that in that appeal which they are about to make to the religious public, they are not influenced by personal or sectarian views; and that their sole motive in determining to reserve to themselves the controul of the contemplated institution of learning, is the danger of having the funds which may be called for its benefit perverted to the promotion of objects different from, and opposed to those first contemplated, as the funds of the Kentucky Academy, once under our controul, have been.

The Synod, desirous of affording to the youth of the West the opportunity of a liberal education, under circumstances calculated to guard their morals and best interests from those snares which are now planted in the principal seat of science amongst us, do, humbly trusting in the blessing of Almighty God, and in the patronage and liberality of an enlightened and religious public, unitedly and unanimously agree to establish a seminary of learning, on the following plan, viz :

1st. All the trustees and officers of the institution, shall at first be chosen by the Synod, and if thereafter otherwise appointed, shall be subject to the confirmation of the Synod.

2d. The literary course in this Institution shall be that prescribed in the most approved Colleges in America.

3d. A course of biblical learning, a brief view of ecclesiastical history, together with the evidences of Christianity, shall be punctually attended to.

4th. No religious principles that are peculiarly Presbyterian, or which are not recognised by the confessions and standards of the great body of Protestant and Evangelic Churches, shall be inculcated in any of the literary classes in the Seminary. But if the Synod shall at any time hereafter see proper to engraft upon this institution a Theological course, for the purpose of accommodating students in Theology, they do not by this article preclude themselves from shaping the instruction of the Theological classes according to their own peculiar principles.

5th. No change shall ever take place in the four first articles of the original compact, but by the unanimous concurrence of the Synod and Trustees.

6th. The site of the Institution shall be within one mile of the town of Danville.

7th. The College shall be known by the name of the "College of Kentucky."

From the Panoplist.

FOREIGN MISSION SCHOOL.

The Annual Report of the Agents of this promising establishment, signed by the Chairman of the Executive Committee, JAMES MORRIS, Esq. and brought down to Sept. has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgment, using the language of the Report wherever it can conveniently be done.

The instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement in the several branches of learning in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Oboosiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

Samuel Ruggles and *James Ely* still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honourable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed during a part of the time, in visiting sundry towns, both in this and the neighbouring States, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of clothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought inexpedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich islanders, two natives of India, a Chinese, two Society islanders, and six of the aborigines of our own country. Four natives of the Sandwich Islands are now professors of religion. *Thomas Hopoo* was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, *Wilham Tennoe*, *John Honooree*, and *George Sandwich*, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profes-

sion of that faith the first Sabbath in September, were baptized, and admitted to the church in Cornwall. *Tennoe* is persevering in his studies, writes a good hand, and displays a happy talent in composition. *Honooree* retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigour of intellect, is discreet and stable, and sets an example worthy of imitation.—*Sandwich* is industrious, makes good improvement, and adorns the christian character.

George Tamoree has seasons of religious impressions, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining *Owhyhean*, *William Kummo-oo-tah*, is a pleasant, agreeable youth, learns English well, and is now hopefully pious.

John Windall's progress in learning has been slow. His powers of mind are small; and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him religious instruction, and allow him a compensation for his labour.

John Johnson was dismissed from the school last February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

Simon Annance has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labour.

Wong Arce, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

Adin Gibbs, one of our Aborigenes, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a Christian. He is exemplary in all his conduct; and his character procures him influence among his fellow students. He was religious before he joined the school, which was in April last.

George Timor, a native of the Island of Timor, in the Indian sea, came to this country from Batavia. He lived awhile in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the Gospel.

Stephen Poo-po-hee, a native of one of the Society Islands, has lived with Pomare, and was in the battle which took place on the Sabbath between the Christian party and the idolaters, and which ended in the defeat of the latter. Poo-po-hee has no parents living; came to this country only to see it; and joined the school in April last, soon after he landed on our shores.—Since that time he has been thoughtful and serious, and the committee are not without hope that he has become truly pious, and is a chosen vessel to carry the Gospel to some islanders of the Pacific.

Charles Pa-pa-yoo is a companion of Poo-po-hee, came to New-York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising; but he, like many other young persons, is thoughtless in regard to religion. Both these Society islanders are about twenty years of age. They and the Sandwich islanders are well formed fine looking young men.

Joseph Botang Snow, a native Malay, was stolen from Malacca, when four or five years old carried to Batavia, and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off. His master then disposed of him to Mr. Samuel Snow, of Providence, R. I. who was then a commercial agent of the U. S. at Canton, and who brought this Malay with him on returning to this country. Botang learnt the Chinese language while resident at Canton, and retains it still. He speaks English intelligibly. At Providence he became serious, and hopefully renewed in heart; was baptized on a profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius, in August. The names of the Cherokees are, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*; the two latter being named after gentlemen who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any other in the tribe, and has been, for five years, a professor of religion, and a member of the Moravian Church at Spring Place. The name of the Choctaw is *McKee Folkom*. His father is a white man, his mother a full blooded native.

Arnold Krygsman, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatran, his father a Dutchman.—Both parents being dead, he was sent to this country for his education, by an elder brother, and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious.—Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the Gospel communicated in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honourable testimony to the Rev. Mr. Daggett, as peculiarly qualified to preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

Visit of the Prudential Committee to the Foreign Mission School.

After the meeting of the Board in September, the Prudential Committee made an official visit to the school, for the purpose of viewing the houses and land which had been purchased, and becoming more fully acquainted with the minute interests of the establishment. Though it was in vacation, the greater part of the scholars were present. After an examination into the state of the school, a short exhibition was made of the improvement which the pupils had made in public speaking. M'Kee Folsom delivered a short declamation in Choctaw; Elias Boudinot in Cherokee; Poo-po-hee in Otaheitan; Honoree in Owhyhean; one of the American youths in Chinese, as he had learned it from Botang; Gibbs, Hopoo, and others in English. These declamations, excepting the English ones, were composed by the youths themselves; we do not mean, that they were all written; but they were connected speeches, prepared for exhibition. The declamation of Honoree was part of a colloquy, which had been composed for the public examination in May. He delivered it with surprising force and animation. As he came to the part which affected his feelings most, the excessive agitation of his countenance, and his whole frame, and the unparalleled rapidity and vehemence of his utterance, were so much beyond our standard of animated delivery, as to be rather painful to the audience. The English pieces, except that of Hopoo, were extracts from the noblest parts of Robert Hall's and of Dr. Dwight's sermons. It was interesting to hear these grand compositions uttered by tawny youths, but lately rescued from the forests, and the islands, inhabited only by heathens. They were generally delivered with great propriety. The piece spoken by Hopoo was composed by himself, as a farewell address to the scholars, in contemplation of the separation which would take place, should he first visit the land of his fathers, to bear the message of salvation. The performance was highly creditable to his talents, and many parts of it were suited deeply to affect a considerate mind. Towards the close he alluded to the death of Obookiah, and of his friend and benefactor Mr. Mills, in a tender manner. The whole exhibition, and the prospects of the school were calculated to warm the benevolent heart, and to prompt to activity and diligence in the great work of sending the Gospel to the heathen.

SUNDAY SCHOOLS.

Extract from the Fourth Annual Report of the Elizabeth-Town Free School Association, communicated for the Christian Herald.

The number of schools under the care of this Board continue the same as at the last annual meeting, viz. one for white female children.

one for *white boys*, and one for *people of colour* of both sexes and all ages—and the Board are happy to have it in their power to state, that these schools were never in a more flourishing state than at present. The Board have recently attended an examination of each with high satisfaction. The schools are fuller than they ever were before, notwithstanding a number of scholars left the schools last spring, in consequence of the formation of a Sunday school in the Episcopal church. Strict order is observed, and the progress in learning which has been made by the scholars, reflects high honour on the several superintendents and teachers. Each of the superintendents has given to the Board a detailed account of the state of their respective schools, an abstract of which they beg leave to lay before the association.

1. The school for the instruction of *white female children*. According to the last annual report this school had been for some time in a declining state. The number of names of scholars registered in the superintendent's book was *eighty-two*, and the average number of regular attendants *fifty-six*. The number now registered is *one hundred and fifty-six*, and the number of regular attendants from *seventy to ninety*.

The scholars of this school are divided into seven classes, under fourteen young ladies as teachers. The studies attended to have been, Bible Questions, committing to memory portions of Scripture, the Westminster Larger and Shorter, and the Mother's and Brown's Catechisms, Psalms and Hymns, and reading and spelling. Many of the scholars have made very commendable improvements, but the Board can particularize but a few instances of the best.

In the first division of the first class, one scholar has recited through the Bible history, with M'Dowell's Questions, and has commenced reviewing; and has committed to memory three chapters in Revelation, twenty of David's Psalms, twenty-eight of Watts', one hundred and forty answers in the larger Catechism, and the texts from which she has heard sermons preached. Three other scholars in this division have done nearly as much. In the second division of the first class, one scholar has committed the whole of the Westminster Larger Catechism, has been twice through the Bible history with the Questions, and has committed to memory seven chapters in John, three in Revelation, thirty Psalms in the Bible, and forty-two of Watts' Psalms. In the second class one scholar has recited in Bible Questions from Judges through Matthew, Mother's and Brown's Catechisms, twenty answers in the Westminster Larger Catechism, thirty Psalms in the Bible, nine chapters in Matthew, and a number of divine songs. In the first division of the third class four scholars have recited through the Westminster Shorter Catechism, forty answers in the Larger Catechism, Christ's sermon on the mount, ten chapters in John, in Bible Questions from 1 Samuel to Job, and fifty or sixty Hymns. In the second division of the fourth class, one scholar of only seven years of age has committed to memory the whole Gospel according to John, the

seventy-six last questions in the Westminster Larger Catechism, and has reviewed the whole twice, has learned a number of divine songs, and has recited the book of Genesis, with the Bible Questions. In the first division of the sixth class, one scholar has recited perfectly the whole of the Westminster Larger Catechism, three chapters in Matthew, and several hymns. The seventh class was formed in June last, and consisted of nineteen. The children are all small, most of them began their letters: they now spell quite well in words of two and three syllables, and have learned several pages in the Mother's Catechism.

The scholars of this school, as the superintendent reports, are generally attentive, obedient, and engaged in treasuring up the word of God in their minds.

2. The school for the instruction of *white boys*. This school is divided into four classes, under eight teachers. The studies in this school are the same as in the female. In the superintendent's report, while many scholars are spoken of as having made commendable progress, the proficiency of but one is particularly detailed. This one, a member of the first division of the first class, has recited twice through the Bible history with the questions, and is now reviewing it again. He has also committed several chapters in John, the 119th Psalm, and a number of hymns.

It is a pleasing circumstance, that in this school, and also in the female, there is a much greater proportion than heretofore of that class of scholars for whose benefit Sabbath Schools were instituted. This is a circumstance that the Board mention with peculiar satisfaction; and they cannot but hope, that as the benefits of these schools become more and more known, the attention of the poorer class of people will be more and more awakened to the real interests of their children; and that there will be none among us who will neglect their present opportunities, and withhold their children from the schools.

3. The school for *people of colour*. At the date of the last annual report ~~this~~ school consisted of *ninety-two*; the number is now *ninety-five*. Of these, forty-six are males, and forty nine females; and among them is found persons of all ages, from the man and woman of sixty, to the child of but a few years. This is an exceedingly interesting school to the true philanthropist, who believes that God "hath made of one blood all nations of men," and who takes an interest in human happiness. Shortly after the last annual meeting, a number of females, hearing of the difficulty to procure a sufficient number of young men to be teachers, generously came forward and offered their services to teach the female part of the school. Several of these were young ladies who were already engaged, before the morning service in the church, and at noon in the interval of worship, in teaching in the female school of white children, and who offered to devote the remainder of the day after the afternoon service to instructing the females of colour. Services so generously offered, were promptly and thankfully accepted by the Board. The school,

in consequence, was newly arranged. The females were divided into seven classes, under female teachers, and the males into seven classes, under the instruction of young gentlemen.

The studies in this school are nearly the same as in the other two. Among the females, in the first class, one has been two or three times through the Scripture history, with M'Dowell's Questions and another has learned the whole of the Westminster Larger Catechism, made considerable progress in Bible history, and learned a great many hymns. The members of this class all read, and so do those of the second. The third class, at the beginning of the year, were spelling in words of three and four syllables: they now all read quite well. The fourth class, at the beginning of the year, were spelling in words of two and three syllables very imperfectly: most of them can now read quite well. One little girl, about six years of age, has committed to memory 225 answers in the Mother's Catechism, and 12 Divine Songs. Three in the sixth class, who at the date of the last report were spelling in words of one syllable, now begin to read. The seventh class, at the beginning of the year, had just learned their letters: they now all spell in words of three and four syllables, and some of them begin to read, and have recited most of the Mother's Catechism.

In the male department two of the scholars of the first class have been three times through the Scripture history. They have also recited a great number of hymns, together with the Westminster Shorter Catechism. The members of this class, as also those of the second, third, and fourth classes of the males, all read. The fifth class are spelling in words of three and four syllables, and the sixth and seventh in words of two and three syllables.

The Board, before they take leave of this school, would more particularly notice four of the scholars, who were examined by them on Bible history. The questions were asked without book, both in the Old and New Testament, and the promptness and correctness of their answers manifested an acquaintance with the Scripture history which, while it delighted, astonished them; and they doubt whether four persons of any colour, can be found in any school, who can stand a better examination on the whole history of the Scriptures. These scholars have given a practical refutation of that slander, which prejudice and selfishness have often cast upon the descendants of Africa, that they are destitute of talents, and incapable of much mental improvement: and, indeed, this whole school presents a practical refutation of this slander. It is doubted whether the same number of whites, placed in similar circumstances of depression, degradation, and ignorance, and of the same age, could be selected in this or any country, who in the same time, and with the same opportunities for study, would make greater improvement.

The Board are happy to state that there has been no complaint through the last year, as there was in the preceding, by the superintendents, of a want of a sufficient number of teachers. A sufficient number of teachers offered directly after the last annual meeting.

and most of them have continued with persevering diligence through the year.

The Board would further report, that the young ladies of the female school, soon after the last annual meeting, formed a Society, to furnish the poor children that attend the Sabbath Schools with clothes as premiums. For this labour of love they deserve high commendation. This Society has doubtless had an important influence on the attendance of the scholars at the schools.

JUVENILE BENEVOLENCE.

To the Treasurer of the American Board of Missions.

DEAR SIR,

ENCLOSED I send you fifty cents, from a little girl, for the Heathen School Fund. This, added to her former donations, amounts to one dollar 25 cents within a year; a noble example of liberality in a child.

Permit me, Sir, to give some further account of this truly amiable and interesting little creature. I have before heard her spoken of with some admiration; and in my late visit to Vermont I had the pleasure of seeing her, and of learning the particular traits in her character.

Henrietta is not yet six years old. She is a descendant, of the tenth generation, from the martyr *John Rogers*. How far she may possess a kindred spirit, remains yet to be unfolded in her subsequent life. It may be said in some sense, however, as of *Abel*, *Rogers* 'being dead, yet speaketh.'

She has remarkable sweetness of temper, and discovers a peculiar fondness for the Bible, and other religious books. She loves to hear religious conversation; she has her regular seasons, morning and evening, for secret prayer; in which she is very punctual, and appears to be sincerely devotional. She has been overheard to express herself, on some of these occasions, with great propriety and earnestness. Henrietta takes a lively interest in the condition of the Heathen children. She prays for them, converses often about them, and expresses a willingness to do what she can for their relief, even to go herself, if she were able, to carry them the Bible, and to teach them how to read it. As she is not able to go herself, she is willing to send her money. But it may be asked, How does this little creature get money for such an object? Just as other good children would delight to get it, if properly encouraged.

But to be more particular: the first 25 cents of the sum which I mentioned above, was set up as a premium in her class, to be given to the scholar that should excell during the quarter. When this was proposed she immediately told her mother that she intended to study and get it, for she wished to send it to the Heathen children. Such emulation to do good was successful. She obtained the premium, and cheerfully devoted it to her favourite object. To try her faith a little, it was proposed to her to buy various arti-

cles with it for her own pleasure. To which she replied, 'Then they would be eat up; and it would not do any good—and the poor Heathen children—they have no Bibles nor catechisms!'

After this, her mother proposed to give her a cent apiece for all the hymns that she would commit to memory. She eagerly embraced this opportunity to earn something for the poor orphans, with a voluntary intention to devote it exclusively to her favourite object. 'For,' she said, 'it will do me good to learn the hymns, and then the money would do the heathen children good; so it will do good both ways.' By this, and some other means, she soon obtained 50 cents, which she immediately consecrated to the education of Heathen children; but not without praying that it might do them good.

The next 50 cents are the savings of little presents. This last donation, which I now send you, she put into my hands with much apparent interest in the object; with a request that I should 'give it to the Missionaries, to teach the Heathen children how to read the Bible.' Who knows but that this child is yet to be a Harriet Newell—a Missionary to the Heathen? Who knows but that the blessing of the promise is on its way from the martyr, through this child, down to the thousandth generation? I do not say that she gives satisfactory evidence of a radical change of heart; but there is reason to believe that she will be the means of perpetuating the promised blessing.

SABBATH SCHOOL ANECDOTE.

In a populous town in the province of Ulster, there is a Sabbath School consisting of 250 scholars; and on one Sabbath day, when a party of dragoons had landed in the morning, and all ranks were enjoying the fine weather and the military spectacle, after they had attended the public worship of the day, the poor children preferred the school-room; and the whole 250, with the exception of the sick, were in their places, although only five teachers were there.

FOR THE CHRISTIAN HERALD.

Lines composed by Dr. Stock, of Bristol, England; occasioned by a Sermon preached by Rev. Dr. Ryland, from John xi. 35:—"JESUS WEPT."

Shall the Believer dare to sin
Because his sins have been forgiven?
Shall sov'reign grace, which makes him clean,
Be thus abus'd?—Forbid it Heaven.

Shame on that heart which does not melt,
And shame on that unfeeling eye
Which feels no anguish for the guilt
For which the Saviour came to die.

If yet those sufferings were to come
Which should a guilty worm redeem,
Oh! could he bear to swell the sum
Of what must be endur'd for him;

Oh! could he bear to add, by sin,
A sharper point to ev'ry thorn;

And make each cruel stripe more keen,
By which his holy flesh was torn.

Yet ev'ry sin he does commit,
If he indeed has tasted grace,
More sharply pierc'd those hands, those feet,
And marr'd with deeper lines that face.

Dear, injur'd Saviour, ne'er may those
For whom thy precious blood was shed
Give cause of triumph to thy foes,
But shrink from sin with holy dread.

Let not the cruel sight be shown,
That he, whose care all love transcends,
Was wounded in the house of one
Of those who call themselves his friends.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, January 16, 1819.

[No. 20.]

THIRD REPORT

Of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry—September 30, 1818.

In once more meeting their brethren on the anniversary of this Institution, consecrated to the interests of the church, the Directors would devoutly acknowledge the continued smiles of heaven upon the endeavours of its friends to promote its prosperity.

According to the provisions of the constitution which the Society adopted under the act of incorporation, it will be recollected that their annual meeting is attended on an earlier day than heretofore. Of course this report includes but three quarterly meetings of the Directors. At each of these meetings the average number of young men received on the list of beneficiaries has been about twelve. Of the *forty-one* thus received at these three meetings, one is in the third stage of education, seventeen are in the second, pursuing their studies in the college, and twenty-three in the first, members of academies and private schools. The whole number of beneficiaries on our funds from the commencement of the Society is *one hundred and forty-six*. The number for the past year is *one hundred and forty*.

In selecting candidates for this sacred charity, the Directors have deeply felt the difficulty and responsibility of the trust reposed in them by the Constitution. They have endeavoured to exact the best evidence which the nature of the case admits, that these candidates unite, as their claim to assistance, piety, promising talents, and real indigence.

In the appropriation of monies, the Directors have been guided by the desire of accomplishing the greatest amount of good with their limited means. Considering how much useful qualities of character depend on personal effort, and how often this effort results from the impulse of necessity; and considering how much indigent young men often do accomplish for themselves by private exertions and the aid of friends, the Directors have designed to apportion their assistance to the exigencies of each case; believing that it is better to give to a large number, such relief as to prevent discouragement, than ample maintenance to a few. In most cases, however, they wish that the state of the funds could have justified a more liberal allowance.

In transacting business so arduous and so complex as that committed to their hands, the Directors have been compelled, by experience, to aim at simplicity and system in their proceedings; and they hope soon to attain greater precision in the testimonials of beneficiaries, and in correspondence with the instructors of colleges and schools.

The three senior officers of Nassau Hall have been authorised and requested to examine, in behalf of the Board, candidates for the assistance of the Society, according to the Constitution, and the regulations of the Directors; and the Board have, from time to time, appointed agents both temporary and permanent, to transmit, from different parts of the United States, facts relating to the general objects of this Society, and to promote its interests abroad, as they have opportunity.

For reasons which will doubtless be obvious to the Society, the Directors have found it necessary to establish the general rule, that, except in extreme cases, no one shall be admitted as a beneficiary who shall not have studied the languages at least three months.

In conformity with the name of the Society, and the liberal principles on which it was established, the Directors have endeavoured to keep out of sight all geographical and sectarian distinctions. Accordingly, no applicant has ever been refused on account of the region or religious denomination to which he belonged: but beneficiaries have been received from eleven different states and five denominations; and have pursued their studies in eleven colleges, and in many academies and private schools.

In prosecuting the great business committed to their trust, the Directors have found the concerns of this Society attended with many difficulties, some of which, indeed, are common to all the benevolent operations of the day, but others peculiar to this.

One of these difficulties is that *locality* of feeling, which limits the views of good men to their own vicinity. Such feelings, resulting from principles common to our nature, are strengthened in this country perhaps by the character of our institutions and habit. In some respects these limited views are attended with important advantages. But they are certainly unfriendly to the accomplishment of any great public object where concentration of efforts is required. In respect to our principal literary institutions, multiplied as they are, without the possession or hope of adequate endowments, we have much instruction to receive from experience. But in respect of our benevolent operations, at least we ought to learn wisdom from a few noble examples of our own times. We rejoice in all that is accomplished by minor associations, to promote the object which we are pursuing; and we would hail them as auxiliaries in this good work, though their efforts have no direct connexion with our own. But in no case, perhaps, is co-operation among the friends of Zion, for the attainment of a great end, more necessary than in this. The magnitude of the design requires, that it should be conducted on a large scale. Without the agency of a general Society, it is impossible to combine the two grand principles of operation, efficiency and responsibility. The independent efforts of an individual or neighbourhood are liable soon to die away. In such cases too, the want of a regular body of men to examine and watch over beneficiaries, has often occasioned the selection of candidates so defective in character as to bring reproach on this department of charity.

The ample resources necessary to a great society; it is perfectly obvious, cannot be furnished by a system of contribution so restricted as to require that each sum shall be applied under the eye of the donor.

At the same time the Directors wish beneficiaries to pursue their studies in respectable seminaries, most convenient to themselves; and appropriations of money have invariably been made with an impartial regard to the best interests of students, and not from motives of favour to any literary institution. But this vast enterprise cannot prosper as it ought, till its friends regard it with feelings of expansive benevolence; regard it as strictly a *public* object, which it is their duty to promote on *public* principles, without stipulating that an exact and immediate equivalent of benefits shall be measured out to themselves, or to their neighbourhood. It is the cause of God and the church that calls for aid, and every one who contributes to its support, from proper motives, will, in this life or the next, be rewarded an hundred fold.

A *second* difficulty attending the operations of this society, arises from the supposed uncertainty that exists respecting the ultimate character and usefulness of those who are assisted by its funds. The conduct of each beneficiary is subjected, as it should be, to public scrutiny; and if exceptionable in any case, it is liable to be made the occasion of prejudice against the whole system. Judicious men will, however, see the impossibility of guarding, with entire certainty, against instances of deception. While the Directors have had so little to regret on this point, they feel that unceasing vigilance is indispensable; and that every friend of the Society, who has the requisite knowledge of facts, ought promptly to inform the Board of any misconduct or any unpromising defect in a beneficiary. Still the candid and wise will not demand that such a youth shall be exempt from human infirmity, or shall possess an elevation of character that belongs only to advanced age. Much less will they condemn this system of charity in the gross, because, in common with all human undertakings, it is liable to occasional disappointment. The fact is unquestionable, that the charity students in our colleges generally maintain a high rank in the estimation of their instructors. And that many of these students will become eminently useful, may be reasonably expected, if we may judge from distinguished examples of the same sort in Europe and America.

A *third* difficulty results from inadequate views of many pious people respecting the necessity of *learning*, as a qualification for the ministry.

Without entering into an extended discussion of this subject, which would be inconsistent with the limits of this Report, it may be taken for granted, that no one can be qualified to teach what he does not understand. Knowledge is certainly necessary to a preacher of the Gospel; not only that experimental knowledge of the truth, which is given by the Spirit of God, but intellectual knowledge. This he must receive by special inspiration, or by study. That

ministers of this day are inspired, or have reason to expect miraculous qualifications for their work, will hardly be pretended by any sober Christian. They must then preach without knowledge, or they must acquire it, like other men, by study. And if study is necessary, time, and teachers, and books, are necessary. It is admitted that some men have made respectable attainments, without the aid of literary seminaries. Such honourable exceptions prove only that talents and zeal, which could surmount obstacles sufficient to bury common minds in obscurity, might, with proper cultivation, have shone in distinguished spheres of usefulness. It is also admitted that preachers with no literary qualifications have done good. But the question remains, with proper qualifications, how much *more* good might they have done? And how much less mischief might have been mingled with this good, by inadequate or false interpretations of the Scriptures, or by prejudices fostered in the minds of the irreligious, and transferred to Christianity itself, from its unskilful advocates?

After the utmost that candour can allow in behalf of teachers who are grossly illiterate, one solemn and unquestionable fact should not be forgotten. In those parts of our country where the defence of the gospel is chiefly committed to such teachers, open, avowed infidelity is *fashionable*, especially among the higher classes of society; while it is driven from the field, and scarcely has a public existence, in regions that are furnished with able preachers. Nor can it be said that this influence is limited to mere external decency; for the same preaching, before which infidelity has fled away, has been accompanied, under the blessing of God, with the most powerful revivals of religion.

In this view, it is to be deeply lamented, that efforts to raise the qualifications of Ministers should be opposed, and even stigmatized, by any professed Christians who exhibit an ardent, though in this respect certainly, a mistaken zeal for the cause of religion. While we think that experience and the word of God most plainly condemn these prejudices, we would not speak of them in terms of asperity; but the magnitude of the subject requires us to speak distinctly. What then is the state of those regions where these prejudices exist in their greatest strength? A respectable gentleman now resident in the West says in a letter to the Directors, "The objects of your Society have long had the next place in my heart to those of the Bible Society. I have too often seen in other parts of the country professed preachers of the Gospel 'who could not teach, and would not learn.' Judge then how I must have felt in this region, where I have seen *more than one* preacher who was ready to avow that he *could not read the Bible*." From another region, a gentleman of equal credibility writes, that there is a considerable number of preachers who can neither "*read nor write*." In other extensive districts of the United States, preachers are to be found, who acknowledge that they have read only *parts* of the Bible; and some whose ignorance is not so great, are notwithstand-

ing incapable of teaching children in a common school the rudiments of the English language. Will these men think themselves injuriously treated, when it is said, that they are incompetent to teach and guide the church of God! We would not say that no man, in any circumstances, ought to preach, without respectable literary acquisitions. But the time is come to say unequivocally, that without such acquisitions, no man ought to regard himself, or be regarded by others, as competently qualified for this great work. While we would give ample credit for all the good accomplished by men of piety and sound understanding, though defective in education, some of whom have been great blessings to the church, we hope that the Christian public, and especially the members of this Society, will keep steadily in view the importance of a *learned*, as well as a pious ministry.

A fourth difficulty, closely connected with the foregoing, is, that many who admit the necessity of ministers being learned men, are in no proper degree aware how great is the *deficiency* of such ministers in the United States.

In all calculations which have been recently made on this subject, it has been common to allow that the country would be properly supplied, if there were one educated minister to every thousand souls. That there should be at least this number, will appear reasonable, when we reflect that in England and Wales, with a population of 10,150,615, there are 10,434 clergymen of the established church, while the dissenting ministers are supposed to be even more numerous than those of the establishment. If only one half of these were estimated to possess competent qualifications, there would be more than one to 1000 souls.

In 1753 there was in New-England, on an average, one liberally educated minister to every 628 souls. When we say then, that there should be in the United States one minister to 1000 souls, we only claim that the country should be supplied a little more than half as well as New-England was actually supplied within the memory of many now upon the stage.

The United States contain about 9,000,000 inhabitants. At the rate of one minister to 1000 souls, this population requires 9,000 ministers. Let us now see what is the actual number.

To avoid misapprehension, the Directors wish two things to be kept in mind. One is, that while the college catalogues are taken as the only basis of *accurate* calculation, the estimate of *competent* ministers includes, as will be seen, a large number not educated at colleges; who are supposed to have acquired, in some other way, sufficient learning to be safe interpreters of the Bible. The other is, that this estimate has no respect whatever to difference of religious denomination.

From the triennial catalogues of the following Colleges, viz. Harvard, Yale, Princeton, Dartmouth, Union, Brown, Middlebury, Williams, Bowdoin, Columbia, Carlisle, South Carolina, Transylvania, and William and Mary, it appears that only 1465 settled

ministers, alumni of these colleges, are now alive. It will be perceived that this calculation *stops* at the year 1810; as from the nature of these documents it can never be brought up to the present time. The University of North Carolina has furnished a few ministers; though one of its officers speaks of the number as very small. The colleges at Brunswick, N. J., and Hampden. Sydney college, Virginia, have very meritoriously struggled against great difficulties, and have each furnished the church with a number of respectable ministers; but we have no official documents from either. Washington and Jefferson colleges in Pennsylvania, and Washington college in Virginia, were more recently established. No catalogues and no other means of exact information have been obtained from any of these. It will not be deemed essential that we should pursue these statements into an exact account of colleges lately established. Indeed the object of these statements does not require that they should be perfectly exact. Hundreds more of ministers might be reckoned, without any considerable change in the principles of reasoning, or in the result.

Of these 1465 ministers educated in the above named American colleges, probably there may be as many superannuated and infirm, as ought be reckoned for the number educated in foreign countries and now resident among us. But to make a liberal allowance for this latter class, some of whom are highly respectable, let 135 more be added, making a total of 1600 educated ministers.

With respect to the number of ministers, who have not received the advantages of collegial instruction, but who may yet be considered as competently educated, we have no means of exact information. Probably, however, the pious and intelligent of every denomination will be satisfied, that it would be a large estimate to consider them one half as numerous as those who have been publicly educated; that is, to reckon them at 800. But place the estimate at 900, and then the whole number of competent religious teachers in the United States, of all denominations, will be 2500, and the deficiency 6500.

The general view which has now been given of this subject is strongly confirmed by the following statements respecting particular districts of our own country.

In North Carolina, South Carolina, and Georgia, containing according to the last census, a population of 1,223,048, there are but about 110 competent ministers, leaving 1,113,048, destitute of proper religious instruction. A respectable gentleman, who is a native citizen of South Carolina, informs us, that in an ancient district of the State, embracing an extent of 900 square miles, contiguous to the sea coast, there is but one place of worship, and that not used; and not one Christian church or minister of any denomination.

The states of Indiana, Mississippi, and Louisiana, with the territories of Alabama, Illinois, Michigan, and Missouri, contain a population of about 350,000, and nearly the same number of square miles as the whole of Europe, with the exception of the Russian

empire. Yet in this vast region, which is becoming populous and wealthy, with unexampled rapidity, we cannot ascertain, after much inquiry, that there are more than 17 competent and stated preachers of the Gospel; that is, less than one to 20,000 souls. And it is affecting to learn, that such important places as Mobile, Blakely, Fort Claiborne, Huntsville, Madisonville, Baton Rouge, and Natchitoches, which are becoming seats of enterprise and influence to this new world, have no Christian teachers of any denomination.

In East Tennessee, which contained, in 1810, 17 counties and 101,367 inhabitants, an intelligent gentleman on the spot says, "There are 14 counties in which there is not a single regular or educated minister of the Gospel.

Concerning the western parts of Virginia, a respectable gentleman resident in the State says, in a letter to one of the directors: "The deplorable situation of this region is enough to awaken sensibility in the heart of a stone." He then proceeds to say, that in eight counties west of the Great Ridge, containing 48,587 inhabitants, there are about 1900 people connected with the Presbyterians, Methodists, and Baptists; leaving more than 47,000, not connected with any religious societies; and four entire counties without any religious institutions whatever. In another district he says, there are 53,000 people in the same dreadful state; in another, 20,000 in the same state, except that there are a *very few* Methodists and Baptists. In another district of fine country, compact, rich, and populous, there are near 60,000 *people who are connected with no religious denomination whatever!*

This letter presents one tract of country larger than the whole of New-England, (excepting Maine,) in which the writer says, "there are but *three* educated ministers. There are but a handful of Methodists and Baptists, who deserve a great deal of credit for their zeal and exertions. But here are 180,000 people, who are absolutely without religious teachers of any sort!" A lady in Monongalia county, Virginia, in writing to her brother, who is a minister in Connecticut, draws the same dark and dismal picture of the country where she resides, and then exclaims, "O my brother, how my heart bleeds for souls around us, buried in ignorance, sin, and stupidity; and also for myself and family. Can you not be spared a little while from your charge, to visit us? Can you not intercede for us with the Trustees of the Missionary Society? If you cannot come, cannot *some one* be sent? The people wish that they could have preaching and schools, and seem to regret that they cannot read. They do not labour on the sabbath, but visit, and do errands, and make bargains. It appears to me at times that I cannot endure one sabbath, and month, and year after another, shut up in this wilderness, with my children growing up about me, and not be able to lead them to the house of God. I walk alone in a little grove of oaks, on the sabbath, about the time I think you are going to the house of God."

Concerning the western parts of Pennsylvania, a gentleman of unquestionable credibility says, "there are extensive districts in which there is not, and never was a school. More than half the adults probably can neither read nor write; and there are thousands, who never saw the Bible, nor any other book, nor ever heard a sermon; and this among a people who have extensive farms, in fine order, with large orchards, brick houses, and stone barns. One district has 40,000 people, with but one fixed pastor."

Another gentleman, a respectable missionary, describes a tract of country, in Pennsylvania, of one hundred miles extent, in which there is but one settled minister.

The committee of an Education Society, just formed in the Western District of New-York, say, in their address to the public, that in 200 organized congregations of that state, ministers might soon be settled, if they could be obtained. In one county of that state, adjoining Connecticut,—there are 10,000 people, and but one regularly qualified minister. In New-York City, it is estimated that there are 78,000 people without the means of religious instruction, and 14,000 families attached to no denomination of Christians.

If we come to New-England, where Christian privileges are enjoyed in a higher degree than in any other region of the country, there is much to excite the solicitude of good men. The population of New-England is about 1,500,000. The number of ministers qualified to preach the gospel, among *all denominations*, cannot be estimated at more than 1000; leaving a deficiency of 500.

In the two oldest counties of New-Hampshire, which contain 77 towns, there were in 1813, (and the case cannot be essentially altered still,) 45 towns destitute.—In 24 of these towns, containing 20,000 inhabitants, there were but 161 church members; and in 9 of the 24 towns there was not one; 7 had always been destitute of preaching. One church had had no communion for 5 years; another none for 20 years. Two churches had become extinct, and in another, which formerly contained 40 members, there remained but two, and these females.

This is a gloomy picture; but there is one view in which it is still more gloomy. If the people of the United States are now in this condition, what is to become of their posterity? When we call to mind that 70 years ago New-England was supplied with one collegially educated minister for every 628 souls, and that now, in the United States, there is not one such minister to 6000 souls; when we remember that this rapid degeneracy has been regular in its progress, that the great causes which produced it are every year becoming more powerful and extensive in their operations; and when we add to all this, that the great mass of the community are not awake to the danger;—with what apprehensions must we look towards the generations that are to come.

Statements, founded upon our College catalogues, prove that, in respect to the number of our educated ministers, we are far behind our fathers; But when we carry the result of these statements for-

ward, and calculate the effect of continued degeneracy upon future times, an awful prospect opens before us. From these catalogues it appears, that for a hundred years after the settlement of this country, viz. from 1620 to 1720, more than half of all the graduates of our Colleges were ministers. During the next period of 50 years, that is, from 1720 to 1770, only one out of 3 engaged in the ministry; and during the period of 40 years next following, that is, from 1770 to 1810, only one out of 5 engaged in the ministry. From 1800 to 1810, only one out of 6. Let it here be observed, that the number of graduates has not increased so fast in proportion as the population of the country, so that the decrease of collegially educated ministers, compared with the population of the United States, has been even greater than in the proportion of the numbers 1-2, 1-3, 1-5.

The following are some of the particular facts included in this general statement.

Dartmouth College, from 1780 to 1800 furnished, on an average, 8 ministers annually; from 1800 to 1810 only 5, though the graduates had increased one fifth in number.

Yale College furnished for 30 years in succession (from 1740 to 1770,) 10 ministers annually on an average. From 1800 to 1810 the average number was only 10, although the number of graduates had doubled.

Harvard College, for more than 20 years in succession, (from 1719 to 1741) sent out on an average 13 ministers annually. From 1800 to 1810 the average was only 6, though the number of graduates had increased one third.

Princeton College, from 1756 to 1776, sent out more than 8 ministers on an average every year. From 1800 to 1810, although the number of graduates had nearly doubled, the average was only 3.

From these catalogues it appears also, that the whole number of ministers furnished by all the colleges has but a little more than doubled in 70 years. During a period of 10 years, (from 1730 to 1740,) Harvard and Yale colleges, the only colleges then in existence, sent out 187 ministers. From 1800 to 1810 all the colleges together furnished only 453. While the population of the country, therefore, doubling once in 23 years, has multiplied more than 8 fold, the number of ministers has doubled only once.

Let the population of the United States continue to increase for seventy years, as it has done for the seventy that are past, and let no extraordinary exertion be made to multiply the number of educated ministers, but let them increase only in the slow proportion above mentioned, and what will be the result? In seventy years, a period which our children may live to see, there will be in the United States 72,000,000 people, and but about 3,000 educated ministers. Instead of one educated minister to 628 souls, as in the days of our fathers, there will be only one to 24,000; instead of more than half of all the educated men in the country directing their learning and talents exclusively to the ministry, and spending their lives in advancing the moral and religious prosperity of the

country, there will be only one in twenty who will be thus employed.

According to the ablest treatises on the principles of population, supposing the average quality of land, and the general means of sustenance to be as good in the United States as in Massachusetts, the inhabitants of our country may be expected to increase in much the same ratio as heretofore for a century to come. In other words, the population will not be checked, by pressing on the means of support till our territory shall generally be as populous on an average as Massachusetts Proper.

Let us then consider our present number of competent ministers to be 2,500, and our population 9 millions, and taking the ratio of increase for both, as furnished by past years, look forward to the year 1925 a little more than a century hence. Two hundred and twenty four millions of people will then be scattered over our vast territory, seventy to each mile, a population about as dense as that of Massachusetts Proper, and as the average of all Europe. Of these 224 millions, 209 millions, (a population greater than that of Europe,) will be destitute of competent religious teachers.

There is one more consideration, which the Directors beg leave to suggest as increasing the darkness of this prospect, already sufficiently distressing. It is this: The ratio of 1,000 souls to one minister, which, for the sake of convenience, has been made the basis of the preceding estimates, does by no means exhibit the full extent of the evil which we are labouring to remedy. This ratio is the highest that can reasonably be applied to the most populous districts of the country, but when applied to a population so dispersed, as the great majority of ours is, and must be for a long period, it is much too large. A brief illustration will make this evident. Perhaps a compact city congregation may increase to three thousand souls, and yet be served by one minister. But let this congregation emigrate to the west, and spread themselves over six new townships, and then they will need the labours of six ministers. A thousand inhabitants, on an average, in Massachusetts Proper, occupy about 14 square miles; in Vermont 45, and in Kentucky 100. Allow then to a minister in the more thinly settled parts of the country, a parish of 50 square miles, which must be a sufficient extent for the labours of any one man, and you give him the charge of less than 500 souls. While this principle is not applicable to a population so dense as that of Massachusetts, nor so scattered as that of Michigan, it shows that in intermediate regions of great extent, the ratio of one Minister to one thousand people, leads to a result much more favourable than the truth. At least one third of our population will, for many generations, need one minister to 500 souls. It is plain, therefore, that our present deficiency of ministers, instead of being only 6500, cannot be reckoned at less than 8666.

From these statements, taken together, the following conclusions seem to be established;

1. That to furnish an adequate supply for the United States, would require more than 11,000 well qualified ministers.

2. That we actually have less than one fourth part of this supply.

3. That the ratio of supply has, for a long time, been regularly and rapidly on the decline.

4. That the number of pious young men who are able to defray the expense of their own education for the ministry, is not sufficient to provide a remedy for this alarming state of things. Whether this fact can be explained or not, it is in vain to doubt it.

5. The alternative before the church, then, is clearly this; either our number of ministers must continue to decline, or pious and indigent youth must be assisted in their studies preparatory to the sacred office.

That hundreds of such youth might be found every year, if proper encouragement were given, cannot admit of a doubt. The only question is, will good men make the necessary effort to meet the expense? It can be borne, without subjecting any family or individual to serious inconvenience. Only let the magnitude of the object be felt, let it be distinctly understood, that the grand point at issue respecting the unborn generations that are to inherit this goodly land is whether they shall enjoy Christian Institutions, or sink into paganism; and it will be easy to show how the expense of the proposed remedy may be sustained.

Nor must it be forgotten, that according to a fair division of the uncivilized nations to whom the gospel is to be sent by Christians, one hundred millions would fall to the share of our country. For these we ought, with as little delay as possible, to furnish at least two thousand missionaries.

That it is entirely practicable and easy for the people of our country to bear the expense which these measures contemplate, is capable of the clearest demonstration.

If each person in the United States would pay *one cent* a year, for this purpose, the amount would be \$90,000 annually.

These statements are made only to show the perfect facility with which the object might be attained, if its real importance were generally felt. That it should be felt by those who have no sensibilities to the obligations of religion, and the worth of their own souls, is not indeed to be expected. But we have a right to expect that they will feel it, who "prefer Jerusalem above their chief joy," and "weep in secret places" over its desolations.

The resources then to which we look, under God, to defray the great and growing expenses of this establishment, may be classed under the following heads:

1. Occasional contributions; in which may be included special collections made in religious assemblies, incidental donations from individuals, the avails of charity boxes, &c.

2. Female charitable associations, established for general purposes of benevolence, with a view to aid different objects, according to their importance and their exigencies.

3. Minor auxiliary societies. Many of these have recently been formed on various plans. Some have fixed an annual sum for membership. Some have consisted of married ladies; and others of young ladies, who have devoted, at stated intervals, an afternoon to some kind of productive labour. Efforts of this sort, properly multiplied, and reduced to system, might go far towards furnishing an income adequate to this great object.

4. District auxiliary societies, which are designed to stimulate and concentrate the efforts of towns, and charitable associations within their limits. Such a society has been formed in Essex, and another in Middlesex county; another in Norfolk county has gone into very successful operation, and has honourably distinguished itself in this good work. Another has recently been formed in Berkshire, and another in Bristol county, under promising auspices. And others, we understand, will soon be formed in Plymouth and Hampden counties.

5. Annual subscriptions of members will produce a considerable income, if the Christian public become sufficiently interested in the objects of the Society.

6. Life Membership. This will become an important resource, if the worthy example of those female societies who have made their pastors members for life, should be generally followed; and if those, to whom it would be but a small sacrifice, should be disposed to comply with the terms of life membership from their own resources.

If the foregoing sources of revenue should be deemed inadequate or for any other reason unsatisfactory; the CHRISTIAN CHURCH is always to be regarded, as one *grand organized permanent, Charitable Society*. By its constitution, it is permanent; and by its character, each of its members is pledged to employ his influence and resources for the promotion of its interests. It is indeed but a late thing, that *retrenchments* and sacrifices for the Kingdom of the Redeemer have come to be seriously regarded as the duty of good men. But let those who profess friendship to religion only submit for *five years* to one *fiftieth part* of the privations, to which some modern nations have been subjected by war, and to which any people will cheerfully submit for the preservation of civil liberty, and no second solicitation of their charities for this object would be necessary. But is it unreasonable to ask for sacrifices from Christians, to preserve institutions, without which, liberty, and life itself are worthless?

The members of churches in the United States may be estimated at not less than one to twenty two of our population, that is, four hundred thousand. Let these four hundred thousand members of churches be divided into eight classes of fifty thousand, and let them combine all the great objects of religious charity in one contribution. The first class then consisting of wealthy Christians in our

cities and chief towns, might give \$10 each, a year,	500,000
The second class, consisting of the most affluent in our interior towns, might give \$5 a year,	250,000

The third class, consisting of those less affluent, \$3 a year,	150,000
The fourth, consisting of respectable husbandmen, mechanics, &c. \$2 a year, ,	100,000
The fifth and sixth classes \$1 a year,	100,000
The seventh class 50 cents,	25,000
The eighth class, consisting of the indigent, sick, and aged, nothing.	
	\$1,125,000

Let this rate of contribution be continued only for five years, and it will produce the sum of \$5,625,000. The simple interest of this sum would be \$336,000; an amount probably three times greater than all the contributions of the country hitherto, in behalf of all the great objects of the day united.

8. Finally, as all these estimates are predicated on the supposition of a deep, and general, and constant interest in the Christian public; an interest which cannot be kept up without greater efforts on the part of the active and influential Christians, and a more general prevalence of true religion, than we have hitherto witnessed; we add, as the last head of these estimates, *donations and legacies*, of wealthy individuals, and extraordinary contributions from that portion of the community who love the prosperity of Zion. And we cannot but hope, that there is a multitude in this Christian land, who will be so deeply affected with the necessities of the church, that they will gladly do more than their part, and make up the deficiencies of others; and that many, whom the God of heaven and earth has blessed with temporal abundance, will, on their dying bed, consecrate a portion of that abundance to the Redeemer's cause.*

The Directors cannot close this Report, without imploring the Divine guidance, in the present meeting of the Society, and commending all the interests of this great and sacred institution to the benediction of Heaven.

* There are many men in this favoured land, to whom it would be a small thing to bequeath thirty, forty, or fifty thousand dollars to the Education Society. It may be useful to consider how much might be accomplished for the advancement of Christ's kingdom by a legacy of \$50,000. The income would be \$3,000. This sum might be sufficient to afford constant aid to about 20 indigent youth devoted to the christian ministry. And these 20 youth might finish their whole education in about 10 years. Accordingly, such a fund would educate 200 ministers in a century, and 2000 ministers in a thousand years; almost as many as the whole number of competent ministers now in America. In those better days of the church, which we are taught to expect, each of these ministers would in all probability be the happy instrument of converting and saving several hundreds of immortal souls. The amount of good, which would be effected by this whole number of ministers in a thousand years, would probably be the salvation of several millions. Who can estimate this astonishing result of the legacy, when the salvation of one soul is of more consequence than the *temporal* interests of the whole world from the creation to the present day! Contemplation on such a subject as this is worthy of those whom God has blessed with opulence.

[A number of Tables illustrating the calculations in the above Report, are necessarily omitted.]

DEAF AND MUTE.*(From the Boston Recorder.)**Extract of a letter from a Gentleman to his friend in Boston.*

Dear Sir,—being on a journey through the State of Connecticut a few weeks since, it providentially happened that I should spend the Sabbath in Hartford. I attended worship in the Rev. Mr. Hawes' meeting-house, where it was communion-day. In the course of the morning services, several candidates presented themselves for admission into the church, among whom was a young lady, a pupil in the Deaf and Dumb Asylum. The scene was peculiarly interesting. The reverend Pastor observed to the congregation, that the case of Miss Fowler, the unfortunate candidate before them, was so peculiar, he felt himself bound to state, that she had for some time past manifested a strong desire to unite with the church under his care; that he had repeatedly examined her with respect to her acquaintance with the simple and important truths of the Bible; that she had ever given the most satisfactory evidence, not only of her knowledge of these truths, but also of their renewing and sanctifying influence on her heart, and of the purity of her motives in thus presenting herself to make a public profession of religion; that he viewed this case of hopeful conversion to be a signal instance of the interposition of Providence in favour of the Asylum, and one that ought to call forth the deepest gratitude of all present. The countenance of the candidate evidently discovered that she deeply felt the solemnity of the occasion. She came forward with great composure, bowed her assent to the covenant which had previously been explained to her, received the ordinance of baptism, and then retired to her seat, to partake of the consecrated aliment, all in a manner fully evincive of a realizing sense of the solemn vows she had taken upon her.

The scene was witnessed by a large and very respectable audience, who, together with the companions of the candidate in misfortune, were all deeply affected at a sight so novel and interesting. Never did I see so many tears shed on such an occasion. All felt abundantly rewarded for all their prayers, and charities, and labours to build up this infant establishment.

While witnessing this most affecting scene, I could only regret that those into whose hands the Lord has committed much of the silver and the gold, could not have been present to have had their hearts *melted* with ours, and *opened* to contribute of their abundance to provide the means for the instruction and salvation of hundreds of our kindred and of our families, whose intellectual and moral powers are now chained in darkness. Little are the public aware how many parents there are around us who have been called to weep over the son or daughter of their hopes, whose mind, by the hand of nature or disease, is for ever barred, as they have supposed, from all improvement in human or divine knowledge. O that those to whom God has given children perfect in all their senses and faculties, would feel for these parents, and cause their tears to cease,

by casting in their nite to build up an institution so wonderfully calculated to raise these sons and daughters of suffering, to knowledge and usefulness in this world, and immortal felicity in the world to come. By aiding in this benevolent object, we surely are using the most efficient means for the introduction of that happy period, when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; when the lame man shall leap as an hart, and the tongue of the dumb shall sing; when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads."

LETTER FROM OHIO.

Extract of a letter from the Rev. S. P. ROBBINS, to the editor of the Boston Recorder, dated

Marietta, Ohio, Dec. 18, 1818.

In a religious point of view, things have looked more encouraging here of late, than at any preceding period since my settlement. Meetings are more frequent, and more generally attended than they have been. The *Monthly Concert of Prayer* is among some of our most precious seasons. I proposed to the people, about a year since, to *evidence the sincerity* of the desires they put up to God on those evenings, by *contributing* for the support of the missionary cause—particularly foreign missions. They at once fell in with the measure. Four pence half-penny was the sum mentioned, or agreed upon, from each individual who was thus disposed; but it was understood at the same time, that we would not wish to restrain the liberality of any who were disposed to give more. We began this contribution in January; the year for this purpose is now closed; we have collected \$40 37; part of which has been transmitted to the Treasurer of the Board of Foreign Missions. We truly live in a wonderful day. The signs of the times are such as to render *infidelity* and *indolence more inexcusable than ever*. O that we may *all* be up and doing, working while the day lasteth. I observed above that appearances here were more encouraging than usual—three or four have lately obtained a hope that they have passed from death unto life—some others appear seriously impressed—four stand propounded to the church. We have a weekly church prayer-meeting, to look to God, that he would build up *this church in particular*, by making additions to it, through the out-pouring of his spirit, of such as shall be saved; and Thursday the last day of this year, our church have agreed to spend as a day of *fasting and prayer* for the purpose; and we beg a remembrance in the prayers of all who know the way to the Throne of Grace.

PLAINFIELD SABBATH SCHOOL.

The Sabbath School for the middle district in Plainfield (Con.) closed for the season on the 13th Dec. On the succeeding Thursday a sermon was delivered before the school from Deut. vi. 7.

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." A Report of the Superintendent was at the same time exhibited, giving an account of the organization of the school, and of the proficiency which the scholars had made in the studies assigned them. The following is a summary of the Report :

At the commencement of the school in April the number of scholars was 42. During its continuance upward of 70 became members of it. The number which usually attend the recitations, however, was but about 40. Answers from memory were given, by the greater part of the scholars, to all the questions in Emerson's Doctrinal and Historical Catechisms. The aggregate number of answers thus given was 13,945. There were also recited from memory 16,478 verses in the Bible, 9,806 verses of hymns, and 903 lines chiefly of prayers. Several of the scholars recited the whole of the Gospel of John. Several recited the whole Gospel of John and the book of James. One girl of 7 years recited 728 answers in Catechisms, 907 verses in the Bible, and 251 verses of Hymns. Another girl of 13 years recited 562 answers in Catechisms, 1183 verses in the Bible, and 658 verses of Hymns. Another girl of 11 years, recited 562 answers in Catechisms, 1272 verses in the Bible, and 1128 verses of Hymns. One boy of 8 years recited 516 answers in Catechisms, 1231 verses in the Bible, and 309 verses of Hymns. Another boy of 12 years recited 562 answers in Catechisms, 1750 verses in the Bible, and 123 verses of Hymns. The same boy recited at one time 719 verses in the Bible.

FRAMINGHAM SABBATH SCHOOL.

On the 20th of May the Sabbath School commenced in Framingham, under the direction of a Superintendent and ten teachers, and closed the 20th of October. During which time were committed to memory 1676 Doctrinal Catechism, 1646 Historical, 4166 Assembly's, 242 Wilber's Catechism, and 92 Baldwin's, 8409 Cummings' Questions, 5934 verses in Scripture, 13242 verses in Hymns, amounting in all to 35,457. Whole number of scholars, 135 ; average number, about 70. One girl recited 1048 verses in Scripture, 142 answers in Wilber's Catechism, and 558 verses in Hymns. Another recited 2018 answers in Cummings' Questions, 223 verses in Scripture, and 491 Hymns. Another 1671 Cummings' Questions, and 194 verses in Scripture. Several others have recited from three to eight hundred of Cummings' Questions, besides a good proportion of Scripture and Hymns. One girl recited 1461 verses in Hymns ; six little girls recited 3344 verses of Hymns. One hour only on each sabbath was appropriated to the instruction of the children. Their punctual attendance and good behaviour merited the approbation of both teachers and parents, who earnestly pray that the seed here sown may ere long spring up and bear fruit to the glory of God. O that Sabbath Schools may soon

be established throughout the Christian world ; no one will ever lament engaging in this pleasing employment ; the satisfaction they may derive by instructing the youth in the first rudiments of Christianity will repay them four-fold.

ROXBURY SABBATH SCHOOL.

In the Rev. Mr. Bradford's parish a Sabbath school was opened during the last summer, and continued for four months and a half, when it was suspended on account of the winter. This school has been under the immediate superintendence of Deacon Corey and Dr. Draper, assisted in the female department by their ladies as superintendents ; the number of children admitted was about 100 ; 80 generally attended, who were instructed by 6 female and 4 male teachers. In this school the children committed to memory 21,253 verses of Scripture, 4649 answers in the Catechism, and 1528 Hymns ; and by one scholar 1189 verses in Scripture, 92 Hymns, and 83 answers in the Catechism was learned. The hours of school were before meeting in the afternoon. Among the classes was one of Africans, which was sometimes under the immediate instruction of Mr. Bradford, who has taken a deep interest in the school, and expressed so strongly his feelings, as to call forth the tear of sympathy for their situation, and satisfaction at their teachable disposition. To the teachers great credit is due for their disinterested fidelity. This school furnishes another, among the many which have been published, of the benefits of their establishment both to parents and children ; for it has been observed that many of the former were more frequent and constant in their attendance at the house of public worship than formerly, and many children who before never or but seldom attended, were now found constantly present. We hope these little seminaries of learning will continue to increase throughout the country, and that the superintendence of them, on which greatly depends their utility, will call forth the active co-operation of the most respectable and pious of our citizens.

WARNER SABBATH SCHOOL.

The origin of the Sabbath School in Warner, N. H. may be traced to an anonymous letter on the subject, dated Boston, May 28th, which the Secretary received in the early part of the summer of 1817. The perusal of this letter left no room to doubt the importance and utility of such an establishment. The only question that remained was the practicability of it in this thinly settled town, and the best method of introducing it. In May last measures were taken to put the schools into operation by the appointment of twelve managers. Accordingly Schools were opened in six districts in the town, and continued from 12 to 16 weeks. The whole number of scholars that attended was 226, of different ages, from 4 to 22. About 50 of this number attended but few times. The whole number of verses of scripture recited is 34,113. One girl of 13 years,

in ten Sabbaths, recited *seventeen hundred and eighty-seven* verses; her greatest lesson was *three hundred and sixty-eight*. Scholars who had correctly recited 1200 verses were entitled to a Testament; on thirteen this reward was conferred. Others received Tracts, in the proportion of one page for every ten verses. By this measure above six thousand pages of Tracts have been distributed, which it is hoped will be a mean of great good, not only to children, but also to parents and other members of their respective families. Never was money bestowed more cheerfully than in furnishing these small premiums, and for every exertion an abundant compensation was found in the attention and improvement of the children. May the incorruptible seed of the word abide in their hearts, and bring forth fruit to eternal life.

SENECA INDIANS.

FOR THE CHRISTIAN HERALD.

Extracts of a letter written by Mr. Jabez B. Hyde, to the Rev. Timothy Alden, President of Alleghany College.

"Seneca Village, Buffalo, 23d Oct. 1818.

"*Dear Sir*—From the interest you take in the natives, I cannot deny myself the pleasure of informing you that, since you were with us, the affairs of the Senecas, in respect of religion, has been very encouraging. Ten weeks since, five young men came to us on the sabbath, and said that they had come to be taught from the word of God; that they were weary in waiting for the chiefs to agree to receive the gospel; and that their anxiety was so great they could wait no longer.

"I endeavoured to tell them on what subjects they might expect information from the word of God. They left us with assurance that, for themselves, they intended to keep the Sabbath, and we might expect them with us on that day. They attended with us for three Sabbaths without any joining them, then four others joined them, making the same engagements. They have been punctual to meet with us on the Sabbath, with several others, who appear interested, though they have not formally joined the meeting.

"Five weeks since, they undertook to learn to sing. They sing two evenings in the week. They have sweet voices. For two Sabbaths they have sung with us. As many as ten can sing the two first hymns,* reading a verse at a time. This is the Lords doing, and it is wonderful in our eyes."

THE WYANDOTS.

Statement of the Rev. John Stewart.

Being requested to make a statement relative to the apparent work of God among this dear benighted people, the Wyandot Indians, I cheerfully comply, in hopes that it may cause some pious

* Mr. Hyde has prepared and published a little pamphlet containing several hymns adapted to church music in common use, the third chapter of St. John's Gospel, and the Lord's prayer, all in the dialect of the Senecas.

souls to rejoice, and lead Christians to fresh exertions to send the Gospel among the natives of our land. I am connected in blood both with the Indians and Africans. Ought I not, therefore, to wish for the salvation of my kindred according to the flesh?

I think God, by a mysterious and holy providence, has brought me hither. The first time I visited this people was two years ago this month. The first time I spoke to them was on the Sabbath after their feast was over. They appeared uninterested. I requested permission to preach again the next day, which was granted. Only one old woman attended. I appointed another meeting the next day; and only one old man attended. A trader among the Indians ridiculed me for preaching to an audience of one. However, what the old man said strengthened me. He said, one of his sons had killed another. Since that time, he had been trying to turn from his sins, and pray to God; and was thankful to God that I had come to help him.

The next day two or three attended. At this meeting a young man asked me how I knew what was in his heart; and said, that, on last Sabbath, I had told him what he had done, and what he designed to do—that his heart had been *jumping* ever since. I directed him to call upon God for mercy. A few weeks after, on the Sabbath before the assembly, he said, many things that he had done he did not consider to be sinful until I told him. He had it in his heart to murder; but he was resolved to amend his ways.

He was notoriously wicked; but is now reformed. I have not heard of his drinking too much but once since that time.

Regularly I held meetings on the Sabbath, and two days in the week. Our meetings were soon crowded so that the Council House could not hold all. Sometimes we spent all night long at meeting. The natives, daily and nightly, crowded about the house where I lived. Nature sometimes yielded, and I sought some private place to rest. These poor beloved natives would often shed tears as they related their feelings and exhorted others to flee from the wrath to come. Thus was spent the winter. In the spring I was obliged to leave them. At parting I did not discover a dry eye in the Council House. Never did I pass through a more affecting scene.

I understand that they held meetings during my absence. I returned in the fall. When I returned they appeared at first more indifferent. Some however seemed to be steadfast. Within a few weeks their attention increased. I left them again last March. They gave me twenty dollars to enable me to return immediately. I should judge that this poor people have given me to the amount of 70 dollars—40 of which were in cash; and I might have taken much more. I have received many presents in provisions. The head chief has made me a valuable present. This I include in the 70. All the chiefs are friendly, and one I hope is a Christian. I trust about 40 souls have been renewed by the Holy Ghost; 85

have publicly declared their resolution to break off from their sins. This people continue to be engaged. All ye that fear the Lord bless his holy name. *Bless the Lord, O my soul.*

JOHN STEWART.

Narrative of the Rev. Henry George.

I am a Missionary, appointed by the Baptist Board of Foreign Missions. My mission is to the Sandusky Indians and the settlements contiguous.

I have felt particularly anxious to visit these Indians. I made a visit to Philadelphia principally to obtain a mission among them. I expected to find them stupid and forbidding with regard to the Gospel—that it would be like going among the beasts at Ephesus. How agreeably was I disappointed!

My first visit was to the Wyandots at Upper Sandusky. I was treated with the utmost affection and respect. Brother Stewart, a Methodist, I think has been instrumental of good to the Wyandots.

Sabbath, the 18th of October last, was the first time I spoke to this people. Mr. Walker, United States' interpreter was my interpreter. My text was, "Go into all the world, and preach the Gospel to every creature." Before the meeting closed I felt as if I stood on holy ground. I am persuaded the word was attended by the Holy Spirit sent down from heaven. It was good to be there. Casting my eyes upon my assembly, whose fathers were the ancient inhabitants of America—viewing them in their blankets, apparently bowing at Immanuel's feet—the solemn aspect of my audience—reflecting on the anxiety I had for this people—and confident that God was in the midst of us of a truth, I felt a disposition to leap for joy; I could embrace these natives as my brethren and sisters in the Lord. Instead of raising the Indian *pow-wow*, they sang the sweet songs of Zion.

During the meeting a chief delivered the following address:—

"The word of God has come to us in many ways, telling us to repent, because there is an awful day at hand." Now let us take compassion on ourselves, hearken to the voice of God, and repent. If we do repent, we shall escape in that terrible day, when God shall call before his bar all the sons and daughters of men, from the beginning of the world. If we repent and turn unto the Lord, we shall be happy for ever with him in heaven. How must we repent? We must quit every evil practice, and pray to God to give us a will to repent, and then in time he will enable us to repent."

We then appointed a three days' meeting to begin on the Friday following. I returned to my family.

I arrived at Sandusky again on Saturday. It resembled, in a degree, the day of Pentecost. I was confident, that, in eternity, it would be known what great things were at that time done in the name of the holy child Jesus. These zealous people, on Monday,

wished the meeting to continue another day. Order and decorum were observed. Day and night the meeting continued. The chiefs made speeches on various religious and moral subjects. The chiefs appear to be zealously engaged to prevent intoxication by drinking whiskey among them. When I left them my heart exclaimed, "*I have seen wonderful things.*"

At my third meeting I found brother Coe at Sandusky. I was present at most of the conversation mentioned by him, and asked questions. As I should only repeat what he has stated, I omit it. Christians! let us bestir ourselves; for the Lord Jehovah is evidently leading the way among our natives. God is giving the heathen to his son for his inheritance.

HENRY GEORGE.

*Pastor of the Baptist Church, Chester township,
Knox County, Ohio.*

STOCKBRIDGE INDIANS.

Extract of a letter from a Clergyman in Ohio to the Editor of the Panoplist.

"In September seventy or eighty of the Stockbridge tribe of Indians passed through this place on their way to White River, Indiana. By sickness they were detained over the Sabbath, and asked if there was to be any meeting which they could attend.

They were informed that there would be a meeting, and that the Lord's supper was to be administered; at which they expressed great joy, and inquired if they could be admitted. On questioning them, it was found that their chief and nine others were regularly formed into a church; and their credentials and appearance gave us satisfactory evidence of their piety. A number of them attended public worship dressed in the Indian habit, and six came forward to the communion table. They conducted with the utmost propriety and solemnity; and some were bathed in tears. When a psalm was named, they all took out their books and turned to it. It was the most interesting day ever seen in this place.

"On Monday I visited them, conversed and prayed with them, and never was more kindly and cordially received. I found that a large proportion of them had Bibles, and could read. The Chief had Scott's Family Bible. They also had other religious books. I conversed with one of the Indians, who had been intoxicated while here. He was much affected, and when they left us to pursue their journey this man called, and asked me to remember him in my prayers; and said 'he hoped God would take away his stony heart.' They are going to live with the Delawares, who are intimately connected with several other tribes. It appears to me that the hand of God is visible in their removal; and I consider of great importance that they be immediately followed by a missionary."

SYNOD OF CUMBERLAND.

To the Editor of the Christian Herald.

DEAR SIR,

The following is the substance of the report of the Synod of Cumberland, of the Cumberland Presbyterian Church. Hoping that it may contribute to the cause of Christianity; I transmit it to you, believing that you'll give it a place in your paper.

"Agreeably to appointment, your Committee report, that in the general, religion is in a more flourishing state than heretofore. There has been a very particular attention given to the preaching of the Gospel; and more than ordinary exertions have been made for the advancement of the Redeemer's kingdom. Preachers and people, men and women, parents and children, manifest a willingness, attended with corresponding exertions, to come to the help of the Lord against the mighty. Many Institutions have been formed for the support of missions and other useful purposes. There appears to be a considerable increase of candidates for the holy ministry, as well as an increase of members and congregations. Missionaries have laboured by day and by night; the Cross of Christ has been the subject of discourse; and in his name and language they have stood and cried, "If any man thirst, let him come unto me and drink:" And glory be to God, that he hath so fulfilled his promise, that their labours have not been in vain.

In the Nashville Presbytery the good work of the Lord has been remarkably manifested in several congregations and neighbourhoods, chiefly in Sugs Creek, Flat Creek, and Bradlies Creek congregations. About 88 persons have professed religion, and several adults have been baptized in the bounds of the Presbytery since last session of Synod. In the Elk Presbytery the work has been nearly general, but more visible displays of God's grace have been manifested on parts of Duck River, and on Cain Creek of Elk River. In one neighbourhood on Cain Creek, a Society has been lately organized consisting of about 90 members, mostly of young converts. About 50 adults have been baptized in the bounds of the Presbytery, and about 172 have professed religion.

In the Logan Presbytery the work has been general; yet the citizens of Russelsville and its vicinity have been favoured in the most remarkable manner. About 40 have been baptized, and about 262 have professed religion. Making in the aggregate, in the bounds of Synod, about 100 adults baptized, and upwards of 500 converts, since last session. For this there has no doubt been joy in Heaven last year, and joy on earth. Yet not unto us, not unto us, O Lord, but unto thy name, be the glory.

ROBERT DONNELL, *Clerk.*

P. S. The Elk Presbytery is in the West part of the State of Tennessee, about fifty-five miles South of Nashville. The Logan Presbytery is in the South part of Kentucky, about fifty miles North of Nashville.

Monthly Abstracts from the Correspondence of the British and Foreign Bible Society.

FROM CHARLES STOKES DUDLEY, ESQ.

Henley-upon-Thames, July 4, 1818.

In my letter No. 12 I alluded to the formation of the Ladies' Bible Associations of Rochdale and Huddersfield. These Associations were established on the 20th and 21st of May; and I subsequently met their respective Committees, in order to their acquiring that intimate and practical knowledge of the system, which, I am increasingly convinced, is essential to success. The best results may be anticipated from the spirit which animates these two Committees.

The effects produced by the institution of the Manchester Ladies' Branch Society, have already surpassed my most sanguine expectations. Of the *three hundred* districts into which the town and its immediate vicinity are divided, only one hundred and fifty-three had been visited previous to the last meeting of the Committee, and but few of these had been "collected" more than twice; yet the aggregate of the Reports presented, exhibited a list of more than 2600 subscribers, and the total amount received was 243*l.* 4*s.* This is an evidence of the interest excited, to which the Reports of the Collectors bear conclusive testimony. The gratitude of the poor, and their eagerness to subscribe, are depicted in glowing colours; and even at this early period, those collateral benefits which never fail to attend Bible Associations, are perceptible. The Committee of one district report: "The moral mass of our district is already altered.—The children are flocking to school.—Thirty adults have entered their names, and are learning to read; and even within this fortnight many are beginning to keep holy the Sabbath Day."

On the 1st ultimo I attended a very interesting Meeting at St. Helen's, when a Ladies' Association was established for that town under the zealous patronage of the Vicar. After meeting the Committee, and instructing them as to the mode of proceeding, I hastened to Warrington, where a similar Institution was established; it was one of the most delightful meetings I have ever attended. This Society is under the patronage of the Honourable Mrs. Hornsby, sister of the Earl of Derby; and her daughters requested they might be collectors. Upwards of eighty ladies enrolled their names on the Committee.

On the 5th ultimo I attended the first public distribution of Bibles by the West Derby Association. Perhaps few places in Great Britain required such a Society more than this village. Of its beneficial effects, one fact speaks loudly. On my asking the officiating clergyman whether he had perceived any consequences of a pleasing kind, he answered; "Sir, my congregation has increased *five to one* since the establishment of the Bible Association."

Northamptonshire exhibits a fine illustration of the benefits to be derived from regularity and system in the conduct of a Bible Society; while it is equally corroborative of the fact, that it is only through the medium of Bible Associations, that the wants of the poor can be

ascertained, and those wants adequately supplied. *The Northamptonshire Auxiliary Bible Society, in its fifth year, from the 1st of June 1816, to the 1st of June 1817, received and circulated as under ;

Gross receipts, 699*l.* 4*s.* 8*d.*

Circulated, 1425 Bibles and Testaments ;

and, although it has not experienced the benefits of *system* more than six months, in its sixth year, from the 1st of June 1817, to the 1st of June 1818, the statement is,

Gross receipts, 1483*l.* 17*s.* 9*d.*

Circulated, 2621 Bibles and Testaments.

In this tour, of nearly twelve hundred miles, I have found lamentable evidence that the want of the Holy Scriptures in *our own country* is still deplorably great, and such as will require the exertions of many years to supply.—Even in places where Auxiliary or Branch Societies have long existed, the deficiency is found, on investigation, to be far greater than had been anticipated. The only effectual remedy for this serious calamity will be found in Bible Associations ; and I am satisfied the estimate is not overcharged, when I say, that twenty years will elapse before the people of Great Britain will be adequately supplied with the Holy Scriptures.

From the Rev. Dr. Pinkerton.

Minsk, June 27, 1818.

In addition to the particulars contained in my last, relative to the circulation of the Scriptures in the Russian Army, I am to inform you that, before leaving Mogileff, I had an interview with General Oldekopff, who was newly arrived from Riga ; on my suggesting to him, whether he might not think it expedient, in order to carry forward the benevolent work in the army which the late Field-Marshal had so successfully commenced, to send a few copies of the Slavonian Testament to the chaplain of each regiment, for sale or distribution : his Excellency most readily approved of the proposal, and, in order to carry it into effect more expeditiously, offered to send off the copies to each regiment through his own chancery. The head chaplain of the army being also present, agreed to send a circular letter from himself to each of the chaplains, requesting them to use every fit means for bringing the copies into circulation, and in future to order, through himself, whatever number of Bibles and Testaments may be demanded. The number of regiments is *one hundred and fifty*, each of which has its own chaplain ; and, as we agreed to send five copies to each, to commence with, the number required for the whole is 750. The General told me that the copies which had already been distributed, one to each company, were regularly read, and listened to, by the soldiers, with delight : we have reason to hope, therefore, that the new arrangement will tend to make the saving doctrines and pure morality of the Gospel of Christ more generally known, believed, and practised among the officers and soldiers. Having thus witnessed the increasing prosperity of the White Russian Bible Socie-

ty, I left Mogileff in the afternoon of the 10th, and retraced my way back to Orsha, up the banks of the Dnieper, in order to reach the post road for Minsk. The venerable Archbishop Daniel, under whose hospitable roof I have a second time experienced many testimonies of christian kindness, accompanied me in his coach and six, for upwards of ten versts on my road. Here we halted, when he led me into a wood on the way-side; and in a solemn and affecting manner lifted up his hands and prayed that the Lord God might be my constant protector and guide, and continue to grant abundant success to the blessed cause in which I was engaged.

From Orsha I pursued my course to Borisoff, where I crossed the memorable bridge over the Berezina, at which so many of the retreating French troops found a watery grave. On arriving in this town, I met with a friendly welcome from the Archbishop of Anatoli, whose excellent speech, at the opening of the Society here, has no doubt already made you acquainted with the abilities of this worthy prelate, and with his warm attachment to the Bible cause. Since the 12th of March last year, when the Minsk Society was finally established, the Committee have collected about 6000 rubles; of this sum 153 rubles, and 40 kopecks, were contributed by fifty-two Jews in different parts of the province. The number of copies brought into circulation, and sent to correspondents for sale and distribution since December last, when the Committee received the first transport of Bibles and Testaments from St. Petersburg, is upwards of 400, in different languages. At a Meeting of the Committee, which was yesterday held at the Archbishop's, and well attended, I made several propositions, which were most readily agreed to; and which will tend to make the genuine object of the Society more generally known, and afford such as are desirous of obtaining copies of the Scriptures opportunities of procuring them with much less difficulty than formerly. For this purpose a number of copies are to be sent into each of the ten district towns for sale, and a depot is to be opened in this town. I intend to leave this place in the evening, and direct my route for Wilna, whence, please God, you shall hear from me again.

From the same.

Wilna, July 3, 1818.

I have visited the prison, the workhouse, and four hospitals, in this city, and got them all properly supplied with the Holy Scriptures in different languages. One of the hospitals belongs to the Jews, and contained 116 patients of both sexes, belonging to this nation. In the city prison I found only one Slavonian Bible, and one Polish Testament. These had circulated from cell to cell; and had been so much used that they seemed quite old, and much worn. Some of the poor unfortunate creatures fell at my feet, and most earnestly prayed for a supply. Part of this was sent the very same day, and the rest I took myself, in Polish, in German, and in Hebrew.—O that these captives may find spiritual freedom in the Gospel of Christ!

[In No. 18 we gave a part of the following letter ; we now insert the whole, as published in the Monthly Extracts of the Br. and For. Bib. Soc. for Oct. 1818.]

FROM THE REV. DR. PINKERTON.

Polangen, July 10, 1818.

In the suburbs of the ancient town of Troki, which was founded in 1321 by the Lithuanian Grand Duke Gendemin ; I paid a visit to a colony of Karaite Jews, who have inhabited this delightful spot for several centuries past. On entering the house of their chief Rabbi I saluted him in Tartar, and, to my astonishment, was answered in the same language. None of them could speak Jewish German, the common language of all the Polish Jews. I inquired whence they originally were. The answer was, "From the Krimea ; that they and their ancestors have resided in Troki for nearly four hundred years, and that they possess very distinguished privileges from the ancient Dukes of Lithuania, and Kings of Poland." I asked them whether they still had intercourse with their brethren in Dschoufai Kale. They replied, "That they not only visited them, but also were visited by them. The tartar language is still the only one spoken in their families, though most of the men could speak both the Russian and Polish. The number of Karaites in Troki is about 160 souls. Before I had finished my inquiries relative to these particulars, the house of the Rabbi was filled with his brethren, who were all anxious to know who the stranger was, and what he wanted. Our conversation then began about the signs of the times, and the coming of the Messiah, and lasted upwards of one hour and a half. I stated the truth to them as clearly and forcibly as I could.

The Rabbi defended his position, that the Messiah was still to come, with the Old Testament in his hand ; but, having no Talmudic interpretations to screen himself behind, he was soon at a great loss. The people in the mean time were all eye, all ear. They had never heard such discourses before. The Rabbi was at last so much touched with what was said, that he changed colour, and turned aside. Another of his brethren, a Merchant, then came forward, and, with considerable shrewdness, attempted to defend the cause in the view of the people, who were now muttering to each other, and anxious to know how all this would end. Having proved to him, also, that the Messiah must needs have come, I spoke of the purity and spirituality of the gospel, and of that eternal life which is revealed in the doctrines which Christ taught. The Merchant, I found, had read the Polish Testament with considerable attention ; the Rabbi stood like one confounded. I never saw any individual in such a state before. I asked them whether they had ever read the doctrines of Christ and his apostles in Hebrew ? The question seemed to rouse their curiosity to an extreme. They replied that they had heard that such a thing existed, but that they had never seen the Hebrew Testament. I then inquired whether they desired to see it. They all replied that they should be very happy could they get a copy of it. By this time my calash and servant with fresh horses were before the door. I took out five copies of the Hebrew Testament,

and presented the Rabbi with the first. He seemed to get new animation at the sight of it, accepted it most willingly, embraced, and thanked me for it. I then gave a copy to the Merchant, who seemed no less overjoyed, and was warm in his expressions of gratitude. Now the difficulty was, how to distribute the remaining three. All hands were stretched out, and every one cried out: "Oh let me have one also!" I was put to great difficulty. An interesting young man stood near me. Several times he stretched out his hand, as if eagerly desiring to grasp at the third copy, which I held in my hand, and as often he abruptly drew it back again. I read in his countenance a strong combat in his feelings between civility and desire. To him I gave the third. His countenance now shone with gratification and joy, and all present loudly approved the act. A fourth and fifth I bestowed on this interesting people. They all commenced reading with great avidity, and before I left them gave me proofs of their understanding well what they read. They displayed a mixture of curiosity, wonder, and desire to know the contents of the volume; and a certain degree of feeling of their spiritual need seemed to animate the whole party.

But, though I was capable, from what I heard and saw, to judge of the reality of the former sensations, yet the existence or non-existence of the latter feeling is known to Him only who is the Searcher of hearts. I counselled them again, before parting, to consider well what they read; and added, that it was in vain for them to wait longer for the coming of a Messiah possessed of *such* qualities as would please them in their present state; that in this great matter, on which depended the deliverance of a lost world, God's thoughts were not as men's thoughts. I told them; that I hoped, in a short time, to hear of their having formed themselves into a community of believers in the Lord Jesus, founded on the glorious truths of that blessed volume which I had just put into their hands. Amidst loud expressions of gratitude and wonder, I left the house of the Rabbi, took farewell of this truly interesting little people, and proceeded on my journey. The Merchant did not part with me, however, so soon. He walked with me upwards of a verst up the border of the beautiful lake, whose surface, with the charming surrounding scenery, was gilded with the rays of the evening sun. He put many questions respecting the signs of the times, the spread of the gospel, &c. and left me with these words; "I believe that some important crisis with our people is at hand: what it is I cannot now say. God will direct all."

In Rosiena many of the Jews came to me and begged for Hebrew Testaments; some of them with money in their hands. I was able to spare them five copies only. From Rosiena I had much difficulty in crossing the country for the district town of Shaul; for there was no post road. After leaving Rosiena, I halted at a mean peasant's but for several hours, as it rained very hard. In the morning, before leaving the poor people, I made them a present of a Samogitian Testament, for having kindly sheltered

me from the inclemency of the weather. A female member of the family began to read it. Oh, had you seen the joy which beamed in the countenances of all who surrounded her, at hearing the sweet words of the Gospel in their own tongue! She read, and they stood and listened with astonishment and delight. At last the mother of the house came, and kissed and blessed the hand which bestowed the invaluable gift. The scene was peculiarly affecting, and spoke more powerfully in favour of the Bible Society than a thousand arguments. I had brought only twenty copies with me, to give to such as engaged to promote the cause in the chief towns: but I could not resist the artless eloquence of the poor peasant, who had brought me one and twenty versts in the rain, to give him also a copy; "for," said he, "though I am unable to read, yet my wife is a good reader, and reads her prayer book fluently; and how happy she will be to get the Gospel added to it!" The Monks of a Bernardin Monastery were very civil to me, and promised their co-operation to bring the Samogitian Testament into circulation. The Abbot asked me, among other things, what I thought was the cause of the great efforts now making to translate and circulate the Holy Scriptures into all languages? I answered him in the words of the Saviour, Matt. xxiv. 14., which seemed to please him much; and he said, "Yes, this great work is certainly the doing of the Lord."

From a Catholic Dean in Germany, addressed to the Rev. Leander Van Ess.

December 28, 1817.

As Dean of not a small country chapter, I had long since thought upon measures to support, to the best of my power, the endeavours of so many enlightened men, to spread the Holy Scriptures, and to fill the hands of many with this genuine word of Life; but the character of those with whom I had to deal in this particular, made it necessary to proceed with caution.

Among other pamphlets, I put into circulation your Extracts from the Fathers, and issued a circular, in order to direct the attention of the people to them. This produced its effect; and I had the pleasure of being applied to for several hundred copies of the Ratisbon edition of the New Testament, in the course of a few months. Several curates of country parishes felt induced to present a copy of the New Testament to every family in their district, and the blessing of the Most High evidently rested upon the work.

Now I am made rich, by your bounty, to bestow the best of gifts upon very many.

Education has, in our days, had so much influence every where, that the minds of men are no longer to be confined within their former limits.

*From the Rev. Mr. Gessner of Zurich.**April 22, 1818.*

THE printing of our pocket Bible proceeds uninterruptedly; and we hope to make a satisfactory use of that edition on the day of the celebration of the Reformation, in the ensuing year, 1819. According to the contract made with the bookseller, the copy will stand us in about a florin, (about two shillings,) which price we can still further reduce for the benefit of the poor. Brethren in England, what good have you not done for us!

My endeavours in the Canton of Thurgau, and in a very considerable part of that of St. Gall, where our version is used in the churches, to bring about a connexion with our Society, have hitherto been unsuccessful. I might have, probably, now been enabled to communicate more pleasing intelligence, had not the dearth in these districts been so frightfully great, during the last year, that every nerve was stretched to save the people from perishing by famine; notwithstanding which, many died miserably in those parts, through absolute want.

Our dear Zurich, by an almost incredible perseverance, has performed wonders in the way of benevolence; and its dependencies have been most laudably active. The effect of these exertions, thanks be to God, was such, that in our Canton, I verily believe not two persons have died of absolute want, even in the poorest districts. Our accounts will show, that, notwithstanding the great drawback in supplying the bodily necessities of the suffering poor, our Bible Society did not experience the slightest diminution in its receipts: they were, on the contrary, on the increase; so that, on winding up our accounts, we were really astonished to find that our receipts completely covered the expenses of our large Bible edition; and your last generous donation, left entirely at our disposal, will be adequate to answer the charges which our smaller edition will occasion.

Small and feeble as our exertions may appear, and actually are, when compared with yours, yet the same rich blessing of the Lord, which crowns your enlarged operations, may be traced also in our little sphere.

*From the Report of the Committee of the Zurich Bible Society.**November, 1817.*

ALTHOUGH we have witnessed many sad instances of the bad use made of the benevolence bestowed on the indigent, and of ingratitude towards those who had made provision to supply their bodily wants, we are confident, that nothing of the kind has occurred within our observation, in the conduct of those who have received spiritual benefit from our Institution. Those who applied for those gifts had better thoughts in their minds.

Indeed we cannot conceal from you the heart-moving observation we have made, that many very indigent persons brought to us, from their hard earned wages, the utmost they could possibly spare for

the purpose of obtaining a Bible. It was frequently the case, that some of them came to us with recommendations from their ministers, to whom they had stated that they would readily pay half, or a fourth of the price, and called God to witness that they could afford to give no more. Those that answered to the character given of them by their ministers, received, with the Bible, part of their money back, and to others it was altogether gratuitously given. Their eyes were suffused with tears, and expressions of sincerest gratitude flowed from their lips.

If, at the end of the year 1812, when our Society was first formed, the most zealous supporter had been told, that in five years we should accomplish so much: and if, at the same time, our distress had been foreseen, the prediction would have appeared incredible. All this certainly could not have been accomplished without the aid of England.

It is a remarkable circumstance, that the rich and powerful friends of the Bible in Great Britain, (that country which, 300 years ago, formed a religious union with Protestant Switzerland, particularly with Zurich,) should revive afresh that bond of christian union for the dissemination of the Divine Word, for which the Reformation paved the way.

JUVENILE DEPARTMENT.

— DANGER OF PROCRASTINATION.

In the sacred word of God, we read that when the great Apostle of the Gentiles stood before Felix, the governor, and "reasoned of righteousness, temperance, and judgment to come, Felix trembled." His guilty conscience was alarmed when Paul set forth the necessity of justice and equity towards our fellow-creatures; of being chaste and temperate; and especially when he represented in the most glowing colours, and the most eloquent strains, the tremendous judgment to come; when the secrets of all hearts would be explored, and the cruel and ignominious actions of Felix himself would be exposed to the view of assembled angels and men. The impression, however, is but of short duration. He endeavours to calm his troubled mind by saying unto Paul, "Go thy way for this time; when I have a convenient season I will call for thee." We do not read that ever this *convenient season* came. Perhaps he was never afterwards inclined to listen to the serious discourses of his prisoner; but having his mind totally engaged in the affairs of this life, he altogether forgot the one thing needful.

Ah! my dear young friend, is not Felix's case *your case*? Have you not felt some serious impressions whilst sitting under the preaching of a faithful minister of the gospel of Christ? Have you not experienced the stings of a wounded conscience? How then could you reject its faithful admonitions, and buoy yourself up with the hope that you should one day have leisure and inclination to attend to them? The folly of such conduct will be evident if you consider,

1st. The great importance attached to eternal things. Religion is not a speculative concern. The truths which the Bible declares are conveyed in terms the most decisive, and carry with them evident marks of their being genuine. You may err in the common transactions of life, and may possibly be able to rectify your mistake. But if you err here, you are undone for ever. No human, nor even angelic contrivance will be able to deliver you from the pit of destruction into which your own folly will have brought you. Why then should you delay for a moment a thing which is of the utmost importance? You would be astonished at the indifference and neglect of a criminal, who, on being assured of receiving a pardon at his own request, should refuse to make this request till within a few moments of the time allotted for his execution. Yet your imprudence is greater, in proportion as the terrors of eternal death exceed those of temporal.

2d. The uncertainty of life is another grand argument against procrastination. The present we may call our own, but the future we cannot. We are exposed to a thousand unforeseen events, which may deprive us of our existence, and hurry us into an awful eternity. We dare not calculate on the morrow, for

“In human hearts what bolder thought can rise,
Than man’s presumption on to-morrow’s dawn?
Where is to-morrow! In another world.
For numbers this is certain; the reverse
Is sure to none.”

Yet, strange to say, many young people comfort themselves with such reflections as these:—“I am now in the vigour of youth, and in the full enjoyment of health: no foul disease threatens to cut short the thread of my existence. For aught I know, I may live to old age, and then it will be time enough to make my peace with God.” Deluded mortals! *For aught you know* you may be summoned to appear before the tribunal of an angry Judge ere the sun has darted his cheering rays through the window of your chamber! and the place that knows you, may know you no more. Remember that in the midst of life you are in death.

3d. If you stifle *present* convictions, you have just reason to fear that the Lord will give you up to the hardness and impenitency of your heart. Nothing will then remain “but a certain fearful looking for of judgment and fiery indignation.” Heb. x. 27. Oh! beware that you weary not the patience of a merciful but just God, and cause him to swear in his wrath, “They shall not enter into my rest.” Heb. iii. 11. Jesus now invites you to come unto him. Say not, “I will accept the invitation to-morrow,” you may then be in eternity. “Behold, now is the accepted time; behold, now is the day of salvation.” 2 Cor. vi. 2. Consider likewise that evil habits will obtain a faster hold on you in proportion as they are

encouraged the longer. Conscience will become less and less tender, until at last it may be seared with a hot iron. 1 Tim. iv. 2.

“Tis easier work, if we begin
 “To fear the Lord betimes;
 “While sinners that grow old in sin
 “Are harden’d in their crimes.”—WATTS.

ON INDUSTRY AND APPLICATION.

There is nothing in which young people are more apt to err than the manner in which they employ their time. They appear to forget that diligence, assiduity, and the proper improvement of time, are most important duties, and that a failure in this particular will subject them to a heavy responsibility. Talents and opportunities are given for *use*, and it is to no purpose that a person is endowed with the best abilities if he does not possess activity for exerting them, and useless will be the best directions he can receive, either for his present or his eternal welfare. Youth is the period for fixing the character of the future man, and for acquiring those habits which will abide with us through life. At this period, habits of industry are soonest acquired, and the incentives to it are most powerful. Industry is not only the instrument of improvement, but it lays a solid and permanent foundation for the most rational and refined enjoyment. The slothful man, like the miser, may possess much, but he enjoys nothing. It is employment that gives the true relish to pleasure. It is the indispensable condition of our possessing a sound mind in a sound body. Sloth and inactivity are irreconcilable enemies to virtue, to health, and to happiness;—they are like stagnant water, which fills the air with pestilence and death. Rational amusements are certainly needful for youth, but although they are allowable as the *relaxation*, they would be highly culpable if they were made the sole *business* of life. They would then become the grave of time, and the bane of the mind. They would foment and concoct all the evil passions, enervate the native vigour of youth, and render every future period of life wretched and contemptible. The sacred writings abound in exhortations to diligence, and dissuaves from idleness. The wise man recommends the industry of one of the smallest of insects as a model of instruction to the idle, “Go to the ant, thou sluggard, consider her ways.” Prov. vi. 6. And our Lord himself enforces the necessity, and points out the advantages of diligence, especially in the parable of the talents, in which the awful doom of the slothful servant is introduced to show the just displeasure of God against idleness, while the rewards bestowed on the others are intended to stimulate us to imitate their example, with a well grounded hope that in so doing we shall be approved in his sight, and receive the rewards which he has graciously promised to industry and application.

THE CHRISTIAN HERALD.

VOL. V.] Saturday, February 6, 1819. [No. 21.]

Extract from the Third Annual Report of the Board of Directors of the Young Men's Missionary Society of New-York.

The different fields of Missionary labour to which the attention of the Board has been directed during the year past, are the suburbs of this city, the Northern, North Eastern, North Western, and South Western frontiers of this State, the North Eastern parts of Pennsylvania; the parts of Virginia between Fredericksburg and the Blue Ridge, together with North Carolina, the new State of Illinois, and the Alabama Territory.

It will be remembered, that the Society were apprized, in the last report, of an intended Mission to the last mentioned region. It will no doubt be gratifying to learn that Providence has enabled us to obtain, as it is hoped, two suitable Missionaries to proceed to that important field of Missionary enterprise.

In the month of April last, Mr. ISAAC W. PLATT, formerly a member of this Society, and then a student of very respectable standing in the Theological Seminary at Princeton, and Mr. THOMAS I. BIGGS, also a student at the same place, made a conditional engagement with the Board to undertake a Mission to that part of our country. Both these gentlemen have since been licensed to preach the Gospel. Mr. Biggs declined an appointment, having felt it his duty to accept a call at Frankfort, in Pennsylvania. Mr. Platt, however, proceeded from this city, in the month of October, on his Mission to Alabama, where the Board have reason to believe that he will be received with joy; and that, if his life be spared, he will, under God, become a rich blessing to the people of that new, but rapidly increasing territory. The term of Mr. Platt's engagement is six months, with liberty to extend it, if he think expedient.

In the course of the summer they employed Mr. JAMES S. WOODS, a licentiate of the Presbyterian Church, as a Missionary, for four months, to the same district, with power to prolong the period to six months, if his labours are found profitable. Mr. Woods was to go to Alabama from Lexington in Kentucky, and was instructed to proceed directly to the scene of his labours. From him no information has as yet been received.

In the month of August, the Directors, having learned that the parts of the state of Virginia between Fredericksburg and the Blue Ridge, afforded an extensive and very encouraging field for missionary labour, employed Mr. WM. CHESTER, a licentiate of the same church, to labour for the term of nine months in that remote region; and in such other places as they might afterwards designate. Mr. Chester commenced his mission in the beginning of September. The Secretary has received a short letter from him, dated the 4th of October. He represents the scene in which he is engaged as one of the most interesting character. Many are engaged in religion.

and he has frequently been urged to settle among them for life. He had already preached twenty sermons, and established eight Sunday Schools. He remarks that there are in that country a few bright Christians, the most eminent he had ever known; but adds, "they are indeed a little flock; while on the other hand, infidelity, and vice, and error prevail in some places to an extent that I never witnessed or believed existed in any part of our country. If you were here, your heart would bleed." Since he has been in Virginia, Mr. Chester has excited the people of two places to take measures to erect churches for the worship of God. One of them has already been commenced. He says, "the fields here appear whitening to the harvest." The Board would add, "God grant that it may be abundant."

In the course of the summer, Mr. WILLIAM D. SNODGRASS, another licentiate of the same church, was employed to undertake a mission to the eastern parts of Virginia, and to North Carolina, in company with Mr. Chester. Mr. Snodgrass has recently set out for the place of his destination.

Previous to his departure for Virginia, Mr. Snodgrass, at the request of the Board, undertook a short tour of Missionary duty in the towns of Bolton, Caldwell, and Warrensburg, where auxiliary societies were formed during the summer, and from which places, particularly Bolton, very pressing calls had been received for missionary aid. Of the very interesting church at the latter place, in which the power of the grace of God has heretofore been remarkably displayed, almost without the use of means, he gives the following account:—"The Presbyterian Society in Bolton is scattered over an extent of country of about six miles square. As a Society they are extremely poor, and from their situation, have no opportunity of attending upon the administration of the word, except when Missionaries are sent among them. They however manifest a very *unusual* anxiety to enjoy the preaching of the gospel, and are always ready to make a Missionary comfortable and useful among them. Their congregation consists of about 40 families, in which there are about 80 persons who publicly profess the religion of Jesus. They have a very convenient place of worship, in which they assemble on the Sabbath for prayer and to attend the reading of a sermon. Besides this, they hold a conference meeting on Sabbath evenings, and one on Thursday evenings, which is intended particularly for the benefit of the young. One of those I attended. After the introductory exercises, I delivered a short exhortation, and then requested them to proceed in their usual manner. One of the deacons then made a few remarks, and was followed by two young men, who spoke in a very *solemn, impressive, and interesting* manner. The meeting was conducted with the greatest propriety. I attended it with *much satisfaction* to myself, and observed with pleasure the spirit of undissembled piety which seemed to manifest itself among a majority of those present."

Mr. Snodgrass visited Caldwell, where he preached twice, and was treated with much respect; but was prevented from proceeding to Warrensburg by the inclemency of the weather.

The Board are engaged in endeavouring to procure suitable Missionary aid for those three places.

On the 25th of June the Directors agreed to employ the Reverend THOMAS C. SEARLE, of the Presbyterian Church, as a Missionary to labour in the present state of Illinois. As they have received no communication from that gentleman, they are uncertain whether his commission has ever reached him.

Sometime ago they resolved to send Mr. WM. TIMLOW, a licentiate of the Hudson Presbytery, to the counties of Sullivan and Broome, in this State, and Wayne and Susquehannah, in Pennsylvania. They have been informed that Mr. Timlow received his commission, and intended to fulfil it, but was providentially prevented. They are still in hopes he will be able to accomplish this mission.

In the last report it was mentioned, that Mr. JOHN BARNARD, a licentiate of the Presbyterian Church, had been engaged to labour during the winter in the Northern parts of this State. He entered on the performance of his duties in the beginning of December last, and continued three months in the employment of the Board. He laboured as the colleague of the Rev. Mr. Dunlap; but the pressing calls for the Word of life in that destitute region frequently kept them asunder in their work. The field of their labour was in the towns of Western, Boonville, Remsen, Steuben, Russia, Fairfield, Floyd, Constantia, Volney, Oswego, Newhaven, Richland, and Williamstown, in the Counties of Oswego, Oneida, Herkimer, and the vicinity. During this period Mr. Barnard preached 54 times, and attended a variety of meetings for religious purposes. He spent much time in visiting schools and families. The unusual severity of the season, the badness of the roads, the scattered state of the population, and the indifferent means of conveyance, prevented him from preaching as often as he wished. This circumstance, however, gave him more time for performing that most important part of a missionary's duty, visiting at their houses the people to whom he preaches. These visits he often found profitable to others, and exceedingly refreshing to himself. We are happy to find, from his report, that the New Testament, even in these dark parts of our state, is generally used as a school book, though we regret to learn that there, as well as in other places, where it is less excusable, "piety is considered so unimportant a qualification in the teacher of a school." Mr. Barnard represents the prospect in Western, where a church was organized by Mr. Dunlap, in January last, as promising; the attention to means as more general; and the desire to enjoy stated ministrations as increasing. After Mr. Barnard's first visit to Remsen a church was formed there which has since received an addition of twelve members; and though the prospect in March, when he wrote, was less flattering than it had been early

in the winter, there was still much attention to means, and an earnest desire for gospel privileges. When he left them, a subscription was in circulation to raise money for procuring a partial supply of preaching; their intention being to place it in the funds of this Society, and request such supply from them. The other places he describes as greatly in want of Missionary aid. Some of the people are indifferent, and others very much engaged as to spiritual things. Some infant churches are languishing for want of the means of grace. Some places, from great division of sentiment, are unable to procure religious instruction, while others, though abundantly able, care little about it. Sectaries, such as Universalists, Socinians, and *Chrystians*, abound in many places, while religious institutions are so utterly disregarded in some, that immorality is not ashamed to appear without a covering. The labours of missionaries are, however, generally well received; many hear the word gladly, and the assemblies on the Sabbath and at conference, are often large, attentive, and solemn. In concluding his modest and interesting report, Mr. Barnard says, "On a review of the Mission, I have not the happiness to collect and present to your view an abundant ingathering that I have made from the Gospel field in which I have laboured. But, the seed is sown, I trust, in truth and sincerity. It remains with the great Head of the Church to give the increase. I could indeed tell you of some thronged assemblies—of the silent and solemn attention that pervaded them—of the tears that told the anguish of the heart; but these are no certain indications of a gracious renovation. They may be like the morning cloud and the early dew; yet, I humbly trust, our prayers and labours have not been in vain. The want of Missionary labourers in this particular section of the country is great. It has, until quite recently, been almost entirely neglected by other Societies. To yours they now feel encouraged to look for assistance, and they do look with earnest importunity. Having become personally acquainted with these facts, and having heard the entreaties of the people, it is not without reluctance that I yield to the call of indispensable engagements, and decline a longer continuance on the mission." Mr. Barnard received \$7 from two places in which he laboured, which have been credited by him to the Society.

In the latter part of July the Board agreed to employ the Rev. JOHN DAVENPORT, of the Presbyterian Church, who was recommended by Mr. Dunlap as an old, experienced, and very acceptable Missionary, to supply the place of Mr. Barnard. Mr. Davenport probably received notice of his appointment in the latter part of August, and it is presumed is now engaged in the performance of its duties, although no communication has as yet been received from him.*

* Since the Annual Meeting, the Board have been informed that Mr. Davenport entered on his Mission in the beginning of October, and was still diligently employed in fulfilling its duties.

The Rev. JOHN DUNLAP, of the Associate Reformed Church, has spent another year in the service of the Society, as their Missionary in the counties of Oswego, Oneida, Herkimer, and St. Lawrence. The Board have received from him a number of communications. During the year he has formed four new Presbyterian Churches—one at Volney, one at Western, another at Vienna, and the fourth at Oswego falls. There had been at Volney a Congregational church of some years' standing, but it had fallen into ruins. After labouring there for some time, he, in the month of December, at their earnest request, organized them into a Presbyterian Church, of twenty-eight members, ordained three Elders, and dispensed among them the Lord's Supper. In speaking of this event Mr. Dunlap remarks, "this, I think, was the most solemn day I ever witnessed. The solemnities lasted three hours and an half. The weather was extremely cold; and after taking some refreshment I rode four miles, through snow two feet deep, and preached in the evening." He gives the following account of the organization of the Church at Western, in a letter of the 20th January. "I have the satisfaction to inform you, that Western, a town to which I had given a part of my services during the last year, has exceeded my expectations. It was in the most deplorable state when I first visited it, and the most unpromising field I ever laboured in. It had never enjoyed the stated ordinances of God's worship, but was a thoroughfare for *Chrystians*, and other Sectaries. There was no place of public worship except a very small meeting house of the Friends. A request was made for a part of my services. I complied with it, and among other things urged upon them the duty of erecting a house for the worship of the Living God. Many of the people are rich, and they complied with my request. They have finished a very commodious house, which will conveniently hold 700 people. I preached the dedication sermon on the 15th instant, from 1st Kings, viii. 13 and 27. The Church was overflowing, and all appeared very solemn. On the same day, with the assistance of two ministers, there were examined and approved for church membership, nine persons from the world. With them, and six professors, I formed a church of 15 members. I dispensed baptism to 3 adults. The whole of the exercises were attended to with the utmost solemnity, and I trust lasting impressions were made on all present. It was a day long to be remembered by the people of Western. The Lord's Supper was dispensed last Sabbath. The members unanimously resolved to become a Presbyterian Church, and two elders were chosen." He adds, "thus, through divine grace, I have accomplished what I have long laboured and prayed for, and may the Lord build up this infant church, and make it a praise in the earth."

In the same letter he observes, "There are awakenings in several places in this region. The people of the town of Remsen have been in the habit of disregarding God's ordinances and institutions; but for some months there has been a solemn attention among them."

I have lately spent one Sabbath with them, and Mr. Barnard two. I am requested to administer the Lord's Supper there, which I shall do on Sabbath next. Seven persons have offered themselves, and more are expected to join the Church of God at that place. In the town of Florence, which is destitute of Gospel ordinances, there is also a serious attention to religion. Twelve persons wish to join the Church, and I am earnestly desired to visit that place also, to dispense the Sacrament."

In a letter of March 6, he says, "Mr. Barnard has closed his mission. He has been very acceptable, and his ministry blessed wherever he laboured. I shall now be alone, unless the Board send others to take part with me in the important work. There is evidently an increased attention to divine things wherever we have visited. In a number of places in this region the Spirit of God is poured out. Many others are requesting the everlasting Gospel to be preached unto them, and the healing waters of the Sanctuary administered to their souls. What a howling wilderness presents itself to view! Oh LORD! pour out thy Spirit, and send forth labourers to proclaim salvation to those who are perishing in their sins."

On the fourth of May he writes, "I have frequently expressed my inability to answer all the calls made on me for ministerial labour. The fields are truly whitening to the harvest. On the third Sabbath of April, in answer to repeated solicitations, I dispensed the Lord's Supper in Florence, where a Church has existed for some years, but has never had a settled ministry. Twelve were received on profession of their faith. The day was very stormy, the roads extremely bad, yet a respectable audience attended, and solemnity marked their deportment. Last week I visited the Churches I had planted at Constantia and Volney. The first is reduced to four members, in consequence of removals from that place. The Church at Volney is prospering. Several persons are desirous of becoming members. They keep regular Sabbath meetings. I was pressed to administer the Lord's Supper, but could not tarry." The following is an extract of a letter, dated Rome, 24th June: "Since I brought my family to this place," (in the beginning of that month,) "I have been deeply engaged in my labours, and the Lord has evidently blessed them. I have organized two Churches, one in Vienna, of 12 members; the other at Oswego falls, of 18 members. There has been a great attention to religion in the latter place for some time past. Eight weeks ago I preached in the village, and on a short warning an audience of 200 convened in an evening. I preached with great freedom from these words, "*God is love.*" All eyes were fixed, all ears were open, and I trust their hearts also. It was nearly 11 o'clock before I closed. There was not a sleeping Eutychus present; and if I had continued until midnight the people would have gladly heard me. To the 30 persons mentioned above as having been received in these two places, I have also received 8 in Western, and baptized 8 adults. I have dispensed the Lord's Supper twice in this

time." Mr. Dunlap, as well as Mr. Barnard, gives a most affecting account of the religious state of the population, generally, among whom he has laboured. Hunting and fishing are in some places the common amusements of the Lord's day. There are multitudes, however, extremely eager to hear the Gospel preached. The calls for it are numerous and urgent, while there is among them a grievous famine of the word of life. In the county of St. Lawrence, where Mr. Dunlap is fully persuaded that his ministry has been blessed, there is only one preacher of the Gospel, and he not permanently settled. The uninformed inhabitants of the counties in which Mr. Dunlap has laboured, are represented by him as in imminent danger of being carried away with every wind of false doctrine; as there are not wanting around them and among them many, who, to use his expressions, "are teaching for doctrines, not only the commandments of men, but the doctrines of devils. Such men," he adds, "fly to places which are destitute of religious instruction, and lead captive ignorant persons, who become a prey to these apostles of error."

The Board close their account of Mr. Dunlap's labours, with some extracts from his latest communication of September 25th. "Through the infinite mercy of the God of grace and providence, my life has been prolonged two years in the service of the Society. My health has been so good as not to prevent me from fulfilling any appointment for religious service. I have preached twice, but more generally three times, on the Sabbath, and often in the week. I have humbly attempted, in the strength of the Lord Jesus, to perform the duties of a minister of the Cross; preaching salvation to sinners, edifying saints, comforting the afflicted, visiting and teaching from house to house, conversing with many on the concerns of their souls, organizing churches, receiving members, ordaining officers in the house of God, exercising its discipline, and administering the seals of the Covenant to adults and infants. I have the pleasure to observe, that *not one* whom I have received on confession, have hitherto wounded their profession, or made shipwreck of their faith. May the living God keep them by his mighty power, and receive them into the kingdom of his glory. I have observed that the more I am enabled to deliver divine truth in a plain and Scriptural style, the more is it relished, and the more good, I trust, is done by it. I have generally adhered to my original plan, of labouring in a circuit, watering what I have sown, giving line upon line, and precept upon precept. I have however found it necessary, at times, to deviate from this rule, in answer to pressing calls."

"During my two years' labour I have organized eight churches, have dispensed the Lord's Supper as often as once a month, and received nearly two hundred persons into communion. I have frequently visited and examined schools, and have distributed the greater part of the Bibles, Testaments, Catechisms, and Tracts furnished by the Board, which have been thankfully received, and no doubt done much good. I have laboured one third of the last year at Wes-

tern, have received \$200 from the church there, and \$38 from other places : which sums I have credited to the Society."

He thus concludes, "My time for Missionary labours and exertions will soon be over ; and the few churches I have planted will soon dwindle and die without further aid ; I therefore earnestly entreat the Board and the Society to take active measures for procuring suitable missionaries, who may be placed among them. I cannot boast of that rapid success in my ministry which many have enjoyed ; the residue of the Spirit is with the Lord ; but I consider it as an infinite mercy, that the God of grace has, in any measure, condescended to bless my very feeble and unprofitable labours with success. To his name be all the glory."

The Board congratulate the Society, that they have been able to secure for another year the valuable services of this venerable, zealous, and indefatigable missionary. In every letter he earnestly entertains an interest in your prayers, and the Directors hope that the members will not be unmindful of him, and their other Missionaries, at the Throne of Grace : for, a Paul may plant and an Apollos water, but it is God alone who can succeed their efforts and give the increase.

In the month of June the Rev. SYMMES C. HENRY, of the Presbyterian church, was appointed to labour in the Southwestern counties of this State, in the direction of Buffalo. Mr. Henry spent two months on his mission, and finding that Pittsford and Carthage, two villages to the west of Canandaigua, were particularly in want of a preached gospel, he spent the principal part of his time at those two places. In Pittsford he found a church organized, but no stated dispensation of the means of grace. In consequence of this, many of the people were very negligent in the observance of the Sabbath, and apparently indifferent about securing to themselves a preached gospel. He was received in a very friendly manner, and while he continued among them, had no cause to complain of the want of hearers at a single meeting. The audiences on the Sabbath, and at the weekly meetings, were very large and attentive. Towards the close of his labours among them, the number of hearers at the evening meetings became so great as to render it necessary to transfer them from the School-house to the Church. Even those who were formerly scoffers at every thing sacred, and were seldom or never at a religious meeting of any kind, became punctual in their attendance at the house of prayer. He observes, "I know of nothing special occurring under my ministry at this place, except the general and increasing attention to the means of grace ; and I left them, much more disposed than before to obtain some spiritual guide to point out to them the way to eternal life. Carthage, the other place, and which was the principal scene of his labours, is a small village of about forty families, at the head of navigation on the Genesee river. "This," says Mr. Henry, "was the spot where I had the happiness to witness the blessing of God on my feeble attempts to promote his cause among a people perishing for lack of

knowledge. When I first visited it, there was nothing like the feature of a religious society. Excepting three or four families of wealth and respectability, the inhabitants were generally of the poorer class. Their ignorance of the great and fundamental doctrines of christianity was lamentable in the extreme. I commenced preaching, and visiting from house to house, for the purpose of communicating instruction in a plain and familiar manner. In a short time there was a general attention throughout the village, and the people manifested an eager desire to hear the glad news of salvation. The School-house became crowded, and solemnity appeared to pervade the audience. Several began to be deeply concerned for their spiritual welfare, and to inquire, in the language of the Scriptures, *what must we do to be saved?* The good work continued to increase, and new instances of conviction were multiplied. Things verged to such a crisis as seemed to justify the establishment of a branch of Christ's Church in this village. Accordingly, after some conversation on the subject, a day was appointed for the purpose of attending to this solemnity; when, with the assistance of the Rev. Mr. Williams, of Rochester, I organized a Presbyterian Church. The whole number of members at the time of the organization was six, four of whom were previously professors of Religion. On the last Sabbath, which I spent in the place, I administered the Lord's Supper, when there was an addition of four more, who professed their faith in Christ and attachment to his cause. After the preparatory lecture I baptised two adults and 12 children. The season was peculiarly solemn, and I have reason to believe made a very deep impression on the minds of several. Besides those who have already assumed the Christian name, there are 12 or 15 who continue seeking for their salvation. Such being the state of things, I confess it was not without painful emotions that I considered myself under the necessity of leaving them. They followed me with tears in their eyes, entreating me to remember their situation and represent their case to the Christian sympathy and benevolence of your Society. They are willing to contribute towards the support of the stated preaching of the gospel, and would do all in their power to render the situation of a minister pleasant and agreeable."

Mr. Henry also preached occasionally at a neighbouring town called Pexington, where, previously to his visit, something like a revival of religion had taken place, through the instrumentality of a few pious individuals, who had established prayer meetings and a religious conference on the Sabbath. The work had been greatly checked by the introduction of doctrines inimical to vital piety. Those of the Universalists had been industriously circulated, and many were led away by them. His meetings, however, were well attended; and he had the pleasure to find that those pernicious sentiments were daily losing ground, and that several who had embraced, renounced them as false and destructive.

The Board would add, that sympathizing with the people of Carthage and its vicinity, in their interesting case, they have directed

their Committee of Missions to look out for a missionary to be sent to that place.

The last report mentioned that Mr. JOHN E. MILLER had succeeded Mr. Phillips, who commenced a mission among the destitute inhabitants of the northeastern parts of the suburbs of this city, on the first of Oct. 1817. Mr. Miller entered on his labours on the first of November, continued in the service of the Society for 4 months, and was indefatigable in the discharge of his duties. He visited from house to house, the abodes of ignorance, poverty, and distress, distributed Bibles and Tracts, and preached the Gospel in Sunday Schools, and wherever he could gather a company of sinners to hear it from his mouth. Though he met with many discouragements and difficulties in his work, principally from the want of a suitable place, in which he could steadily preach to the poor; yet, we have reason to believe, that his labours were not in vain in the Lord. Through his exertions, the ignorant were instructed in the way of duty, and the vicious reprov'd, and in some instances reclaimed. The souls of poor and pious saints were refreshed by his conversation and his prayers. The sufferings of the sick were alleviated by his kind attentions, and the pillow of the dying was softened by the consolations of the gospel which he administered. Of the families he visited, while a few turned a deaf ear to his counsels, and refused admittance into their houses, both of him and of the Bible which he proffered, many received him gladly as a messenger of mercy, and earnestly desired a repetition of his visits. Under his ministrations, sinners were convinced of their sins, and having obtained hope in our Saviour, connected themselves with Christian Churches. Among the number was a hoary-headed man of 70, and his grand-daughter of 20 years old. Some who had formerly professed the name of Jesus, but who had forsaken his service and his ordinances, had their steps again directed to his sanctuary. The lambs of the flock were not neglected by him. He often met with a little groupe of Sunday scholars of about ten years of age, who had associated to devote an hour, weekly, to the duty of social worship: He found them thus worthily engaged; and when he left them, he encouraged them to persevere. In the first two months of his engagement he visited 97 families: in the whole period he made 237 visits to the poor, and distributed among them 623 Tracts and 55 Bibles. In the beginning of January Mr. Miller commenced preaching steadily on Wednesday evenings, at a house in Norfolk street, where he had increasing, attentive, and, towards the close, crowded and solemn audiences. To them he delivered his farewell address, after sermon, in the evening of February 25th. His hearers were much affected, and many of them expressed a deep regret at his leaving them. In speaking of these meetings, he observes, "The meetings which have been held in this street, I can confidently say, for the encouragement of the Society, have not been in vain. A great improvement has taken place in the morals of several persons in the neighbourhood. A number who were immoral,

and who had entirely neglected public worship, are now moral, and attend the public ordinances of God's house. Several who were careless about religion, begin to think seriously about their souls."

Mr. Miller also, during the months of January and February, preached regularly on Sabbath morning to the Sunday scholars in the room of the Henry-street Free School, and in the evening to their parents and others in the same place. On the 22d of February, he observes, "The number of scholars assembled was large. They have much improved in their attention and conduct since I have preached to them. Some of them are uncommonly attentive, and often tender under preaching." His congregation of adults here was also on the increase. In the evening of March 1st he preached his farewell sermon to an assembly of 3 or 400 persons. During the exercises much solemnity prevailed, and he trusts they will not be forgotten. The Board would only add Mr. Miller's testimony in favour of the Report on the subject of Pauperism, published in this city during the last winter. He says, "The causes of the poverty and of the degradation of the poor, are justly stated in that report; and I feel sensible, from the intercourse I have had with them, that the Committee have suggested the very best methods for correcting the many evils existing among the poor."

The Society cannot fail to recollect the notice, in the last report, of the steps which had been taken to procure ground in the vicinity of Corlaer's Hook, for the building of a Mission house, the approbation with which the plan of erecting such a building was received, and the vigorous measures then taken in relation to that subject. In addition to one thousand and twenty eight dollars, which was subscribed on the spot, the sum of one thousand one hundred and forty five dollars was afterwards added to the subscription by members not then present, and other persons friendly to the object. The Committee, previously appointed for the purpose, waited upon Col. Rutgers, who promptly offered to the Society the donation of any vacant land belonging to him. It was with regret that the Board were not able to avail themselves of that gentleman's liberal offer: there being no situation within the limits of his estate deemed suitable for the purpose. After various negotiations with different individuals, they at length fixed upon two lots belonging to Col. Willett, on the north side of Broome-street, between Lewis and Cannon-streets, and in the vicinity of Mr. Miller's missionary labours. Those two lots they leased for twenty five years, from the first day of May, for \$100 per annum. A Committee was appointed immediately with full power to build a Mission House. This duty has been performed in a manner highly satisfactory to the Board, in the erection of a very handsome place of worship, 40 feet by 50. This building has cost, including its furniture, about 2800 dollars, which will exceed the amount subscribed for that purpose by about \$627. This sum the Board will have to pay out of their Missionary funds, unless it be raised, as they hope it will be, by voluntary donations from those who have not yet contributed to the object.

They have caused the house to be insured for 2500 dollars. It was dedicated to the service of God on Sabbath evening the 11th of October. A sermon from Psalm cxxxii. 8, was preached by the Rev. Mr. Matthews, and the Rev. Messrs. Mc Clelland and McLeod assisted on the occasion, making the opening and concluding prayers.

The Board cannot forbear to congratulate the Society upon this joyful event, and to solicit them to unite in thanksgiving to God, whose good hand has enabled us to build this temple for his worship : and, in ardent supplications to the Head of the Church, that he will incline the hearts of the poor to attend in that sanctuary to the ministrations of their present and future Missionaries; and bless them to their present comfort and eternal salvation.

On the 14th of September they resolved to employ Mr. Robert Steel, a licentiate of the Presbytery of New-York, as their Missionary in this city. He entered upon the duties of his appointment a short time previous to the opening of the Mission House ; and was employed in visiting the families in the neighbourhood, apprizing them of the objects of the Society in its erection, and inviting them to attend the solemnities of its dedication. On Sunday, the 18th of October, he commenced his publick duties as a preacher in that place. His ministrations have hitherto been well attended, and appear to be acceptable to the people. He preaches morning and evening on the Sabbath, and holds a meeting for prayer on Thursday evenings. A Sunday school has been established under the direction of Mr. Steel and a Committee of the Board ; and received under the care of the Sunday School Union Society, as School No. 35. The school meets in the Mission House in the afternoon of every Lord's day, is in a prospering state, and likely to be a useful appendage to the mission. During the residue of the week Mr. Steel is employed, as Mr. Miller was, in visiting the sick, the afflicted, and the dying ; in gathering scholars for the school, and inviting the ignorant and the poor of the vicinity to attend this sanctuary and hear the Gospel of Jesus, who is able to make the one wise unto salvation, the other rich in faith ; and both, heirs of a kingdom that shall never fade away.

Early in the spring the Board directed their Secretary to open a correspondence with the London Missionary Society. Several copies of the last annual report were transmitted to that venerated institution, with a number of copies of the anniversary sermon. An answer to this communication is daily expected.

In addition to the sums received from the members as their dues, and the collection, amounting to \$323 67, made after the anniversary sermon in December last, the Board have received the following donations, (not yet acknowledged,) viz. \$30 from several individuals belonging to the Rutgers-street church, 45 Bibles from the Auxiliary New-York Bible Society, 30 from the Union Bible Society in this city, 50 from the Oneida Bible Society, presented to Mr. Dunlap, various donations of Tracts, from members of the New

York Religious Tract Society, and several sums of \$30 each, to constitute individuals members for life.

The amount in the treasury during the year has been composed of the following particulars, to wit :

Balance in the treasury, Nov. 10, 1817,	\$ 791 03
Received for Missionary purposes,	2188 92
Collected on subscription list for building a Mission-house,	1921 77
Total,	\$4901 72

And the expenditures have been as follows :

Salaries of Missionaries and ordinary expenses,	\$1996 20
Paid on account of the Mission House,	2814 06
Total,	\$4810 26

Leaving a balance in the Treasury of - - - \$ 291 46

It will be perceived that the amount already advanced by the Board out of their Missionary funds, for the completion of the Mission House, is \$692 29.

There yet remains of the subscription list uncollected about \$300, and to be paid on account of the Mission House about \$200.

During the last year twelve Missionaries have been employed by the Board, including Mr. Searle. If Mr. Timlow, Mr. Davenport, and Mr. Woods, have proceeded on their Missions, as it is hoped they have; the Society have still in their employment eight Missionaries, to wit : Messrs. Dunlap, Platt, Woods, Chester, Snodgrass, Timlow, Davenport, and Steel. The Directors have lately received an application from a gentleman who desires to be employed as a Missionary on the West-banks of lake Champlain. If inquiries which have been instituted, as to his character and qualifications, result in the satisfaction of the Board, the Society will then have a prospect of commencing a new year of Missionary exertion with nine Missionaries in their service.

It will be perceived that the enlarged sphere of action and usefulness, into which the Providence of God has led the Society, demands very ample resources, a great increase of numbers, and all the liberality of themselves and their friends, to enable the Directors to continue such extended operations. It is particularly recommended to every member to interest himself in obtaining new associates and donations from among his friends and acquaintances.

On a review of the transactions of the year, the Directors, although they sincerely regret the many infirmities with which they have administered the important trusts confided to them by the Society, and find much reason for humiliation before God for the very imperfect manner in which they have attended upon his work; yet they discover abundant reasons for gratitude to the Head of the Church, for the signal manner in which he has vouchsafed to own and bless their feeble and unworthy efforts to spread abroad the knowledge of his name: giving them, not to say much more than their deserts, but,

far more than their most sanguine expectations, at the commencement of the year, ventured to anticipate.

Brethren—We have a gracious Master, who, verily, rewards his servants with a *liberal* hand! He knows and pities their infirmities; and while he tenderly rebukes the weakness of their *flesh*, deigns to accept and commend the willingness of their *spirits*. Let his goodness excite *us* to make greater efforts in his cause. We have every inducement; for, it is a *glorious* cause in which we are engaged. It is the cause of this Master, against the arch enemy of the human race: the conflict of the Prince of Light and Life with the powers of darkness and of death. It is a most benevolent cause; for it aims to rescue sinners, of our own flesh and blood, from the captivity of Satan. It is most honourable; for we, unworthy as we are, are permitted to be fellow-workers with the whole Christian world in evangelizing the nations; nay, with God himself, in fulfilling his promise to his Son, of putting all enemies under his feet, of giving him the heathen for his inheritance, and the uttermost parts of the earth for a possession. And, it is also a hopeful cause. Already is he giving to it, every where, earnest of future success. It must and shall prevail; for God has promised a final victory; and our leader is JESUS, THE CAPTAIN OF SALVATION. Let us, then, be true to him to whom we have sworn allegiance, and under whose standard we are arranged. God has already condescended to give us a reputable name among the missionary institutions of our country. Let us never be contented, until, by his blessing, we have made the Young Men's Missionary Society one of the most efficient legions in the armies of the LORD OF HOSTS.

Little is yet done in comparison with what remains to be executed. Innumerable are the strong holds of Satan in our land yet to be reduced, and they are multiplying with fearful rapidity. Some of them we have conquered, and converted into temples for God's praise. These conquests are to be *secured*. The country around them is still in the hands of the enemy. They are still invested by watchful foes. Be diligent, therefore, in protecting what has been gained, and in vigorously prosecuting further acquisitions. Let no one, over whom any of us have an influence, remain unconnected with our ranks. Allure, persuade, and entreat them to help us in our exertions in the cause of our Master.

Brethren—Remember the grace of our LORD JESUS CHRIST, THE LORD OF GLORY. He was *rich*, yet for *our sakes* he became *poor*, that we, through his *poverty*, might be made *rich*! Has he not commanded us to love one another *as* he hath loved us? He does not ask us to become *poor*, that we may make the destitute inhabitants of our country *rich*. But, *this* he *does* require, that we should forego *some* of our *superfluities*, to impart to those who are hungering and thirsting after righteousness, a *little* of the bread and water of life, of which we enjoy such copious abundance—at least enough to alleviate the violence of their famine.

Let not the Infant Churches, which have been planted by your

Missionaries, cherished by their prayers, and watered with their tears, and in whose behalf they so tenderly entreat you, wither and die for want of cultivation. Remember the tears of the people of Carthage, when they besought your Missionary, who first made the name of Jesus melody in their ears, to intercede with you, not to forget, but to pity and to succour them. Let the cries of the Church at Bolton—where in a few short months no less than 65 souls, trophies of rich grace, were awakened and made alive unto God—not only enter your ears, but penetrate your hearts. Listen to what they say! “We are totally destitute of preaching, save Missionary labour, and that is very infrequent. We are not able to support the Gospel. We are composed of 40 families, and there are about eighty communicants in our Church—mostly minors and females—all extremely anxious to have a minister of Christ among them as a Spiritual guide and teacher. We throw ourselves upon your *charity*, as a needy people; for we have no prospect to cheer our hopes from an approaching famine of spiritual instruction, except through the agency of your benevolent institution.” Hark, Brethren! Is not the voice of him who once spake to the son of Jonas, on the shore of the Sea of Tiberias, now saying to *you*—*If you love me, go and FEED THOSE LAMBS?*

In behalf of the Board of Directors,

JOHN NITCHIE, *Secretary.*

New-York, Dec. 10th, 1818.

RELIGIOUS CONVENTION.

Minutes and Resolutions of the Religious Convention of Christian Denominations, held at Washington, (Mis.) November 19, 1818.

The Religious Convention of Christian Denominations met, pursuant to an appointment made at Clear Creek, December 19th, 1817. By request, Rev. Joseph Bullen preached a sermon from Ephesians iv. 3—*Endeavour to keep the unity of the Spirit in the bond of peace.*

After service, Rev. J. Menefee called the meeting to order, and Rev. J. Bullen was unanimously chosen Moderator, and the Rev. J. Smylie, Clerk.

The following ministers, of regular standing in their respective denominations, came forward and took their seats:

Rev. Joseph Bullen, Rev. John Menefee, Rev. Wm. Montgomery, * Rev. Lawrence Scarborough, † Rev. James Carson, Rev. Saml. Royce, Rev. James Smylie, Rev. Nathan Williamson, Rev. Daniel Smith.

The following official members of different churches appeared and took their seats:

† Mr. John Henderson, Mr. Chilion F. Stiles, † Mr. John Bolls, † Mr. John Grafton, Mr. Matthew Smylie, Mr. Daniel Camron, Mr. Abram Galtney, * Mr. Joel Pate, † Mr. Geo. Daugherty.

* Took their seats the 2d day; — † Took their seats the 3d day: —
† Absent the 2d and 3d days. — † Absent the 3d day.

Rev. Dr. Smith, J. Menefee, W. Montgomery, and L. Scarborough, (in the event of his appearing to-morrow,) were appointed a committee of overtures, to prepare and bring forward the business of the meeting.

On which the convention adjourned to meet to-morrow at 10 o'clock. Concluded with prayer.

Friday, Nov. 20th, 1818.

The Convention met according to adjournment. Opened with prayer.

Rev. N. Williamson preached.

The committee of overtures reported in part, and the convention adopted the following

RESOLUTIONS.

Resolved unanimously, That this meeting, having heard and considered "The Minutes, Resolutions, and Address of the Religious Convention holden at Clear Creek," cordially approve the sentiments and feelings expressed therein, and strongly recommend them to the religious public.

Whereas our youth are indeed "the rising hope of our churches and our country"—and whereas their temporal welfare, and their spiritual salvation, very much depend, under God, on the exercise of parental fidelity—therefore,

Resolved unanimously, That this Convention earnestly recommend to all parents or guardians, that, by the early, assiduous, and persevering use of christian instruction, persuasion, and prayer, they should labour to train up for society, the church, and the kingdom of heaven, the precious immortals committed to their care.

And further resolved, That this convention earnestly recommend to all the friends of religion, to inculcate a thorough knowledge of the Scriptures on the minds of the rising generation. In order to which, that they select such passages as they think best, and teach them to their children. We the more earnestly recommend this, as it would give our children a knowledge of Scriptural truth in the language of our truly excellent version.

And further resolved, That this convention recommend to all the friends of true religion, to spend some time on every Sabbath in catechising their children on the Scriptures; and, if practicable, to establish Sunday Schools for that purpose.

And whereas, next to parents, school-masters, preceptors, and other public instructors, are instrumental in forming the understanding, fashioning the faith, moulding the heart, and controlling the habits of our youth—therefore,

Resolved unanimously, That this convention regard with heartfelt satisfaction, and unfeigned gratitude to God, the establishment of every seminary of instruction for our male or female youth, that is conducted on christian principles, and that with the rudiments of human science, inculcates the grand fundamentals of scriptural morals and religion.

And further resolved, That this convention behold, with heart-felt grief, and trembling anxiety, the almost total dereliction of christian principles, in the instruction and government of our principal seminary of learning, and of many other subordinate institutions.

On motion,

Resolved, That Rev. D. Smith, J. Menefee, and L. Scarborough be a committee to prepare a plan of the principles and objects of union in this convention.

Adjourned to meet to-morrow at 9 o'clock.

Concluded with prayer.

Saturday, Nov. 21, 1818.

The convention met according to adjournment.

Opened with prayer.

The following Resolutions were adopted :

Whereas that degraded portion of our population, the children of Africa, must be regarded as possessed of immortal souls like ours, for whom as well as for us the blood of atonement has been shed, and whose salvation, like our own, is only to be accomplished through sanctification of the Spirit, and belief of the truth—therefore,

Resolved unanimously, That this convention strongly recommend to all masters and employers of slaves, to see that they be initiated into the principles of the christian faith; to grant them, as often as possible, the privilege of attending on stated family worship, and of hearing the sacred Scriptures read; and by every practicable means, to facilitate and encourage their attendance in the sanctuary from Sabbath to Sabbath.

Whereas intemperance, at the present day, is making fearful havoc of the fortunes, reputations, lives, and souls, of thousands; and whereas this ruinous vice involves in misery not only the intemperate, but also, in many instances, the whole circle of their innocent families and relatives—therefore,

Resolved unanimously, That this Convention deem it the bounden duty of every individual, but particularly of every christian minister, and of every ecclesiastical judicatory, to discountenance not only gross intemperance, but even the moderate use of ardent spirits, unless in cases of real necessity.

Whereas the irreverent and profane use of the holy name of God and of Christ, is highly provoking to the Divine Being, as well as highly injurious to the swearer, and to those who hear him—therefore,

Resolved unanimously, That this Convention express their strongest abhorrence of so pernicious and wicked a practice; and that they enjoin on all who regard the welfare of society, the salvation of souls, or the glory of God, that they should not only refrain from open and gross profanity, but even from the introduction of God's reverend name, by way of exclamation.

In consequence of a declaration made by a gentleman, on the first day of our session, who professed to be an orderly minister of the ancient Protestant Episcopal Church, that some of the members of this Convention acted on the ground of a rooted pique against said church, implying, if the Convention understood him, a manifestation of an unchristian spirit towards said church—therefore,

Resolved unanimously, That the gentleman must have been mistaken, inasmuch as nothing of the kind was discovered by us in any of our members.

And further resolved, That this Convention hereby express their christian regard for the Protestant Episcopal Church; for its ministers and officers in regular standing; and that we are cordially willing to unite in this Convention, not only with them, but with all other ministers and officers of the churches of Christ of any denomination in the world.

Rev. W. Montgomery and L. Scarborough preached.

The committee appointed on yesterday having made report; the meeting, after mature deliberation, unanimously adopted the following

ARTICLES OF CONVENTION.

1. A meeting, similar to the present, shall be holden annually, as long as shall be found expedient, at such time and place as shall have been appointed at the preceding meeting.

2. The meeting, when convened, shall be styled "The Religious Convention of Christian Denominations."

3. The Convention shall be composed of ministers of the gospel in good standing, and officers or other official representatives of any christian church.

4. The fundamental principles of this Convention are mutual affection for each other as disciples of one common Lord, and cordial desire to promote the interests of his kingdom.

5. It is no part of the business of this Convention to discuss points either of doctrine or of discipline, about which any of its members may differ in sentiment. And it is by no means expected, that any member shall renounce any of the distinguishing characteristics of the religious denomination to which he belongs, or that he shall refrain from inculcating his sentiments, either from the pulpit, from the press, or in private conversation.

6. The distinct objects of this Convention are—to promote a spirit of mutual forbearance and brotherly affection between its members, and between their respective denominations—to make unitedly every prudent exertion possible to suppress prevailing vices—and to endeavour, by every means that promises success, to promote the cause of Christ throughout our land, and the world.

7. For these purposes it is proposed to combine, as far as possible, the energies of all the friends of Zion, in the advancement of every moral, religious, and charitable design, in the promotion of which they can consistently and cordially unite.

On motion,

Resolved, That Rev. J. Carson, Rev. D. Smith, and Mr. C. E. Stiles, be a committee to make extracts from the minutes of this convention, and to superintend the printing and distribution of them.

Resolved, That the convention adjourn, to meet at Jersey meeting-house, Homochitto, on Wednesday the 24th day of November, 1819.

Concluded with prayer, in the most christian friendship and affection.

J. BULLEN, *Moderator*.

REVIVAL IN BERGEN, N. J.

Communicated for the Christian Herald.

The late Revival of Religion in the congregation of Bergen has been such as to warm the hearts and excite the gratitude of the pious.

An unusual attention to the means of grace has been manifested for three or four years past ; some have been added to the church every communion season, of such who continue to adorn and warmly to support the cause they have espoused. In the months of May, June, and July last, we have every reason to believe the Holy Spirit was poured down in copious showers—"dropping as the rain, distilling as the dew, or the small rain upon the tender herb, and as the showers upon the grass." It arrested and affected every rank and class of hearers, and afforded a strong hope that it was the Lord's Work. It has not ceased—It progresses. Let the glory be ascribed to the Lord.

Although the convictions were deep, and the expressions of sorrow great, in many instances ; yet as these were not accompanied with noise or confusion, a reasonable hope is cherished, that this revival has not been the mere effect of animal feeling, and sympathetic excitement, nor the work of an earthen vessel : but the Lord has been pleased to bless his own Institutions, and to make it obvious, that the excellency of the power is not of man, but of God.

This hope is also strengthened by the attention that is paid to family Religion, to female, male, and juvenile prayer meetings, to the monthly concert of prayer, to the ordinances and worship of the Sanctuary, and to the support of religious Institutions.

There is in this congregation a female Cent Society, also a juvenile Cent Society for the support of the Theological Seminary at New-Brunswick ; two Sunday Schools, a Bible Society auxiliary to the A. B. S., which includes the whole Township of Bergen. Besides the preaching of the word of God on the Lord's day, the weekly lectures in private houses appear to have been blessed from above. Many have dated their awakenings under these lectures.

On the 12th of July last there were added to this church 45 members, three of whom were received on certificate from other

congregations; and the whole number of members added to this church, not reported in the last annual statistical report of the classes of Bergen, is 82.

It was deemed most proper not to make this communication till sufficient time had been given to test the reality of this work, although it had been expected, and some surprise expressed that it has not been made sooner.

JOHN CORNELISON, V. D. M.

Bergen, New-Jersey, Jan. 20, 1819.

FEMALE BENEFICENCE.

A number of young ladies in the north parish of Bridgewater, have for a year past been associated under the name of the *Female Society in North Bridgewater for promoting Christian Knowledge*. They meet statedly at the house of their Pastor, and are questioned by him on some scriptural subject previously assigned for examination. They spend an afternoon or evening together about once a fortnight, and the time not occupied by the regular recitation is improved in serious reading or conversation, while the members employ themselves in braiding straw, knitting, or needle-work. The avails of their industry are devoted to charitable purposes, and they have, as the result of their diligence hitherto, presented their pastor, (Rev. DANIEL HUNTINGTON,) a New-Year's Gift of Forty Dollars, to constitute him a life member of the *American Education Society*.

NORTH BRIDGEWATER SABBATH SCHOOL.

This school commenced in the latter part of May, 1818, and has continued for 16 Sabbaths.—The time allotted to recitation was an hour between the morning and afternoon exercises of public worship. The list of members included 105 girls and 78 boys. The latter, however, did not attend so regularly as the former. They were divided into classes of from four to eight, according to their ages; the males under the care of young men, and the females under teachers of their own sex; the whole under the direction of a superintendent. The assiduity of the teachers of both sexes was truly commendable, and the improvement of the scholars in general highly gratifying to their benevolent hearts.

The books which furnished subjects of instruction were the New Testament—Emerson's Evangelical Primer, and Hymns for Infant Minds.—Most of the scholars were, during the term, well versed in the Primer, and in addition to that, 32,674 verses of Scripture, and 27,300 verses of Hymns were recited.

As specimens of individual diligence, the following are selected.

		Verses of Scrip.	Verses of Hymns.
A girl aged 13, recited		1885	1000
Another	11,	995	1558
Another	10,	1408	1464
Another	8,		

Another, aged 7, recited 2191 verses of Scripture ; comprising the whole Gospels of Matthew and Mark, and nine chapters of Luke—beside 287 verses of Hymns. It is with pleasure recorded of this little girl, that when a pecuniary reward was presented her by a relation for her exemplary diligence, she generously sent the sum by the hand of her pastor to the Treasurer of the American Board of Commissioners for Foreign Missions, for the education of heathen children.

Another little girl, aged 5 years, recited the whole of the Assembly's Catechism, with proofs, 12 verses of Scripture, and 100 Hymns. The school closed with public religious exercises on the day of the annual meeting of the Bridgewater Evangelical Society, who had voted the payment of its necessary expenses from their treasury. The sacred music on the occasion was performed principally by the scholars.

ST. JOHNSBURY SABBATH SCHOOL.

A letter to the Editor of the Recorder, dated St. Johnsbury, Vt. Dec. 29th, observes, "The accounts which you publish of the Sabbath Schools has a very happy effect in promoting their establishment and progress. It encourages the youth in those places where Sabbath Schools are established, to find that their proficiency is noticed in your widely circulating paper. I am exceedingly gratified to find that Christians are becoming more and more awake on this subject. In this place there have been two, and a part of the time three Schools, during the past season. I am not informed of the progress except in one ; that commenced in August last, and owing to particular circumstances has met only every Sabbath. There are 67 names on the list of Teachers ; of each sex nearly an equal number—about 45 has been the average number that has attended.—Wilbur's Catechism has been used by each till the whole of it is repeated. They then proceed to the Old or New Testament, as they choose. The whole number of verses which has been repeated is 12,060. One scholar has repeated 1501 ; a second, 1489 ; a third, 597 ; a fourth, 572, and others are following hard after. The school will probably be continued through the winter ; and I trust we shall be able to render a good account of it next spring, when you will hear from it again."

From the Missionary Chronicle, for November.

INDIA.

The following intelligence, from one of the Society's stations in India, will afford a high degree of satisfaction to all who feel an interest in the success of missions in that populous region of the earth. Some of Satan's strongest holds have long been established in Hindostan ; but they begin to totter, and we doubt not that, by the blessing of God on a patient continuance in well doing, they will hereafter be levelled with the ground. It is peculiarly

pleasing to find that the Missionary cause in Travancore is countenanced by the native government, as appears from the following letter:—

SOUTH TRAVANCORE.

Mr. Mead, in a letter dated *Quilon, April 4, 1818*, says, 'The South Travancore Mission is assuming a pleasing aspect. Many are continually for instruction and baptism. The former Christians feel their drooping courage revived, while others, undecided before, have come to the determination of declaring on the side of truth. In several villages persons have applied for schools to be established, and a Christian church to be built in their neighbourhood. A heathen, who lately found some treasure on the sea beach, has offered one half of its value to build a better church than that now erected in *Auticanda*. Owing to the benevolent exertions of Col. Munro, and the favourable disposition of the native government, we hope the mission will soon be enabled to support itself.'

'I am now about leaving this place for *Nargarcoil*, where a house, (formerly the residence of Col. Munro,) has been given to the mission.'

*The Queen's government have been pleased to appoint me to the office of Christian judge at the court of Nargarcoil.

'Having a comfortable house, I shall now take my dear infant with me to the southward. He is as well and as happy as a motherless babe can well be; and while the Lord continues to afford so much of his gracious presence, I shall be enabled to bear the severe loss which I have sustained. The arrival of fellow labourers will tend greatly to strengthen my hands, and cheer my heart. I hope the Directors will request permission for two to come.* Here is a large and unoccupied field for their benevolent exertions.'

From another quarter we learn, that the *Rajah* of Cochin has, in emulation of the *Ranee*, (the Queen,) presented 5000 rupees to the Missions.

A gentleman of great respectability, well acquainted with this district, says, 'The small Protestant community formed by Mr. Ringeltaube in South Travancore, although still in a state of infancy, is much respected. Its Neophytes are called, 'The *Vadakans*,' or 'People of the Book;' and sometimes 'The people of the *Suttee Vada*'—an obvious allusion to the sacrifice of widows on the funeral pile of their husbands; and it receives more proselytes than all the other sects of Christians in Travancore.'

AMBOYNA.

A letter from the Rev. J. Kam, dated March 6, 1818, has just been received. He rejoices in the prospect of receiving the Malay New Testament, now printing by the British and Foreign Bible

*The Directors have appointed two Missionaries to join Mr. Mead at this station.

Society, vast quantities of which are needed by the inhabitants of Amboyna and other islands.

Mr. Kam, in the autumn of 1817, visited many of the Islands, particularly Ternate, Medado, Kama, Lokoepan, Bolam, &c. &c. as well as several of the little and the great Sangur islands, in most of which he found a deplorable want of Bibles. In some places even the schoolmasters had only a few leaves of the Scriptures remaining, and some were wholly destitute of them. Every where Mr. Kam was received as an angel from heaven, and multitudes heard from his lips the joyful sound of salvation. The kings and chiefs in general forwarded his pious endeavours in the most friendly manner.

In the course of his voyages among the islands, he sometimes encountered great dangers, and at Liou was attacked by a dangerous fever, which it was feared would have proved fatal to him; but he was mercifully restored, and having finished his proposed tour, returned by a whaler to Amboyna. The people in the islands who professed Christianity, having been long without even the occasional visits of ministers, the ordinances had not been administered. Mr. Kam baptized, in the several islands, more than 5000 children, and nearly 500 adults. He also baptized in Amboyna, chiefly of those who had been Mahomedans, about 128 adults, besides children.

OTAHEITE.

The following is a brief summary of the various accounts which have reached us of the success which has attended the preaching of the Gospel in the South Sea Islands, taken from a letter written to the Rev. John Hughes, minister of the Gospel in Montgomeryshire, by the Rev. John Davies, a missionary, who went from that neighbourhood.

I shall now give you a short account of the state of things with us in the South Sea Isles. The revival and reformation which commenced in 1813—14, continued and increased in 1815—16—17, so that the whole of the inhabitants of Taheite, Eimeo, Tapuamannu, Huahéine, Raiatea, Taha, Borabora, and Marua, have renounced idolatry entirely. The gods, altars, &c. are utterly destroyed. The offering of human sacrifices, and the practice of infanticide, are altogether abolished. The worship of the true God, and the profession of Christianity, are general throughout all the above islands. In Taheite there are 66 chapels built, and in Eimeo 16. The people assemble for worship thrice every Sabbath, and on every Wednesday evening. The Lord's day is strictly observed throughout the whole of the islands. Private and family prayer are general among the people. About 4000 persons have learned to spell and read, and many to write. In a word, the change far exceeds all our expectation.

DEMERARA:

Mr. Elliot, in a letter dated July 28, 1818, says, 'It is with peculiar pleasure I inform you that the Lord is carrying on his gracious work among the poor negroes. Many others are inquiring the way to Sion, I trust, with their faces thitherward. Since I last wrote to you I have baptized nearly 100, and married about 20 couples. They have made a public profession of their faith; may the Lord enable them to walk worthy of their vocation! One of those who were lately baptized was a head driver; he had been a very bad character, a great enemy to religion, and did all he could to prevent the negroes on the estate from holding their prayer meetings; but he is now, and for sometime has been, one of our most pious and zealous catechists. Many other negroes have offered themselves as candidates for baptism.'

An estate in the neighbourhood, the slaves on which had formerly been prohibited from meeting together for prayer, has been sold to a gentleman who desires that they may be instructed; and it is hoped that a chapel will be erected.

BAPTIST MISSION.

From the London Baptist Magazine, Nov. 1818.

Extract of a letter from Mr. PHILLIPS, at Samarang, a populous town on the eastern part of the Island of Java, dated Jan. 2, 1818.

"I am now at Samarang, where I arrived on the 9th of November. I spent nine months at Batavia in learning the Malay language, and set sail on October 2d for Samarang, and after a tedious passage arrived in safety with my family.

I have begun to preach in Malay, in my own house, and have also English worship on Sunday mornings. I have begun the Javanese, and this will furnish employment for some years. Mr. Bruckner informs me that he has a collection of 25,000 words, and that in every new book he reads he meets with a great number of new ones. I want to preach to the Musslemen in Javanese. I long to establish schools for the youth, since it must be by the dissemination of knowledge among the rising generation, that the almost unlimited power of the Musslemen priests must be destroyed. The work is great and arduous; outward circumstances appear forbidding; but an unshaken confidence in the power of divine grace forbids me to despair. Though fast bound by the prejudices of superstition, and in the fetters of delusion, the Javanese appear to furnish little ground to hope for their conversion, it is not our province to be dismayed, for "the zeal of the Lord of hosts shall perform it."

Wherever I have been I have found the natives entirely under the controul of their priests and teachers, so that they have not dared to read a tract unless they had first shewn it to them, and received their opinion on its contents. These teachers are for the

most part very ignorant; their knowledge, in many instances, extending little farther than the ability to read the Koran in the Arabic character without understanding the meaning of twenty words in it. There is a numerous class of persons who have performed the pilgrimage to Mecca. These men are held in great respect, and live upon the credulity of the people. I asked one of them what good he had obtained by so long and painful a journey? He replied, that God had commanded it, and he hoped to obtain salvation by it. I endeavoured to convince him that his hope was false, and that a work of that nature could not reconcile God to a sinner. He agreed to every thing I said; still I could not forbear lamenting, that his ideas of the character of God were so incorrect as to lead him to hope for safety in him as a *merciful Being*, without once thinking of his *justice*. Men are ruined in their eternal interests by *ignorance of God*.

We are all now tolerably well; death has carried off scores of Europeans of late, but a merciful Providence has preserved us. I am now writing at the table at which Mr. Trowt often sat when lingering under the dreadful dysentery which carried him off. O that I may follow him in his zeal and devotedness to the cause of God!

DEATH OF AN AGED MAHOMEDAN CONVERT.

Spadille, an aged convert from Mahomedanism, died last week. I baptized him about three years ago; and he grew in knowledge and grace. He died triumphantly at the age of about 78. God wonderfully brought this man, at the age of 72, to renounce the errors of the false prophet, and to bear testimony to the holiness of the Christian faith for nearly five years. His body was interred in the public burial ground, attended by many respectable and pious men, a circumstance unknown before. He was born in Ceylon; and had been a slave till within 19 years of his death. [*Mr. Thom.*]

TOLERATION IN PERSIA.

It is well known that the Mahometans profess to believe that Jesus Christ is a great Prophet; that he performed miracles; that he ascended up into heaven; and that he will judge the world. They in general, however, treat Christians with great contumely and cruelty. We are happy to hear that the Prince Royal of Persia is attempting to protect the Christians in that kingdom. He has lately assembled at Tauris, a city of Persia, containing about 200,000 inhabitants, a Divan, composed of the Sheickal-Sellaum, (or head of the faith,) an office answering to that of Mufti in Turkey; and the principal doctors of the law, and proposed the following questions for their determination. 1. Was Jesus Christ a true prophet sent from God? 2. Are the laws contained in the Gospel just? 3. Is it lawful to blaspheme these laws? The

first two questions were answered in the affirmative; the last in the negative. These decisions have received a legal form. The Prince Royal has, in consequence, punished one of his domestics for insulting a Christian.

RESISTANCE TO THE MANDATE OF THE POPE.

On the death of the late Primate, who was also Bishop of Constance, the Baron Von Wessenberg, his General Vicar, in the diocese of Constance, was nominated to succeed him. The Pope refused to confirm the nomination; but the Grand Duke of Baden, his Sovereign, maintains him in his situation, in defiance of the Pope's authority; and in so doing he is supported by all the sovereigns in Germany. The Grand Duke of Baden contends, that as sovereign, he is entitled to nominate to the vacant diocese, and that such nomination ought to be held good, till it be ascertained by competent judges, in partibus, that an improper person has been chosen. In this case, after the most rigorous inquiry, he has found the Baron Von Wessenberg's qualifications of the highest kind, and his conduct to have always been most exemplary; he contends, therefore, that the refusal on the part of the Pope is an arbitrary act, to which no deference ought to be paid.

The whole case is laid before the public, in a memorial from the court of Baden, accompanied by a number of very curious documents.

It appears that the Baron Von Wessenberg, in his capacity of Grand Vicar of Constance, being sanctioned by the Prince Primate and the Chapter, has been the author of many important reforms in the church, that have long given great umbrage to the court of Rome.

Among his other reforms, it appears that he absolved monks from the oaths of celibacy, quoting the well known language of the apostle Paul on the subject; that he caused the service to be translated into, and celebrated in the mother tongue; that he dispensed with the use of the Breviary; that he altered a number of inconvenient forms with respect to baptism, &c.: that he appointed stated examinations of the clergy; that he abolished all but a few festivals, and prohibited all ringing of bells on the days and eves of those abolished; that he, with the consent of the civil authority, converted monasteries, &c. into places of education, and hospitals; formed a new and more commodious division of parishes, and distributed the livings into classes, which were bestowed according to merit, and in which all extremes were avoided; and that he discouraged pilgrimages, &c. It appears also, that he protected a professor who had distinguished himself by his skill in liberal learning, after a mandate had been issued against him by the Pope, on the ground that he ascertained the accusations in the mandate to be unfounded. The bishop is supported by all the clergy of his extensive diocese, and indeed by nearly all the cler-

gy of Catholic Germany. Among the lay Catholics there is but one opinion concerning him.

HIBERNIAN SCHOOL SOCIETY.

The cattle on a thousand hills afford no sustenance to a poor Hibernian. The luxuries which the sun matures in distant climes are all alike strangers to his eye and his taste. If he possesses a cow, he eats not of the butter; thousands of them have never seen a cheese, and tens of thousands never tasted one. You have heard of yearly emigrations, to a large amount, from this kingdom to America. Thanks to the poverty of the people, or Ireland would be depopulated. None can emigrate but the comparatively rich. The accumulated property of many families here would not pay for the passage of a single individual. Here they must remain; and they have no way to exist but by renting one, two, or three acres of land. Necessitated thus to be land-holders, the country sub-divides in proportion to the increase of the population, which from early marriages, is in rapid progression. The potatoe garden preserves the half famished existence of its miserable cultivator; but after living on potatoes only, the cultivator of the land is always in debt to the landlord. I have denominated these people miserable; but this is more descriptive of my own feelings than of theirs; for, blessed with a potatoe to eat, and a potatoe to share with a stranger, a poor Hibernian is happy; so mercifully is that cup mingled which the Lord pours out on the earth. Oh that they may be made happy with a participation of the bread of life! Thanks be to God, that through the labours of the Society, this manna now falls around their tents.

[As evidence of the favour which *Roman Catholics* begin to show towards the Schools, the following facts are stated in the Report.]

One schoolmaster writes: "I would have written ere now, but daily expected the arrival of the Catholic Bishop here, from whom I expected nothing but a severe persecution, and harsh invectives against me and the parents of the children attending this school; but blessed be God, who overrules the counsels of men, instead of the expected persecution, the Bishop has exhorted the priests to govern their flocks with meekness, and not to exert an arbitrary or tyrannical power over any of them; in consequence of which, the schools in this vicinity may be expected to flourish, and produce fruit in abundance, to the glory and praise of God. Some, who had withdrawn their children from the schools, are now anxious to have them returned. From my conversation with my neighbours respecting the Scriptures, many are craving Testaments; and some who possess them already often ask the meaning of different texts, which I endeavour to explain to them with humility and simplicity."

A Roman Catholic Priest writes—"I feel grateful for the confidence which you and the charitable Society repose in me, for my humble exertions in the instruction of the poor. Would to God that all Christians, of whatever denomination, would zealously unite to rescue them from ignorance, and diffuse among them the Light of the Gospel, which would prove the most effectual means to rectify their morals, and impress their minds with charity, justice, and, resignation to the will of Heaven; which virtues, necessary as they are for their future happiness, do not guide their conduct. I understand that some clergymen of my persuasion do not approve or sanction, in their respective parishes, the method offered by the Society for the instruction of the poor Irish; under the apprehension, I suppose, of their gaining proselytes to the Protestant religion. I entertain no suspicion of that tendency; but judge very favourably of their laudable design; and consequently, shall always feel happy in contributing my mite towards the edification of my poor parishioners, aided by the donations of the humane and charitable Society. I sincerely wish your labours and those of the Society, for the good of the community, may be attended with the desired effect, and terminate prosperously to the honour of God."

The following extracts of various letters will be read with much satisfaction—

"A very extensive and useful school has been established in the parish chapel belonging to the first enemy which the schools had to contend with in that quarter, and whose opposition was incessant. Around his altar, from which so many anathemas were hurled against the Scriptures and all who would read them, are now assembled in peace, the children of his then appalled and terrified hearers, committing to memory those very Scriptures which he once denounced; and that house which once resounded with his curses, now reverberates *Glory to God in the highest; peace and good will unto men!*"

"A young Priest observed, that our schools would shortly flourish in this country, as there was a prospect of persecution being at an end; for that, on Good Friday last, a conference was held in the town of G. at which thirty-three priests were present, as also the Bishop; that the different priests, who did not like the institution, requested the Bishop to give orders to suppress our schools; and that Priest H. opposed their proceedings, arguing from scripture the inconsistency of such as would resist the truth, or prevent the education of the poor who were in ignorance; which had such an effect on the Bishop's mind, that he said, "You may do what you please in your different parishes about this matter; but, as for me, I heartily coincide with Mr. H."

"The priests who were our greatest enemies in this part of the country, striving heretofore to abolish the institution, to put a stop to the establishment of schools, and to prevent their flocks from reading the Scriptures, are at present recommending what they

formerly prohibited. A priest of this parish called at my door a few days ago, and, to my surprise, told me that he never would obey the Bishop in persecuting any of the free schools."

"The moral tendency of our system is no small recommendation; for nothing is more certain than that many wicked parents would not wish to see their evil habits transferred into the character of their children, of which the following is a recent instance. A man, who, in consequence of a strict injunction laid on him by father B., had taken his son from the Society's school here, but after a trial of two or three months, had made him resume his attendance there, was accosted in the hearing of a person of veracity, (who gave me the anecdote,) by an acquaintance, and interrogated why he had, contrary to the priest's orders, sent back his son to the school. He replied, "Why, my dear fellow, what could I do? While he attended at that school I had every comfort in him. He was a good boy, attentive to his book, nor would you hear an oath out of his mouth; but ever since I took him from it, in obedience to the priest, he spends his time in the streets in all wickedness, and swears like a trooper. I would not have my son so changed for all the priests in the world; let them say what they will, I will not keep him from the School, and sure such Schools are a blessing to the world."

"The people hold the schools in great estimation. They have proved the falsehood of all the stories propagated in order to intimidate them from sending their children to them. They have found, that, even could they pay for their education, their children would not derive the same advantage from other schools as from those of the Society. Many, very many of them, have also found that benefit from the Word of God, in the hands of their children, which has convinced them that it is for their interest to be intimately acquainted with its contents. These operate so powerfully, that when they are forced by public proclamation after mass, or when it is required of them privately at confession, to take away their children from the schools, they soon relapse and send them again; so that materially to injure a school where the people have had time to appreciate its value, a priest must expose himself to the odium of repeatedly appearing its opposer.

Extent of the circulation of the Scriptures.

The other branch of the Society's concerns, the circulation of the Scriptures, has partaken of a collateral and very considerable increase. The British and Foreign Bible Society, with its accustomed liberality, has granted to the Hibernian Society 1000 English Bibles, 2000 English and 500 Irish Testaments; and also 200 Irish Bibles, for sale or gratuitous distribution: previously to which, there were distributed, in the course of the last year, 1610 Bibles, and 6457 Testaments. When it is considered that the Hibernian Society has diffused these treasures of divine and saving knowledge among thirty two thousand poor and destitute children, and among one thousand two hundred and fifty dark and ignorant adults, and

in a part of the kingdom in which the most unwearied efforts are made to exclude the pure light of heavenly truth, and to perpetuate the darkness and errors of superstition, it may be reasonably and confidently expected that, by the blessing of God, the most important, extensive, and permanent consequences will result from this branch of the concerns and operations of the Hibernian Society; that *out of the mouth of babes and sucklings God may ordain strength*; and that by means of those of mature age, to whose minds knowledge has been communicated, and on whose hearts truth has been impressed, *the Word of the Lord may have free course and be glorified*.

This last observation naturally connects itself with the encouragement which the society gives to the practice of reading the Scriptures, among those who perhaps never before knew that God hath spoken by prophets, by apostles, and by his dear Son; that this Word is in their own language, and that it is able to make them wise unto salvation. A correspondent observes, "Parties for reading the Scriptures multiply. In the vicinity of many of our schools there are meetings for adults; many of them cannot read; yet they attend on those who can, with the most earnest attention. Never, since the first ray from the Star of Bethlehem beamed on our horizon, has the sacred page been more in request, nor its treasures more diffusively spread abroad, among that class of society and religious denomination to whom it was a sealed book. Blessed be God! It is now very generally known, and is an open fountain, of which numbers drink and live."

JUVENILE DEPARTMENT.

A Sabbath Day's Journey.

It was one Sabbath morning in September, when three brothers, accompanied by a female friend, set out to visit their parents, who resided at some distance from the town where they dwelt. Another week of bodily exertion was past, and a day of rest had again come. The rivulet by which they walked rolled peacefully along; the sun had just risen above the horizon, and was shedding his golden rays on the ground beneath; the grass appeared to have acquired fresh verdure; the corn, which yet remained unreaped, was beautifully waved by the breezes, and seemed with every thing around to welcome the Sabbath as a universal day of happiness. At length the distant church appeared rising above the trees, and the village was gradually unfolded to view. All appeared still, and a contrast to the hurry and dissipation of the town. Affectionate parents received them into their arms, and mutual joy was the result of the meeting. During the day the house of God was attended twice. In the morning Mr. G. dispensed the word of life from Jer. xxiii. 29, and in the afternoon from John, xvii. 22. He appeared indeed to have acquired the art of speaking a word in season. Every sentence came with weight from his lips, and the place seemed none other than the house of God, and the very gate of hea-

van. The shades of evening soon drew near; and it was time to think of returning to the busy scenes of active life. The twilight was drawn over the earth, the moon had not yet risen, and every thing seemed to invite contemplation. Newton's hymn on prayer, commencing—

What various hind'rances we meet, &c.

was repeated by one of the company. "What pleasure," said the youngest, "must Christ, as man, have felt, when he spent whole nights in pouring out his soul before God." "Yes," replied another,

"Cold mountains and the midnight air,

"Witness'd the fervour of his prayer."

The moon now began to rise. "Look," said one, "at that moon. Like it, many a young man begins his course promisingly, and perhaps continues it steadily for a time, but at last, like the moon, sets in darkness."—"Yes," said another, "and consider the moon also as an emblem of God's faithfulness. Men abuse his goodness by forgetting him, and ascribing the regular appearance of the moon to what they term the revolutions of nature; and yet he has never once, to convince them of their impiety, withheld its light when it should shine." In such conversation as this were they engaged, when they passed a meeting-house belonging to a village which lay in the road. They stopped, they listened, and heard the broad accent of a pious countryman enlarging on the patience of Job. "How little worth," thought one, "is all worldly wisdom and eloquence, compared to the most uncouth language, when employed in this way, and attended with a blessing from on high." They now approached their home. A silvery stream was passed. The moon having attained its height, was reflected beautifully by the water, and silence reigned; excepting a murmur from the town, and the rattling of carriages conveying home, perhaps, the sons of dissipation, who, after a day of what they term pleasure, were returning with bodies emaciated, and souls absorbed in sensuality. When the little company entered the town, what a scene of hurry did it appear! "Ye children of folly and wickedness," thought they, "why are your Sabbath evenings, instead of being devoted to God and his service, spent in strolling about the streets, and associating with bad company?" When I (for the writer was one of the travellers whose journey is here related,) beheld in what their pleasure consisted, I felt thankful that God had not left me to such a disposition, but that my pleasure was of a different kind. It was indeed a Sabbath which will not soon be forgot; and, I trust, an emblem of that Sabbath which I hope to spend in ascribing blessing and honour, and power to him that sitteth on the throne, and to the Lamb for ever.

CHARACTER OF OUR SAVIOUR.

His nature was so sweet, his manners so humble, his word so wise and composed, his deportment so grave and winning, his an-

was so reasonable, his questions so deep, his reproof so severe and charitable, his pity so great and merciful, his preachings so full of reason and holiness, of weight and authority, his conversation so useful and beneficent, his poverty great, but his alms frequent, his family so holy and religious, his and their employment so profitable, his meekness so incomparable, his passions without difference, save only where zeal or pity carried him on to worthy and apt expressions; a person that never laughed, but often wept in a sense of the calamities of others: he loved every man, and hated no man; he gave counsel to the doubtful, and instructed the ignorant; he bound up the broken hearts, and strengthened the feeble knees; he relieved the poor and converted the sinner; he despised none that came to him for relief, and as for those that did not, he went to them; he took all occasions of mercy that were offered him, and went abroad for more; he spent his days in preaching and healing, and his nights in prayer and conversation with God. He was obedient to laws and subject to princes, though he was the Prince of Judea in right of his mother, and of all the world in right of his Father; the people followed him, but he made no conventions; and when they were made, he suffered no tumults; when they would have made him a king he withdrew himself; when he knew they would put him to death, he offered himself: he knew men's hearts, and conversed secretly, and gave answer to their thoughts, and prevented their questions; he would work a miracle rather than give offence, and yet suffer every offence rather than see God, his Father, dishonoured; he exactly kept the law of Moses, to which he came to put a period, and yet chose to signify his purpose only by doing acts of mercy upon their Sabbath, doing nothing which they could call a breach of the commandment, but healing the sick people, a charity which themselves would do to beasts, and yet they were angry at him for doing it to their brethren. In all his life, and in all his conversation with his nation, he was holy, harmless, undefiled.

THE CHRISTIAN WISH.

DANIEL's wisdom, may I know,
Stephen's faith and spirit show—
John's divine communion feel,
Moses' meekness, Joshua's zeal;
Run like thee, unwear'd Paul—
Win the day, and conquer all.

Mary's love may I possess,
Lydia's tender heartedness,
Peter's ardent spirit feel,
James' faith, by works reveal;
Like young Timothy, may I
Ev'ry sinful passion fly.

Job's submission, let me show,
David's true devotion know,
Samuel's call, O! may I hear,

Lazarus' happy portion share—
Let Isaiah's hallow'd fire
All my newborn soul inspire.

Mine, be Jacob's wrestling prayer,
Gideon's valiant, steadfast care;
Joseph's purity impart,
Isaac's meditative heart—
Abra'm's friendship let me prove,
Faithful to the God of love.

Most of all, may I pursue
That example Jesus drew;
In my life and conduct show
How he liv'd and walk'd below—
Day by day, through grace restor'd;
Imitate my perfect Lord!

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, February 20, 1819.

[No. 22.]

SOCIETY FOR PREVENTING PAUPERISM IN THE CITY OF NEW-YORK.

*The Committee to whom was referred the consideration of the Vice of
Intemperance—REPORT,*

That they have duly considered the subject, and have to lament that in this city the vice of intemperance, or the inordinate use of spirituous liquors, is a growing evil which has already extended its baleful influence over a great proportion of the labouring class of the community. It debilitates the body and mind, demoralises the principles, and destroys the health of its unhappy victims, and is undoubtedly the most prolific cause of pauperism.

It would exceed the bounds of a report, or the powers of the committee, to enumerate all the evils which flow from the excessive use of ardent spirits.

The subject, with all its enormities, does not ~~seem~~ have been duly considered by the legislature or municipal authorities of this city. Very little on the subject is to be found in the statutes. The third section of the act for suppressing immorality enacts, That no retailer of spirituous liquors, ale, or porter, shall sell or dispose of such liquors on Sunday, to any person, except lodgers and travellers; and that any person offending in the premises, and being thereof convicted before any Mayor, Recorder, or Justice of the Peace, shall forfeit and pay the sum of \$2.50 for every such offence.

The ordinance of the Mayor, Aldermen and Commonalty of the 2d of March, 1812, ordains that no retailer of liquors shall permit any person to come to or remain in his house on Sunday, and there to be tippling, nor shall they at any time suffer any excessive drinking, or persons to be drunk in their houses, under the penalty of ten dollars for each offence.

The constables and marshals are authorised and enjoined to enforce this law; and may at any time enter into any retailing house, and if any person shall be found tippling or drunk therein, or guilty of any offence mentioned in this ordinance, to detain him or them, until they shall discover his or her name and place of abode, and then direct and order them to depart said place, and if any such person shall not discover his or her name and place of abode, or will not depart said house, it shall be the duty of such constable or marshal to bring the said person before the Mayor, Recorder, or Aldermen, and if found guilty, shall forfeit and pay the sum of four dollars.

These, and the act to lay a duty on strong liquors, are the only penal laws your committee have found for restraining or preventing the vice of intemperance. Such public regulations as facilitate the distribution and consumption of ardent spirits are much to be regretted.

There are now in this city 1445 persons licensed to retail liquors:

although no certain data can be found on which accurate estimate may be made of the quantity of ardent spirits annually retailed and consumed. It appears that a sub-committee appointed by a general meeting of the wards, on the 7th day of last March, made a judicious report on that subject, with sundry calculations and facts worthy of public attention; which report is hereunto annexed, to which the committee beg leave to refer. It is there presumed, on probable ground, that the annual amount expended on ardent spirits in this city is not less than \$1,642,500. The expenditure of so great a sum is indeed a matter of serious consideration; but when it is remembered the people who spend this sum are generally those who want it most, and the ruinous consequences thereof which involve certain misery and human wretchedness, surely it is time to endeavour to avert the dreadful evil.

It is believed that if government had excluded or totally prohibited the use of ardent spirits, such prohibition would have been a blessing to this country: but the evil is entailed upon us; all that we can do now is to endeavour to limit the extent thereof, and diminish the evil effect.

The present system of retailing liquors, and the manner of granting the licenses is singular.

The Mayor grants a license to retail and sell liquors which may be drank on his, the retailer's, own premises. The commissioner of excise gives license to a person to retail and sell liquors which must not be drank on his own premises. It is difficult to perceive why one person might not grant both licenses, or why one license might not be made to answer the purpose of both, for it is said all those who get the Mayor's license, get, also, the license from the commissioner of excise, who may charge for such license any sum not less than \$5, nor more than \$50.

The revenue arising from licenses granted by the Mayor amounts to \$7,225 annually. The amount collected by the commissioner of excise is about \$10,000.

The labouring people, who are most in the habit of drinking spirits, are those who attend the masons and bricklayers, woodsawers, and other labourers, cartmen and mechanics, and the grocers or retailers are many of them in the practice of drinking, and some of them become habitual drunkards, by which they have ruined themselves and families.

The kind of spirits generally retailed is West India rum, home made rum, whiskey, and apple brandy, and cordials; the prices are various, from 2 to 3 cents for a common wine-glass full.

It is the practice of labourers in the morning to drink one or two glasses of spirits, and this is repeated about 11 o'clock; and sometimes two or three glasses are drank before 12 o'clock; and the same practice closes the day. Some of them drink much more, and are often too drunk to do their work properly; others drink less; and some there are who drink no spirits; but these are few in number.

That class of grocers, or retailers of liquors which may be considered most injurious, are those who act on a small scale, and live among the poorest people. Many of these will commence the business with a capital of less than \$100; and some, without any capital, will procure a few groceries and a jug of spirits, on the sale of which they chiefly depend for their support. It must be remarked, that those who drink the most ardent spirits are generally the most ignorant, most idle, most immoral and irreligious, and seldom attend public worship.

On this painful view of the subject, your committee are deeply impressed with the indispensable necessity of calling the public attention to the consideration of such measures as will most effectually resist the enormous evil.

We are aware of the difficulties that must be encountered, and see no hope of success without the united aid of the Legislature, the Common Council, and the serious exertions of disinterested citizens. First—the aid of the legislature must be solicited, by enacting, that not more than persons shall be licensed or permitted to retail distilled liquors in this city; who shall act as inn-keepers, or tavern-keepers, and shall be men of fair moral character, and obliged to keep a good, convenient house, properly furnished, with suitable accommodations for travellers and lodgers; and such inn-keepers shall be bound in recognizance in the sum of dollars, to keep a quiet, orderly house, and to conform to the laws and ordinances, and not to “permit cock fighting, gaming, or playing with cards or dice, nor keep a billiard table, or other gaming table, or shuffle board,” nor to sell liquor to any intoxicated or idle person. Each inn-keeper shall annually pay for his license the sum of dollars. Also, that persons be licensed to sell ale, beer, and all other liquors, excepting spirituous liquors, and the latter in quantities not less than gallons.

The benefit that would probably result from this regulation seems so obvious, that few arguments are necessary to show the expediency and propriety thereof. Diminishing the number of those who now retail liquors, and placing that privilege only in the hands of men of respectability, is an important measure, and would nearly in the same proportion diminish the evil of drunkenness, or the inordinate use of ardent spirits. Notwithstanding the measure is supported by every principle of religion, morality, and political economy, it will be opposed by individual interest and ancient habits. The opposition will no doubt arise with the people who are now licensed to sell liquors. But what can be said in their behalf? Will they claim the privilege of retailing liquors as a prescriptive right?—That cannot be admitted. Will they contend that they shall be legally authorised to abandon all useful and necessary occupations which might tend to enrich the community and increase human happiness, and to place themselves at the head of a hogshead of spirits, to retail it to their indigent neighbours, spreading among them the evils of intemperance and poverty, with all the miseries which flow from such vices?—

We wish not to reflect on those citizens who are now retailing liquors, nor impute to them improper motives. We have no doubt but a great proportion of them are worthy, honest people, who wish to support themselves by what they conceive to be an innocent and honest occupation, without reflecting on the injury that is done to the community. It is believed that many of them would abandon the business if they were duly impressed with the calamity and mischief it produces. In a pecuniary point of view, the public would not be injured by this measure, for the sum paid for each license might be increased to a sum that would exceed the amount now received for licenses granted.

Secondly—Application ought to be made to the Mayor, Aldermen, and Commonalty to amend these ordinances so as to more effectually restrain and punish intemperance.

Thirdly—Every citizen should remember, that intemperance, ignorance, and idleness, are the prolific parents of pauperism, and that every exertion should be made to exterminate those dangerous vices, by increasing religion, morality, sobriety, and industry; and by diffusing knowledge among the indigent and labouring people. In proportion as these principles prevail, pauperism will disappear.

All of which is respectfully submitted—By order of the Committee.

W. FEW, *Chairman.*

EDUCATION SOCIETY.

A Society was lately instituted in Philadelphia, called "*The Education Society of the Presbyterian Church in the United States, under the care of the General Assembly.*" Its object is "to furnish pious and indigent youth of the Presbyterian denomination, who have the gospel ministry in view, with the means of pursuing their Academic and Theological studies." A subscription of two dollars a year, constitutes a member of the Society; and twenty dollars a member for life.—Its business is conducted by a Board, consisting of a President, seven Vice-Presidents, a Corresponding Secretary, a Treasurer, and twenty-four other Managers, of whom one half ministers, and one half lay members, to be annually elected. This Board "shall devise and execute measures for obtaining funds; shall select young men to be objects of their bounty, direct their studies, and provide for their support; shall take measures to organize auxiliary Societies, and empower them to select and educate young men; and shall make a report of their proceedings to the Society at every Annual Meeting."

"It shall be the duty of the Board of Managers every year to communicate to the General Assembly, for their information, a copy of the Report required by the last article, as soon as possible after it shall have been laid before the Society." "The Annual Meetings of the Society shall be always held in the city of Phila-

delphia on the Tuesday next after the commencement of the Annual Sessions of each General Assembly of the Presbyterian Church."

"It shall be regarded as a fundamental principle of this Society, that no young man shall, in any case, be selected for education, who does not possess good natural talents, and hopeful piety, who is not in communion with the Presbyterian Church, and who does not express it to be his intention to enter the ministry in said church; and in case any young man who may receive the pecuniary aid of this Society shall, by his own fault, fail of entering the gospel ministry, he shall, when able, refund to the Board of Managers the whole amount of expense incurred by them in his education, if called upon for that purpose.

The following is an address from the Managers of the Education Society above mentioned to the Churches under the care of the General Assembly.

DEAR BRETHREN,

Never, perhaps, have the inhabitants of any christian country had more reason than we, to adopt the language of our Lord, *The harvest truly is great, but the labourers are few*. Were it possible, within the limits of the present address, to state, in detail, the facts which lead to this conclusion, their impression on the pious mind would be equally distressing and alarming. Suffice it to say, that the population of our country is making progress with a rapidity altogether disproportioned to the provision of able and faithful ministers to supply its wants. In less than twenty years its amount will probably be doubled; and yet the candidates for the ministry who are coming forward, are very little more than sufficient to supply the places of those who are removed by death. What, then, is to become of the tens of thousands, the hundreds of thousands, who are annually spreading themselves in every part of our extended territory? And besides this, what is to become of all those applications for labourers in foreign missions, which are every day becoming more numerous? If we had four or five, nay, even ten times as many candidates as we have, they would be still insufficient to answer the demand. Calls of the most urgent and affecting kind, both for stated Pastors and for Missionaries, are received from almost every part of our country, without the possibility of furnishing them. Unless prompt and energetic means are adopted to obtain a supply, greatly beyond what has been hitherto obtained, the consequences must be, so far as human foresight can anticipate, that many important congregations must soon either be without ministers, or fall off to other denominations; and that many districts of country, the population of which most naturally belongs to our Church, must either be left to seek a supply as they can from other churches, or to grow up in practical heathenism.

We rejoice, indeed, in the mighty plans for disseminating the Scriptures, which so remarkably and gloriously characterize our day; and we calculate largely on the benefits likely to arise from the

execution of these plans. But we acknowledge it lessens our joy when we reflect that there are so few *living teachers* to accompany the *written word*. For we are assured by the Word itself, which we circulate, that the *living teacher* is as fixed and as necessary a means of carrying on the dispensation of mercy to our fallen race, as that sacred Word, which is *the power of God unto salvation to every one that believeth*. *How shall men hear without a Preacher? and how shall they preach except they be sent?* If the world were filled with Bibles, there must still be ministers to explain and enforce their precious contents. Of course, while to spread the former is an object of so much laudable exertion, it is certainly to be lamented that the friends of piety have not been proportionably roused to the deep importance of providing the latter.

The attention of the friends of religion has indeed been, for several years past, partially called to this object. Different measures have been proposed, and some actually adopted, to remedy the evil. But, though ~~some~~ useful, and some of them important, they have still been found ~~insufficient~~ insufficient to meet the exigencies of the Church. Amidst all ~~that~~ has been done, and is doing, the deficiency complained of is every day becoming more serious and appalling. To sit still, and attempt nothing further, is really little less than abandoning a large part of our country to a *famine of the Word of Life*. Can *Christians* consent to an alternative so disgraceful and destructive?

In these circumstances, it has appeared to some judicious friends of religion, that the formation of *societies* for the special purpose of selecting, and gratuitously educating poor and pious youth for the gospel ministry, is a peculiarly well adapted and important means of attaining the desired end. Some societies of this kind have actually been organized several years ago, and are making laudable exertions to supply the wants of the church. Among these, the *American Education Society*, in *New-England*, is worthy of particular notice, and of high commendation. That Society, including its several auxiliary associations, is said to have, at this time, more than *two hundred* young men under their care, in different stages of education for the ministry. That respectable institution, however, besides that all its resources will be required for supplying the demands of *New-England*, cannot, on other accounts, so well answer the purposes of the Presbyterian Church as an association within our own bounds, and directed by our own members.

A plan for the formation of a Society, such as that which now solicits the patronage of the Presbyterian Church in the United States, has been in the contemplation of a number of the ministers of that church, for some months. It was their wish that the Society should be, as far as possible, a representative of our church; that it should combine her strength, and be rendered, in all respects, subservient to her interests. For this purpose, they deemed it of great moment that it should be permanently located at *Philadelphia*, and that its annual meetings should always take place in that city, and during the ses-

sion of the General Assembly in each year : that the distant ministers and elders of the church, who attend that judicatory, might be enabled, without any additional inconvenience, to discharge their duty as members or officers of the Society ; that the affairs of the institution might be annually inspected, and, as far as proper, controlled by the members of the Assembly ; and thus a more minute knowledge of its plan and proceedings, and a deeper interest in its affairs, extended to every part of our Church.

Such an Association, in this Address, and in the accompanying Constitution, offers itself to the patronage of the Presbyterian Church.

It may perhaps appear to some, in this day of liberal exertion, when partition walls which have hitherto divided Christians are daily falling down, and when different denominations are coming together for exertion in a common cause—in such a day, it may appear to some, as if confining this Society to the Presbyterian Church were scarcely defensible. We wish to cherish no feelings, nor to engage in any plan which may be considered as unfriendly to other portions of the Church of Christ. We rejoice in the growing spirit of harmony and love among the different denominations of Christians. But we are persuaded, that in concerns of this nature, both energy and harmony of action are best secured by each particular church acting for itself. Let as many denominations as approach to agreement in sentiment come together, and mutually co-operate in great missionary plans for spreading the knowledge of our common salvation :—but surely there is no concern in which every church is more clearly called upon to act independently, than in selecting and training her own ministers ; and if each church act for herself in this matter, with a proper spirit, such a method of proceeding will be found to produce a generous and useful emulation rather than hostile feelings.

Some, however, may be at a loss to know in what manner such a society as now solicits your patronage will be likely to increase the number of candidates for the ministry. It cannot, of course, either make young men pious, or impart talents to them. This is readily acknowledged. But still such an association can do much. None who are acquainted with the state of the Church will doubt that there are at this moment in our country, at the plough and in the shop of the mechanic, many valuable young men of ardent piety, and of good natural talents, who would be glad to serve the Church in any way that Providence might point out, but who have no means of their own for obtaining a suitable education for the holy ministry ; and who, left to themselves, will never come forward for that purpose. One great business of this Society, and its auxiliary branches, (one, at least, of which it is hoped will be formed in every Presbytery,) will be to search out such pious and promising youth ; to inform them of the provision made for their case ; to take them by the hand ; to overcome their diffidence ; to bring them forward to the view of the churches ; and to con-

duct them through every stage of their education, until they are prepared for the pulpit.

It is not proposed to collect the young men supported by this Society in any one place, or to require them to pursue their Academical or Theological course at any one seminary ;—but to educate them wherever it may be most convenient to themselves, most economical, and most agreeable to the several auxiliary societies who may select and support them.

It is possible that some may altogether doubt the propriety of educating ministers on charitable funds, under the impression that it is, on the whole, best that all candidates for the ministry should support themselves. And even some of the youth who might be selected as the objects of this bounty, may feel reluctant to accept of charitable aid.

In reply to all objections of this kind, let it be observed, that very few who are able to support themselves appear to be coming forward to the work of the ministry ; that the exertions of this Society will by no means diminish the number of such ; but that if no others are brought forward, large portions of our country must experience a famine of hearing the Word of the Lord.

But do not all scruples, on the part either of the Church or of young men, on this subject, arise from the want of correct attention to some radical principles ? Is not the Church the moral parent of all the youth within her bosom ? Has she not a right to the services of the best of them ? And may it not be asserted, without fear of rashness, that in the present state of the Church and of the world, whenever young men are found, who unite *fervent piety* with the *natural talents* adapted to the office, it is the duty of such to seek the gospel ministry ; and that it is equally the duty of the Church to single them out ; and if they have not the means of coming forward themselves, to bring them forward, and to endeavour to give them all that preparation, which depends on human means, for the service of the sanctuary ? It is as clearly her duty, a duty which she as really owes both to her Divine Head, and to herself, as the ordinary provision which she makes for the support of the word and ordinances. Or rather, it is to be lamented that she has not been always in the habit of considering this as an essential part of her ordinary provision for the maintenance of the means of grace.

If any of the children of the Church need assistance in obtaining an education for the sacred office, from what source can they so properly receive it, as from the Church, their moral parent ? Every consideration of nature, reason, and scripture, point to this parent as the most suitable provider. Assistance from individuals may be given reluctantly, or may be suddenly and capriciously withdrawn :—but the Church, as long as she has the feelings of a mother, can never be either reluctant or weary in providing for her beloved children. The aid received from individuals may excite, in delicate minds, a painful sense of dependence ;—but it

would surely be improper for a child to feel pain in receiving from the hand of parental affection. Nay, may we not confidently assert, that when a pious youth is willing to devote his talents for life to the service of the Church, it is but an act of mere justice in the Church to furnish him with the means of comfortable support while he is preparing to serve her?

Nor is it any solid objection to the system of educating young men for the ministry, on charitable funds, that some of them, after obtaining an education, never enter the ministry, and that some others are by no means distinguished ornaments of the sacred office. It were just as reasonable for parents according to the flesh, to say, that many youth whose parents do much for them, turn out ill : and that, therefore, *they* will take no pains, and incur no expense, in educating their beloved offspring. No wise parent thinks or speaks thus. He is willing to do all in his power for promoting the welfare of his children, and to labour and incur expense whenever there is a rational prospect of a favourable result ; and having done so, to leave the event with infinite wisdom. And the Church ought to be willing to take the same course, and run the same risk with respect to her children.

We shall attempt to obviate only one more objection, which may possibly find a place in the minds of some. It is that the Presbyteries are already doing, and have been doing, for a number of years, all that they can to bring forward and educate young men for the gospel ministry ; and, therefore, that such a society as is now proposed is unnecessary. This objection, though specious, has no real solidity. It is notorious to all who attend the General Assembly, and listen to the annual reports of Presbyteries on this subject, that the system now in operation is inefficient and inadequate. A number of the Presbyteries pay little attention to the subject ; and none of them are proceeding with that energy in the business which is considered as desirable, and which the wants of the Church require. Besides, some of the Presbyteries have considerable funds, and the means of raising more, but have few or no young men to educate ;—while other Presbyteries have, by far, more young men than funds. The Education Society now formed will be so far from interfering with the exertions already in train, that it will add vigour, and give more extensive and useful effect to them. It will form a great medium of communication between the Presbyteries, as so many auxiliary societies, and give system to the exertions of all. It will open a central and convenient treasury for those Presbyteries which have more funds than young men ; and it will furnish resources for those which have more young men than means of educating them.

Such, dear brethren, are our views on the subject. We are persuaded that the subject now brought before the Church to which we belong, is one of most deep and vital importance. We entreat your serious and prayerful attention to it. It is manifest that the Society which solicits your aid cannot be expected to produce its

due and desirable results, without the *general and zealous co-operation* of our Presbyteries and Churches. But with such co-operation, there is every prospect, under the Divine blessing, of rendering a service to our Church, and to the cause of the Redeemer generally, beyond the reach of human calculation.

We venture, therefore, to express a most respectful but earnest hope, that our Reverend Presbyteries will, as soon as convenient, either in their Presbyterial capacity, or by committees, form themselves into Societies, auxiliary to this great object; that individual congregations, whose local circumstances admit of it, will do the same; and that all classes of persons, who wish well to the cause of Zion, will come forward; and, with their substance, as well as their prayers, endeavour to do their part toward furnishing the churches with the messengers and the Word of Life.

PIOUS PARENTS! will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the Church in the ministry of reconciliation? There is a day coming, when, to have contributed efficiently to the preparation of one able and faithful gospel minister for the sanctuary, will appear more important, and will afford greater pleasure in reflection, than the greatest mere temporal benefaction that can possibly be bestowed on mankind. Temporal benefits perish in the using:—but the labours of one faithful minister of the gospel may be the means of extending blessings to nations the most remote, and posterity the most distant, as well as through eternal ages.

PIOUS YOUNG MEN! we call upon you to ponder this subject deeply in your hearts. To you, under God, we look for ministers of that Church which the Redeemer hath purchased with his own blood. We entreat you to come forward, and to consecrate yourselves to the service of that Church. Can you make choice of any other profession so desirable, so noble, so God-like, as the ministry of reconciliation? If not, then pray for the prosperity of this Society; endeavour to excite the zeal and liberality of others for its support; and crown all by devoting yourself to the holy cause which it is formed to promote.

CHRISTIAN BROTHERS OF EVERY CHARACTER AND AGE! the errand on which we come to you in this address is no common one! We have all too long neglected our duty to the Church of God. Let us, then, humbled by the past, and animated by the prospects of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute Churches, who can find none to break to them the bread of life, require it of us. The cries of frontier settlements, who look and entreat in vain for missionaries, require it of us. The miseries of the poor heathen, who are perishing by millions for lack of knowledge, require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity, if you love the Church to which you belong,

If you wish to prevent a famine of the Word of Life from desolating our land—come forward to the help of the Lord against the mighty.

By order of the Managers,

ROBERT RALSTON, *President.*

E. S. ELY, *Corresponding Secretary.*

MONTHLY EXTRACTS FROM THE CORRESPONDENCE OF
THE BRITISH AND FOREIGN BIBLE SOCIETY,

For November, 1818.

From the Rev. Professor Van Ess.

Marburg, June 16, 1818.

The resolution of the Committee of the British and Foreign Bible Society has made me happy beyond the power of expression. Now I shall be able to carry on the great work of God, to which his unmerited grace has called me, a weak instrument, with means more commensurate with its vast extent, and to enlarge the sphere of my operations.

I see, already, in spirit, mountains depart, hills remove, and a high-way preparing for the increase of the word of God, both far and near; for He who has helped us will continue to bless his word and his work. Obstacles, which, like gigantic mountains, appal our eyes, are by him wafted out of sight, as a feather is breathed away, and as an atom vanishes before the wind.

From June, 1816, to June, 1818, there have been distributed by me, 101,195 copies of my New-Testament; and if the edition with large print had been ready a year sooner, 50,000 copies more would have been issued.*

It is my earnest request to the British and Foreign Bible Society, that they would enable me to have at all times at my disposal 30,000 copies of my Testament, half small and half large print, which, together with carriage and binding, would cost about £166*l.* sterling. This sum I would entreat their generosity to assign in the name of Jesus Christ, for the salvation of immortal souls, in order that the work of God, which is also your work, may not for a moment be obstructed in its way to greater and wider extension.

Every thing which you have had the goodness to communicate to me of the wonders which God has wrought by means of the Bible Society, has highly delighted me, and filled my heart with gratitude to God. Indeed, who is there that does not here observe the finger of God? He does wondrous things; praised be his name! That important prophecy—"The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come"—is developing before our eyes. "Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

I might have sent you a volume of copies of letters; but having had only one clerk in my office for these several days, he has been occupied with important correspondence; I have therefore made him copy but a few. However, the echo of every letter is this:—Fruits of godliness, of repentance, of regeneration, of the knowledge of God and of Christ; comfort, peace, and consolation, are produced, every where, by this seed of God sown in hope. An altogether new spirit is observable in many schools among the children, through whom the parents also are made acquainted with this Book of books. To thousands and thousands to whom the New Testament was before unknown, it has now become the greatest treasure, and the most precious jewel.

My church is frequented by many Jews, and numbers of them are fond of reading my New Testament.

Several pious ladies labour effectually in dispensing blessings by means of the New Testament with which I furnish them.

* To enable this indefatigable distributor to keep the stock of German Testaments required, the Committee of the British and Foreign Bible Society have voted him a further grant of 2000*l.*; he having previously distributed 223,341 copies!

From a very Reverend Dean in Norway.

*Ullensvang, November 12, 1817.**

The receipt of your much esteemed favour of the 22d of September rejoiced me greatly, together with the printed publications, for which I feel much obliged to you. These gladden and comfort me, as I perceive therefrom the promotion of the kingdom of God. I can reciprocally gratify, by informing you, that contributions towards the dissemination of the Holy Scriptures increase in Norway, particularly in the province of Bergen.

In my parish, containing about 3700 souls, there have been collected, during the past and the present year, above 200 rix dollars, specie, (about 50*l.* sterling,) and as much in proportion to the population in the adjacent neighbourhood.

On the Jubilee of the Reformation, celebrated the 31st of October, and the 2d of November, I encouraged my congregation to contribute to our Bible Society. I observed, with lively emotion, men, women, youths of both sexes, children, poor, rich, all of them lay down their gift upon the altar of the Lord for the distribution of the Holy Scriptures. I perceived also the poor widow come with her mite. I saw the innocent little ones upon their father's or mother's arms, lay down their gift; and the words of Jesus,—“Out of the mouth of babes and sucklings thou hast perfected praise;” and his affectionate call—“Let these little ones come unto me, for theirs is the kingdom of God,”—forcibly struck my mind.

At the Jubilee we received in this manner 81 dollars specie; (about 20*l.*) the remainder we received before by subscription.

From the Central Committee at Christiania, we now expect a general list of what has been collected in the whole kingdom.

You expressed a wish in your said letter, that I had disposed of a part of the ninety New Testaments. This has also been attended to; and I have sold at a moderate price, for about 32 rigsbank dollars, (about 16*s.* 6*d.*, for which I have credited our Bible Society. The gratuitous distribution of so many, arises from an idea I entertained, that the most indigent, who had nothing to pay with, but still are able to read, and eagerly desirous to possess the word of the Lord, ought not to be denied this precious gift; the more so, as I remembered the words of our Saviour;—“Freely ye have received, freely give;” Matthew x. 8. Another reason was, the ninety New Testaments which, through your kind attention, I received, and acknowledged in my letter of the 10th of January, 1818, I looked, and still looked upon, as a gift fallen from heaven, and wherever I travelled in my Deneary, I directed the attention of the people to the object of the British and Foreign Bible Society, for sending the word of God even to us, who are living between Norway's barren rocks.

I judged I should best meet the wishes of a Society united for such ends, by distributing the most of them to the poorest; my heart being impressed with the thought—“The Gospel is preached to the poor.”

From a Clergyman in Surinam.

Paramaribo, April 3, 1818.

The Reports of the British and Foreign Bible Society in London have always proved very encouraging and refreshing to my mind. In the hours I can spare from my other occupations, they afford much food for my soul, cheer my heart, and fill it with praise and adoration of God, who, in his infinite goodness, works such wonders in our days, by giving existence and increase to such extraordinary Associations as Bible Societies, of which the British and Foreign Bible Society has the honour to be the Parent.

From the Secretary of the Netherlands Bible Society.

Amsterdam, August 4, 1818.

Your esteemed favour of the 7th ultimo came duly to hand: and I have communicated its interesting contents to the Directors of our Bible Society:—

*Recently come to hand.

who rejoicing at a further opportunity for divulging the precious gift committed to our care, have immediately resolved to place four hundred Bibles and New Testaments at the disposal of the Rev. Thomas Langhale, at Paramaribo, which have been shipped, and are now already on their way to Surinam.

Our General Meeting of the Deputies of the sundry Associations in this country, took place on the 15th and 16th of last month. The deliberations were held in a true spirit of concord and unanimity, and with general thanksgiving to Him who so evidently forwards the object of the Society—the diffusion of his word, throughout the whole world, in order to promote the welfare of immortal souls.

From the Rev. Dr. Robert Pinkerton.

Memel, July 10, 1818.

Since I entered the Government of Witepsk, not at a great distance from Polotsk, I have distributed about 70 copies of the Hebrew New Testament among the Jews. I could have given away many hundred copies more had I possessed them. In general, I first examined the person who made application for a copy, whether he was able to make use of it, by making him translate to me a few verses of the 5th chapter of St. Matthew, the 1st chapter of St. John, or the 1st chapter of the Hebrews; and when I found that he understood what he read, then I bestowed the precious gift. In several instances I was offered money for the copies. The number of those Jews who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and Wilna, is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it, an impelling curiosity to read the doctrines of Christ and his Apostles, in the Hebrew language. One of them in the town of Borisoff, who had been in possession of a Hebrew Testament for some months before I came that way, told me, that neither they nor their fathers had ever read those things before. Others informed me that, having now read the greater part of the New Testament, they were capable of judging of its contents; and, though they could not yet agree with its doctrines in many parts, they were highly pleased with its morality.

Surely nothing is so well calculated to remove the prejudices of the Jews against our religion, as enabling them to understand it in its genuine purity and simplicity.

I have repeatedly reproached myself for having done so little, in my former travels, for bringing the consolatory doctrines of the Gospel to the wards of the sick in hospitals, and the cells of criminals in prisons. It is true, at the formation of Societies, I have more than once recommended these abodes of distress and misery, as places which ought to share the first fruit of their benevolence: yet, *personally*, I have seldom been in any of them. But it is never too late to form a good resolution. On leaving St. Petersburg the last time, I resolved to visit the prisons and hospitals, on my future travels, to supply their unfortunate and suffering inhabitants with the word of God. Accordingly, from St. Petersburg to this place, I visited five provincial prisons, which contained 515 of the most unfortunate of our race. In each cell or apartment I commonly found one or more who were capable of reading to their fellow-prisoners. With tears of gratitude they usually received the precious boon of God's word. In the twelve hospitals which I visited, I found 1015 sick, in every stage of the numerous diseases to which sinful man is here subjected. How precious was the gift of God's word to these sufferers! In every ward we usually left one, and sometimes two copies. In three poor-houses I found 488 aged and indigent, whom we also supplied with the bread of life—the treasures of divine love.

From the same.

Königsberg, July 27, 1818.

I have spent two days in visiting the prisons and hospitals of this city.—In all of them I did not find a single Bible or Testament in any language. I be-

stowed a copy on the inmates of each apartment. What a deep impression the sight of the Bible seemed to make on the three hundred and nine criminals, whom I visited in five different prisons! In almost every cell some of them were so much touched at the sight and reception of a copy of the word of God that they literally wet their chains with their tears. The sight of a stranger with the word of God in his hand, and the message of peace on his lips, seemed powerfully to affect these most hardened and unfortunate of the human race; many of them wept bitterly, probably at the recollection of the days of their youth, when they read the Bible at school, or in the habitation of their parents, but suffered not its principles to sink deep into their hearts. The keepers of the prisons themselves, and a member of the Society who went with me, frequently wept like children. The former said, that they never had beheld the prisoners so much affected on any occasion before: and the latter could not refrain from repeatedly expressing his surprise, that no one had before thought of putting the word of God into the hands of these poor unfortunate creatures. So many tears were shed, so many blessings implored, so kindly they pressed, one after another, to kiss the hand that had bestowed the precious gift formerly unknown among them; that had it not been for the rattling of their chains, their emaciated looks, and the strongly grated windows and doors, I should have been apt to forget, for a moment, that I was in the midst of those who were the outcasts of society, and that many of them had been guilty of the blackest crimes. But even for these guilty wretches there is plenteous forgiveness with Christ; and the reading of his Gospel may be the means of bringing some of them into the light and liberty of the sons of God.

Every where in the hospitals the Bible was welcomed gladly among the sick and wounded; and I have since heard, that many of the soldiers in the military hospitals are diligently perusing the oracles of God. Two of these, Catholics, were observed to read in the Bible the whole day long after receiving it. One of their neighbours asked them, why they read so incessantly in their present weak state; one of the two answered, "This Book we have never read before; it is the most sacred of all books, and therefore must be the foundation of our christian faith." This interesting anecdote was related to me by the chief physician of the hospital, some days after I had been in it.

His excellency the Chancellor, Von Schrotter, was most agreeably surprised to hear of the reception the word of God had met with among the sick and unfortunate. He is President of the Bible Society in this city; and has repeatedly promised me, that as soon as Bibles can be obtained, every prison and hospital in the surrounding country shall be supplied with them.

His Majesty the King left this city yesterday for Berlin. In his conversation with the Bishop, he expressed his warmest attachment to the cause of the Bible Society, and his hearty desire, that it may continue to prosper in his dominions; and, as paper for printing is very dear, and difficult to be got, he has promised to grant *permission for paper to be brought in from Holland, free of the import duties*, for two proposed editions.

From Emanuel Schnell.

Basle, July 14, 1818.

At yesterday's meeting it was resolved to send, gratis, 500 copies of the Bible to Odessa, and to forward 50 Bibles and 100 New Testaments to the Rev. Mr. Frantz at Mogilsberg; who in glowing colours exhibits the scarcity of this Holy Book, and the ardent desire for it. In this manner we employ the money which your Bible Society has had the goodness to assign to us.

We have been informed, that in and about Odessa, there are several colonies, of Germans, who are entirely destitute of this Book of all Books, and wish earnestly to possess it. When we had obtained accurate information on that score, we thought it our duty not to delay supplying them with the Holy Volume; that no time might be lost by further inquiries, as on the setting in of this winter season it would be impossible for us to answer their wishes. This is the most proper time for the transmission of copies to them.

From the Secretary of the Hibernian Bible Society. Dublin, August 5, 1818.

By desire of the Committee, I have the pleasure to inform you, that they have come to the resolution of re-printing, in this country, your Monthly Extracts of Correspondence; and to request that you will, therefore, have the goodness to order, that a copy of them be regularly transmitted to us, *by post*, as soon as it can be prepared. The Committee expect much benefit to result from the circulation of these Extracts.

From Charles Stokes Dudley, Esq. Exeter, September 4, 1818.

The Manchester Ladies' Bible Society has already obtained 3696 Subscribers, and collected 469*l.* 17*s.* 1*d.*; and it will gratify the Committee to learn that the Duchess of Kent has, in the most handsome and condescending manner, accepted the office of Patroness of that Institution.

The Ladies of the Association, just established at Douglas, Isle of Man, have collected in their first month 24*l.* 16*s.* 4*d.*; and a Second Ladies' Association has been formed in that Island.

The Liverpool Ladies' Bible Society, since it has been remodelled and extended,* has far surpassed my expectations. The following is the abstract of their results up to the 26th of August, exhibiting the fruits of seven months' persevering attention on the part of these benevolent Ladies, viz.

Total number of Collectors,	-	-	-	-	456
Total number of Districts,	-	-	-	-	384
Total number of Subscribers,	-	-	-	-	3834
Bibles and Testaments distributed,	-	-	-	-	1397

Total amount collected, 1889*l.* 15*s.* 7*d.*

The consequences are traced in those habits of cleanliness, economy, sobriety, and decorum, which are progressively extending throughout the bulk of the population, in an increasing attention to the duties of religion, and in an evident extension of those great principles of moral order which attach the lower classes of society to their superiors, and cement more firmly the whole mass of the community.

The total amount collected by the Southampton Ladies' Association, from October, 1816, to July, 1818, is 680*l.* 8*s.* 3*d.*; and the total number of Bibles and Testaments distributed, 1103.

The Poole Ladies' Association has voted 100*l.* on which no return is required.

The Exeter Ladies' Association is under the patronage of the Duchess of Bedford, Countess Fortescue, Lady Ebrington, and many other distinguished individuals. The city is divided into 53 districts, to each of which collectors are appointed; and the result has already been sufficient to prove the necessity for such a Society, and the beneficial effects which may be confidently anticipated from its operations.

From the Third Report of the Norwich Bible Association.

In consequence of the recommendation of the last Annual Meeting, another census of the inhabitants of the city was undertaken, by which 880 new Subscribers were obtained for Bibles, and 180 gratuitous Subscribers were also added. While we adduce these proofs of the want of Bibles which has hitherto prevailed, we cannot but rejoice at the readiness with which a plan for obtaining them has been carried into effect, chiefly among the middling and lower orders of Society. We indulge a hope that the effect of their perusal may hereafter become apparent in the moral and religious improvement of our fellow citizens. When we reflect on the great and momentous consequences which have been known to flow from the study of the Scriptures to single individuals, we may be allowed to ask, Who can calculate the blessed effects which may be produced from the perusal of those copies, which have only this last year been distributed by this Association?

* See Monthly Extracts, No. XVI.

By the resolutions of the Meeting last year, the sum of 100*l.* was given towards the general purpose of the British and Foreign Bible Society—to that extensive and unrivalled Institution, of which, by means of these comparatively slight and trifling subscriptions, we may be said to form an efficient part. Should we be enabled to continue this sum, (which the present state of the finances of the Association seems to justify,) our exertions cannot be deemed unimportant; since, in addition to the supply of our local and domestic wants, we shall be furnishing to the Parent Institution what is equivalent to the annual subscriptions of one hundred persons, at twenty shillings each.

From the Rev. Dr. Pinkerton. Thorn, August 4, 1818.

From Königsberg I directed my route straight for the provincial town of Marienwerder, which I reached on the 29th ultimo, in the evening. I spent the following day there, and was happy to make the acquaintance of some excellent men, who have promised to unite, on the return of the Consistorial Director from Dantzic, in forming a Society for promoting a more general circulation of the word of God throughout the province. Among these, the chief man in the government, President Von Hippel, and the President of the department of Justice, Von Wegner, will take an active part. I have never been more kindly received in any place than by these two noblemen in Marienwerder. Both expressed their conviction, that the scarcity of Bibles and Testaments was great, particularly in the Schools among both Confessions. This Society will have an important field to cultivate in that part of Prussian Poland.

President Von Hippel stated the number of inhabitants in the Marienwerder department to be 152,000 Protestants; 168,000 Catholics; and 3,500 Menonites.

In Graudenz I visited the large provincial prison, or House of Correction, in which I found 194 criminals, and 35 vagabonds;—but, alas! not a Bible or Testament among them; and it was painful for me to leave so many unfortunate fellow-creatures, without being able to bestow upon them a single copy.

In the town prison of Marienwerder, among other criminals, I found a young woman under sentence of death. At first, after her sentence was passed, President Von Wegner told me she seemed to be in a dreadful state of despair. At last, this good man sent her a Bible, which she most gladly accepted, and diligently perused. Its consolatory doctrines have restored some degree of tranquillity to her guilty and disturbed mind, and shed upon her soul a beam of hope beyond the scaffold which awaits her. I found her, seemingly in deep penitence, with her Bible lying at her side, knitting cotton stockings. Her looks, and the few words which she with difficulty uttered, were full of contrition.

From Cûlm I continued my route through Culmsee, and arrived in this ancient city on the 1st instant, in the evening. Dr. Brohm has nearly a thousand children in the schools, among whom there is a great want of the Holy Scriptures. In the surrounding villages, the superintendent told me, he had four and twenty schools under his inspection, in which the want of Testaments and Bibles was not less felt.

In the late wars this town was four times besieged; and these seasons of severe trial have reduced a great number of the inhabitants to poverty, and many of the finest buildings to ruins.

From the Rev. Dr. Pinkerton.

Posen, August 9, 1818.

I arrived in this place in the evening of the fifth, and have been very kindly received by the friends of the Bible cause. Prince Radzivil, Governor of the Grand Duchy of Posen, and the Princess, who is of the Royal Family of Prussia, have shown me every possible kindness. Her Royal highness, the Princess, is a Protestant, and a subscriber to the Posen Bible Society. The

Prince has also given me his *hand and word*, that he will facilitate, to the utmost of his power, the circulation of the Polish Scriptures.

The Posen Bible Society prospers. I attended an interesting Meeting of the Committee on the 6th, at which several important Resolutions were passed. Since its establishment, in October last, they have collected upwards of 500 dollars from 286 Members and Benefactors. They have also succeeded in procuring 300 Bibles and 600 New Testaments, with which they are endeavouring to satisfy part of the many demands which are come in from different quarters of the Grand Duchy. They are particularly grateful for the 100*l.* sterling which the liberality of your Committee granted them; and they have already either received, or given orders for, Bibles and Testaments to the whole amount.

CALCUTTA AUXILIARY BIBLE SOCIETY.

From the Government Gazette.

The seventh Anniversary of this truly Christian Institution was held in the town hall on Saturday, February 21, 1818. The Report of the Committee's proceedings during the last year was read by Mr. Uday, and excited a lively interest in the respectable company who were assembled for the occasion. It is indeed highly satisfactory. We will not enter into the detail of the Society's operations, as the Report, with its Appendix, will soon issue from the press. It shows progress—that steady, efficient progress which is at once most gratifying to the friends of the Institution, and honourable to the managers of its concerns.

Nothing has gratified us more than the progress of the British and Foreign Bible Society, which, with accelerated speed, is now pervading a large portion of the world. Its object—to give the Bible, nothing but the Bible, to those who want it—is at once simple and sublime; uniting in one vigorous effort Christians of all denominations and persuasions; and comprehending within its grasp people of all countries and languages. It is pleasing to witness its operations in these parts, where the light of Divine truth is only beginning to penetrate, and where so very much is in all respects to be accomplished for the melioration of numerous classes of our fellow-subjects in India.

We would not omit one pleasing feature in the new Report. The public have already observed, in the Reports of former years, how each successive year has been marked by the formation of some new Auxiliary. This is the first Report which announces the establishment of Bible Associations among the poor. Those who have attended to the Reports of the Parent Society, must have noticed what very essential aid has been afforded at home by the establishment of these Associations. Three such institutions are reported to have arisen during the last year; one at Bellary, and two at Madras. The example will be followed, we trust, in many other places. The combinations of the poor not only benefit the funds of the Society, but greatly extend the interest which is felt in its prosperity, and augment the energy with which it acts. It is desirable that the poor should be every where encouraged to give of their little. Union in the same sacred cause strengthens the charitable feeling: charity confirmed stimulates to increased activity; augmented activity in benevolence is productive of the richest blessings to “them who give, and to them who take;” and thus the happy effects of Bible principles become more diffused. We can only add, that we were gratified to observe, at the Meeting of last Saturday, an unusual collection of the Scriptures, translated into different languages, placed on the table. In addition to those which were produced as specimens of the Oriental Versions, published by the Calcutta Society, we perceived a number of new versions recently printed at the expense of the Russian Bible Society at Petersburg. These are honourable documents of that Society's labours, and show with what extraordinary activity they are pursuing their grand object of distributing the word of life among the inhabitants of that extensive empire.

The Rev. Dr. Marshman having presented the Meeting with a copy of the Pentateuch complete, in the Chinese language, beautifully printed at the Serampore press, with moveable types;

Resolved unanimously, that the cordial thanks of the Meeting be given to Dr. Marshman for his valuable and acceptable donation of the Pentateuch, translated by himself into the Chinese language.*

From a Swiss Clergyman travelling in Egypt.

Cairo, March 25, 1818.

I have this moment left Mr. Asselin, the French Vice-Consul here. The name of the person whom Mr. Asselin employed in making the translation of the Coptic Bible was Abraham. He was born in Ethiopia, and was a very worthy and active man. He had travelled for forty years. In his youth he accompanied the celebrated traveller Bruce; he went afterwards to India, and studied three years under Mr. Johns, an Englishman of great learning. Besides his native tongue, he was master of the Persian, Italian, Greek, and other languages. He was employed for ten years by Mr. Asselin in translating the Bible: when he had finished his task, that gentleman wished him to translate other works; but he replied that he was desirous of some repose, and had determined to undertake a journey to Jerusalem, there to die and be buried. Soon after his arrival there, the plague made its appearance, and he fell a victim to it.

As I wished to attempt sending into Ethiopia some copies of the Ancient Ethiopic Psalter, which have been printed at the charge of the British and Foreign Bible Society, I waited upon the Coptic Patriarch, whose name is Petrus, to consult him about this business. He gave me an open letter to the Patriarch of Ethiopia, which, together with ten Psalters, I despatched to the Vice-Consul, requesting him to forward the parcel according to its direction. I leave about 70 copies with Mr. Asselin, and take a few with me to Jerusalem.

On my journey I was solicited every where for Bibles; and when I arrived at Cairo, I had nothing left but a few copies of the Scriptures, and the Ethiopic Psalters. This grieved me the more, as I was under the necessity of sending the applicants away empty; and my regret would have been still greater, had I not, in full reliance on the continued assistance of the Bible Society, been able to assure them, that I had the prospect of soon getting a fresh supply of copies. I ardently wish that the impatience of the poorer Copts, who are extremely desirous of possessing an Arabic Bible might soon be removed.

The almost continual inquiries of these people, whether the Bibles are not arrived, and when they are expected, make me almost impatient also. The Italian, Arabic, Turkish, and Armenian Bibles, will doubtless meet with great demand; and not these only, but also French, Hebrew, English, and German, would prove very acceptable.

SUMATRAN AUXILIARY BIBLE SOCIETY.

From the Honourable Governor Sir T. S. Raffles, President of the above Society, to the Right Honourable Lord Teignmouth.

My Lord,

Fort Marlborough, April 15, 1818.

I do myself the honour to transmit to your Lordship the proceedings of a General Meeting of the inhabitants of this place, assembled for the purpose of establishing an Auxiliary Bible Society.

I have much pleasure in adding that the subscriptions in aid of the "Sumatran Auxiliary Bible Society," thus established, have been general, and that the object of the Institution is prosecuted with zeal.

From W. B. Martin, Esq. late the Honourable East India Company's Resident at Amboyna, to the Rev. Mr. Thomason.

Calcutta, August 28, 1817.

I have the pleasure to acquaint you, that the additional supply of Testaments, consigned to me by the ships Mandarin and Laurel, were received at Amboyna

* A copy of this Pentateuch has been presented by Dr. Marshman, and deposited in the Library of the British and Foreign Bible Society, London.

early in the month of March; and that, on the 24th of that month, they were distributed to the inhabitants of the island, of whom a considerable number had been assembled for this purpose in the church.

In order to prevent the Society's liberality from being abused to mercenary purposes; and to insure, as far as possible, the distribution of the Bibles to such only of the inhabitants as are qualified, by their knowledge and acquirements, to appreciate the value of this donation, I had caused lists to be prepared of the Burghers and inferior inhabitants, exhibiting the names of married individuals belonging to each class, who were most distinguished for respectability of connexion and character, and whose solicitude to obtain possession of a copy of the Scriptures was, therefore, most likely to have proceeded from conscientious and religious motives; and I proposed to exclude from an immediate participation in the gift all whose circumstances did not correspond to that description.

This intention, however, I was afterwards compelled to relinquish, as I found it impossible to confine the distribution within the narrow limits which a rigorous adherence to it would have prescribed; for, so great was the eagerness pervading the community to reap the benefit of a liberality which they had not before experienced, and of which they could not soon expect to witness the recurrence, that on the day appointed for the distribution, instead of the comparatively small and select number of individuals designated by the lists, the church was crowded by a multitude of people of both sexes, and of all ages, imploring, with an earnestness of supplication which could not be resisted, the unreserved communication to them all, of an advantage which all appreciated, and which all had been prepared and were qualified to enjoy.

I could not, therefore, refuse to yield to their solicitations; and with the assistance of the Rev. Messrs. Kam and Carey, the Deacons of the Church, and several of the Native Chiefs and School-masters, whose knowledge of individuals rendered the exercise of some discrimination practicable, I distributed as many as could be, in their opinion, granted with propriety. With the exception of 150, reserved for the use of the schools, the rest were given in compliance with written applications, which furnished the means of ascertaining the character of those who made them.

LIVERPOOL RELIGIOUS TRACT SOCIETY:

Extracts from the Fourth Report—1818.

In the last Report of your Society some subjects were specified as those on which Tracts were particularly needed, and the Committee threw out some hints as to the *kind* of Tracts which appeared to them to be most desirable, most calculated to arrest the attention, and interest the heart, and so, under the blessing of God, to be eminently useful. Your Committee have to regret, however, that so few have appeared to answer the appeal, in the spirit of those suggestions, by the productions of their pen. The Committee have indeed been favoured with a considerable number of original essays, to which they have given the most serious consideration; but not being deemed altogether such as to justify their Committee in adding them to your catalogue, they have been returned to their authors, not without a sense of obligation for the good wishes for the prosperity of the Institution, in which they originated. Your Committee take the liberty to remark, that a style of composition suitable for a Tract is very different from that of a sermon or an essay. A plain, simple narrative, embracing some striking incident that illustrates the great and momentous truths of the Bible, ap-

plied with appropriate reasonings and reflections, and exhortations and warning, to the heart of the reader, is most likely, under the influence of the Holy Spirit, to awaken the attention of the careless or the indolent, and touch the conscience of the hardened and profane. Next to this, perhaps, is the well-conducted dialogue, or the chain of spirited and pointed apothegms. These, at any rate, will frequently be read, and in some instances, read again and again, where the mere didactic composition, however excellent, excites but little interest, soon fatigues, and is quickly laid aside.

Your Committee regret to state that during the past year, the Gentlemen's Association has discontinued its labours: not that they had seen any thing to induce them to alter their opinion of the excellence of this mode of doing good; or that their zeal in the cause and concern for its prosperity had suffered any diminution of their ardour, but simply for want of collectors and distributors to carry on the business of the Association. The Ladies' Association, however, your Committee are happy to report, are still alive and active, and have distributed 14861 Tracts, through various important channels, in the course of the year. Your Committee beg leave to express a hope that the Gentlemen's Association may not be dead, but in a state of suspended animation, and that by the timely application of judicious and powerful restoratives, it may yet revive and live to do great things in aid of your Institution; while your Committee rely with a confidence, increased by every year's experience, in the ardour and perseverance of the female character—an ardour which seems to kindle afresh by every effort to damp it; and a perseverance that steadily pursues its object in the midst of resistance and difficulty. The honourable place which the Ladies of Liverpool have obtained in the ranks of the British and Foreign Bible Society, while it has excited the admiration of the Christian world, must also secure the respect and esteem of the community thus blessed and honoured by their labours. That high station your Committee kindly hope they will never relinquish, assured that while they occupy it, the cause of the Tract Society, in Liverpool, will never want for efficient agents and successful advocates, though not a single individual of the other sex should continue his exertions or his patronage. There is, in this mode of doing good, something peculiarly adapted to the modesty and diffidence of the female character; and here, by the distribution of Religious Tracts, the hand may furnish information and instruction, warning and reproof, exhortation and entreaty which the benevolent spirit is panting to impart, but the trembling lips have not fortitude to utter; and of a Tract given, as well as of word spoken in season, it may be said, "How good it is."

Notwithstanding the discouraging circumstance just alluded to your Committee are happy in being able to report an increase of upwards of 60,000 in the circulation of the last year, above that of any one preceding. The whole amount distributed by your Society through the various channels hereafter to be enumerated

is 235,655, to which may be added 109,976 sold at the Depository, making a total of 345,631 since August, 1817.

In the item, votes of the Committee, are included grants of Tracts for distribution in the neighbouring counties ; in Wales and Ireland, at Montreal, Quebec, and the neighbourhood, Miramachi, St. John, New Brunswick, Trinidad, St. Domingo, &c. &c. and one Tract, entitled "**FRIENDLY HINTS TO FEMALE SERVANTS,**" has been given to every family in the town and neighbourhood supposed to contain female domestics. Your Committee are glad to announce that the demand from Ireland is increasing, and that a disposition manifests itself among the neighbours in that Island rather to *buy* than *beg*. To what can that increased demand be owing but the increased diffusion of Christian knowledge in that long neglected country by the preaching of the gospel and the establishment of schools? Hence the necessity of Institutions such as this, in order that, as the people acquire a thirst for knowledge, they may receive a prompt and wholesome supply. The fact is that these Societies aid and support each other. Like the several limbs in the human body, not one of them can be spared. Each has its own appropriate function to perform, which cannot be suspended without injury to the general health and vigour of the constitution ; and Bible Societies and Tract Societies must follow in the course of the Itinerant and the Missionary, and wait at the door of the Sabbath School, to satisfy, with instructive provision, the appetite which they are instrumental in creating.

The overture made by your Committee in the last Report, to exchange publications and intelligence with other Societies formed for a similar purpose, has been cordially accepted by various kindred institutions in England, Scotland, and America. Nor can your Committee refer to the United States—that country peopled from our own, that land of our brethren, the children of the same family, with the same laws and languages, and the same religious institutions and lively oracles, without a glow of unspeakable delight ; for the holy fire that was kindled in the metropolis of Britain has been borne across the Atlantic to its distant shores, and is now diffusing itself, with astonishing rapidity, over that mighty continent, animating the churches there to a vigour and a speed in this race of Christian benevolence and love, which may well excite our apprehension, and that apprehension quicken our footsteps, lest they pass us on the road and leave us far behind.

From the friendly correspondence thus alluded to, many important consequences have resulted. We have thus learned that the method of diffusing scriptural truth by such easy and simple means is universally appreciated—that we were not wrong in the estimate which we had formed of the energies and zeal of the female character in their application to the business of such institutions ; for the Transatlantic females are exhibiting to America, in their activity in the cause of mercy, the same lovely spectacle that Britain is privileged to behold ;—while we have also the satisfac-

tion to know that some of your publications are not confined to our own country, but are circulated to a great extent, and with every prospect of usefulness in distant regions of the globe.

[The following Memoir is from the pen of the Rev. Mr. Wardlaw, of Glasgow; well known to the religious world, from his "Discourses on the Socinian Controversy."]

From the Glasgow Courier.

THE LATE REV. DR. ROBERT BALFOUR.

This excellent man, and eminent minister of the Gospel, died here, on Tuesday, the 13th inst. after an illness which attacked him suddenly in the street on the preceding day, which did not admit of his reaching home, and which terminated fatally, in the friend's house, to which he had been conducted, in about 32 hours.

Dr. Balfour was born and educated in Edinburg. After being licensed a preacher of the gospel, he declined an invitation to the pastoral charge from the Congregation of Lady Glenorchy's Chapel there; and having preferred a presentation to the parish of Le-cropt, was ordained Minister of that parish, where he officiated for about five years. In the beginning of the year 1779 he was removed to the Outer High Church of this city; and he continued in that charge till the close of his valued life. He died in the 71st year of his age, the 45th of his ministry, and the 40th of his pastoral incumbency in Glasgow.

It is not easy, in a short paragraph or two, to do justice to a character in which so many excellent qualities were associated; qualities of the mind and of the heart, developed in public as well as in private life, and securing to their possessor an equal measure of admiration, of esteem, and of love. One of the principal charms of this character, which prevailed, and animated, and endeared the whole, was, warmth of heart—a cordial kindness of disposition. His affections were remarkably strong: his temper, naturally somewhat warm, was subdued and chastened by the reigning power of religious principle:—and with the finest and tenderest sensibilities, he united an uncommon firmness of mind, the product, at once of natural constitution and of gracious influence; which, whilst it marked his general deportment, was especially conspicuous under the afflictions of life, enabling him, in private, to maintain a dignified christian composure; and in some of his public appearances, even when his spirit was burdened with the heaviest griefs, to rise above himself, and to elevate his charmed, and arrested, and melted audience, along with him, to the purest and sublimest heights of devotional feeling.

In the intercourse of private life, no man could more emphatically be said to enjoy his friends than Dr. Balfour.—In the social circle, he opened his heart to all the reciprocations of kindness, his countenance beamed with pleasure; and even in age, he retained the glow and the vivacity of youth. His familiar conversation was characterized by a cheerful and facetious pleasantry; but he ever turned with

delight to sacred subjects; no man could make the transition more rapidly and entirely; and on these he was always at home, speaking "out of the abundance of his heart." Having himself experienced the bitterness of domestic affliction, and the sweetness of the consolations of religion, he excelled as a comforter of the mourners. He was a wise, affectionate, and faithful counsellor; and to the young especially, who, on sacramental or other occasions, came to converse with him on religious concerns, he displayed a paternal tenderness, and a condescending and insinuating gentleness, which won his way to their hearts, and drew them to the paths of piety with the cords of love.

The bitter tears of surviving relatives bear testimony to his domestic virtues, and to the delight which his presence diffused through the family circle; the deep felt sadness of the intimates of his early days, to the sincerity, the cordiality, and the steadiness of his friendships:—and the acute and pensive sorrow of a mourning people, to the long tried and sterling worth of his pastoral ministrations. The distinguishing characters of his preaching were, a clear and comprehensive view of his subject—textual distinctness of arrangement—luminous exhibition of truth—pointed discrimination of character—a thorough intimacy with the labyrinths of the heart, and with the varieties, genuine and delusive, of christian experience—warmth of persuasive earnestness—faithful closeness of practical application—and an exuberant command of appropriate and powerful expression. He adhered, with exemplary constancy to the Apostolic determination, "not to know any thing amongst his hearers save Jesus Christ and him crucified." All his pulpit addresses, whether doctrinal or hortatory, bore, through their entire texture, the impress of the Cross. The doctrines of salvation by free grace were held forth in all their scriptural purity and simplicity; and the necessity of practical godliness, as the result of the faith of these doctrines, was urged with unremitting fidelity. His was not the icy coldness of speculative orthodoxy. His preaching was truly the utterance of the heart. Those who have listened to him in his happy moments of warm and impassioned elevation, have heard him pour forth the fullness of an affectionate spirit; warning, alarming, inviting, persuading, beseeching; his whole soul thrown into his countenance; and in his penetrating eye, the fire of ardent zeal gleaming through the tears of benignity and love.

During the long period of his ministry, he grew every day in the affectionate admiration and esteem of the people of his charge; to whom no charms of novelty or variety could ever fully compensate for the absence of their own beloved instructor; and amongst whom there were many who, with the peculiar tenderness of filial attachment, looked up to him as their spiritual father. Twelve years ago he had occasion to give practical evidence of the strength of his reciprocal attachment to his flock, by declining, in opposition to a variety of secular inducements, a pressing call to a charge of the metropolis.

Although himself attached to the established Church of Scotland, he exemplified a generous and cordial liberality toward those who dissented from her communion. Christians of every persuasion united in esteeming and loving him—and by a uniform consistency of personal and ministerial deportment : by a zealous “readiness to every good work,” for advancing the interests whether temporal or spiritual of individuals, of his city, of his country, or of the great family of mankind, he secured an approving testimony in the consciences of all. Never was reputation, during so long a period of trial, more unblemished. If the breath of slander ever touched him, it was like breathing on a mirror of steel ;—the dimness passed away in an instant, leaving the polished surface brighter than before.

The mortal remains of this estimable man and valued Minister were, on Tuesday last, attended to the narrow house by a large assembly of sincere mourners, and amidst an unprecedented concourse of spectators, along all the streets through which the funeral procession passed ; affording an impressive testimony of the universality of the public sentiment of regard, and of that deserved popularity as a Minister, which from the first was uncommonly high, and which continued without abatement from the commencement to the close of his career. “*The memory of the just is Blessed.*”

From the Evangelical Guardian and Review.

MEMOIR OF REBECCA M. COIT.

REBECCA M. COIT, the youngest daughter of Mr. Elisha Coit, of this city, was born August 21, 1808. Her natural disposition was amiable ; and her mind, as it unfolded itself, discovered no ordinary capacity. Both were cultivated by the instruction which she received at home and in school. Her parents, being followers of Christ, taught her to remember her Creator and Saviour in the days of her youth. Her teachers, whilst they instructed her in the rudiments of knowledge, enforced the precepts which she received from parental piety. Her dutiful behaviour at all times, and the progress which she made in her studies, endeared her to her teachers, and gave to her parents a pleasing prospect of her future character and conduct. Though, like all children, fond of play, yet she never sacrificed any opportunity of improving her mind. The Shorter Catechism, the Psalms and Hymns of Dobell, and others, with her Bible, were her favourite books, to which she paid most of her attention. At the early age of four years she was able to read the Bible, and commenced committing to memory portions of it, as also of the Catechism, and the collections of Psalms and Hymns which were put in her hands. It was evident that her study of these books was voluntary—a matter of choice, not of constraint. Before her death she could repeat accurately all the answers in the Catechism, with nearly all the proofs quoted in support of them, as also a number of chapters, both in the Old and New Testaments, together with many Psalms and Hymns.

Nay, more, she had gone through, in the course of her daily readings, Scott's Family Bible, with the Notes, nearly to the 70th Psalm. The knowledge which she thus acquired, she cheerfully communicated to the servants in her father's family, taking upon herself the task of teaching them the Catechism. In this work she engaged of her own accord, thus spending her leisure time in doing good to others, rather than in play. Her parents did not perceive in her any *special* seriousness or concern for her soul. In her sixth year, she was indeed frequently found weeping after she had gone to bed; and when asked the cause, replied, "It was because she was so wicked a child." It was not, however, until her last sickness that she was made thoroughly sensible of the importance of salvation, and seeking, found it through the blood of Christ.

On the Lord's day morning, December 6, 1818, about 8 o'clock, she was suddenly seized with numbness and spasm in her right side. Leaning her head on her mother's lap, instead of complaining or crying, she said, "Mother, will somebody pray for me that God would forgive my sins? I want you to pray now." Before prayer could be offered she fell into violent convulsions. When she recovered her senses, being asked if she remembered her request, she answered, "Yes: but nobody prayed for me." Shall father pray with you now? "Yes, that my sins may be forgiven me."

During the two following days her spasms returned at intervals. Whenever she felt their approach, she would most earnestly request prayer, and always that her sins might be forgiven; never once mentioning her bodily indisposition. On Tuesday her mother repeated to her our Lord's words—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She looked up, and exclaimed, "Lord Jesus, receive my spirit: mother," she added, "do not grieve for me: the Lord has done it; he has laid me on a bed of sickness, and he will raise me up again." She frequently, during these days, inquired whether her pastor would not visit her, expressing her desire that he would pray for her.

On Wednesday morning, her brother-in-law observing her much afflicted, inquired after the cause of her distress. "Oh, I am such a sinner," was the reply. In the course of this morning her pastor visited her, and conversed with her as much as her weakness would permit. His remarks were adapted to her years and situation. She was reminded of the willingness of God to save the young as well as the aged, and of the compassionate attention of Christ to little children. As her physician had directed her to be kept quiet, the interview was short. Being asked by him, What do you wish me to pray for? she answered promptly, "That my sins may be forgiven." In the evening of this day, with much anxiety she asked of her brother-in-law, "Do you think that God will pardon my sins?" She was directed by him, in reply, to the blood of Christ which cleanseth from all sin. Afterward, she said,

"I want to go: I love to be where Jesus is." In the night she exclaimed, "Jesus has washed me in the blood of the Lamb."

On Thursday morning she addressed her brother-in-law in these words: "Brother, God has heard my prayer and pardoned my sins." Being asked, Had you rather die or live? she answered, "I would rather die." Why? said her brother-in-law;—my dear, speak just as you feel. "If I live," said she, "I shall always be a sinner;"—but added, quoting the words of the apostle as expressive of her own feelings;—"Whether I live, may I live unto the Lord, and whether I die, may I die unto the Lord: whether I live, therefore, or die, may I be the Lord's." After a short pause, she broke forth in the exhortation of the prophet to those who were around her—"Seek ye the Lord while he may be found; call ye upon him while he is near." Do you think that you shall go to heaven? "Yes, if Jesus gives me a new heart." After this she seemed engaged in prayer for some time, and then repeated those well-known lines:

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

After a pause she exclaimed, "Lord, take me to thyself, that where thou art, there I may be also"—

"Jesus, lover of my soul,
"Let me to thy bosom fly." ;

"Jesus supports me whilst he afflicts me: Jesus is my portion and my all." Sometime after, she repeated Christ's words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" adding, "I want to go to Jesus that I may pray to him; Jesus is my all; I put all my dependence on Jesus." To her sisters, who were in the room, and supposed her asleep, she unexpectedly addressed herself—"Oh, sisters, put your trust in Jesus: care not for the world, nor the things of the world: they are all vain toys: don't put it off to a sick bed as I have done: it will then be a hard case." In the evening, being asked if she felt able to attend whilst prayer was offered up, she said "Yes." What shall we pray for? "That God would forgive my sins; and if it be his holy will to restore me to health, that I may live in his fear all the days of my life; if it be his will to take me hence, that he would take me to himself." After prayer she said, "Don't weep for me: it is God's will; all is peace.—When I depart from hence, I hope soon to be with God; I care not for the world; I want to kiss you all; Jesus, take me to thine arms; I commend you all to God; he is a kind and faithful Friend. I hope I shall soon be in a better world." To her mother she said, "I commend you to the Lord; he will take care of you. I want to say more, but I cannot. Jesus, wash me in the blood of the Lamb." In the night, being asked if she had ever thought of these things before, she replied

* No: oh, that I had thought of these things whilst in health, and not put it off to a death bed. I would warn every body not to do as I have done; it will then be a hard case." On being reminded of the blessedness of being brought, though late, to know the things that belonged to her peace, she answered, "Oh, yes. I have had kind parents to teach me; if I had not, I might now be in hell. Some poor children never have seen a Bible." After a little while she again repeated Christ's words—"Suffer little children," &c. together with "Remember now thy Creator in the days of thy youth, before the evil days draw nigh, and the years in the which thou shalt say, I have no pleasure in them"—"If I live I hope I shall serve him. 'Jesus can make a dying bed,' &c. Jesus take me to thyself." She was soon after seized with a violent spasm, so that she appeared to be dying, and the family were called together to take their leave of her. When a little recovered, she said, "I see Jesus holding a crown; he has washed me in his blood." To the question of her brother-in-law, How are you? she answered, "Happy! Jesus is my all." Her brothers and sisters she exhorted, saying, "Trust in the Lord Jesus: make him your all; do not put it off to a death-bed. I hope I shall meet all my friends at the right hand of God. Oh, it would grieve me very much, at the last day, to hear the Lord say to any of my friends, Depart. Lord Jesus, take me to thyself." The above exhortation to her brothers and sisters, she sent as a dying message from her to all her friends. To the inquiry, Why do you wish the Lord Jesus to take you to himself? she replied, "Because, if I were to go to hell, what should I do? I would be miserable for ever;"—immediately adding, "Seek ye the Lord while he may be found; call upon him whilst he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon." She declared that Christ appeared lovely to her at this time. Having kissed her father, and mother, and sisters, she said to a little servant girl in the family, "Be a good child; love Jesus." To another, "Be prepared—love Jesus, and pray to him."

On Friday morning, to the question of her mother, "How do you feel now?" she answered, "Perfectly happy. I would not part with Jesus for all the riches of this world. Oh, that you might all be like Mary in the Scriptures, who chose that good part which shall never be taken away." To her brother-in-law, who asked her what was her request in the prayer he was about offering up, she said, "If I die, that Christ would take me to himself; but if I live, that I may live unto the Lord: and if I die, that I may die unto the Lord; so that whether I live or die, I may be the Lord's." At noon she had a faint turn. On recovering she asked her brother-in-law to pray with her, "that her sins might be forgiven, and if consistent with God's holy will to restore her to health, she might spend the rest of her days in his fear: but above all, that God would enable her from the heart to say, 'thy will be done.'"

On parting with her cousins, during the course of this evening, she said to one of them, "Do not put off thinking of death to a death bed as I have done; it may then be a hard case." To another, "I am going to a better world; we part here; I hope to meet you again."

On Saturday morning, to her father's question, How do you feel? she answered, "Perfectly happy." Why do you feel so? "Because I trust that I am going to Jesus. You are willing to part with me; are you not?" "I am going to depart, and to be with Christ." Shortly after, as if in an ecstasy, she exclaimed, "See, see Jesus with a crown." During the morning her pastor visited and conversed with her. Among other questions he asked her, "Would you wish your present condition to be changed?" "Not unless it be the Lord's will." "What, would you not rather be delivered from your present sickness, and the remedies you are compelled to use for your relief?" "Not unless it be the Lord's will." "Have you then no choice of your own?" "No." "Is God's will your will?" "Yes." "Would you rather live than die?" "I would rather die." "Why?" "Because, if I live I shall always be a sinner." During this day, when she was thought to be dying, she said to her brother-in-law, "Pray that Jesus would take me to himself." Afterwards, she bore her testimony to the loveliness of Jesus, and declared that she was perfectly happy. Her sister repeated, at a time when she was considered speechless, "Oh death, where is thy sting?" She immediately responded, "Oh grave, where is thy victory?" and turning to her father, asked, "Father, cannot you give me up to Jesus? he is my all."

On the Lord's day morning, her request in the prayers of the church was, "that God's will might be done." In the course of the day it was observed to her, "You are very weak, but God can give you strength." She clasped her hands, raised her eyes to heaven, and said, "Lord, I believe, help mine unbelief."

On Monday, being asked, "Is Jesus still precious to you?" "Yes." "Do you think much of him?" "Oh, yes, he is my all."

On Tuesday she appeared so much better, that hopes were cherished of her recovery. Under the influence of these hopes, it was remarked to her, "the Lord seems to bless the means, and we hope that you will be restored to us. Do you wish to live?" "Yes, if it is the Lord's will; but I desire to have no will of my own." After this she had a relapse, and continued to grow worse on Wednesday, Thursday, and Friday.

On Saturday morning she roused, and was perfectly collected, signifying that she knew the members of the family, and took an affectionate farewell of them. Her brother-in-law asked her, "Whether Jesus was still precious to her? Whether she felt that she was going to be with him? Whether she felt *that* far better than to remain here?" To each of these questions she answered in the affirmative, by bowing her head and pressing the hand which she held. He then said, "You love us all very much?" She bowed

her head. "But," he added, "You love Jesus better?" She bowed her head with a force which could only be understood by those who witnessed it.

In this sweet and happy frame of mind did this child continue, answering, in the most satisfactory manner, the questions which were put to her, even after she was unable to articulate, until the night of December 19, 1818, at half past 11 o'clock, when, without a struggle or groan, she entered into the rest which remaineth for the people of God.

During the whole course of her illness she never expressed a wish to recover—nor the least fear of death. When she parted for ever with her friends, she never shed a tear; and her countenance expressed the most perfect calmness and composure.

The above narrative naturally suggests to every reader the following practical truths.

1. God can and does out of the mouth of babes and sucklings perfect praise. To what cause but the power of his grace alone can we ascribe the views, feelings, and conduct of this child? After all that can be said about the innocence of childhood, the word of God assures us, "that foolishness is bound up in the heart of a child," and daily experience incontestibly proves, that the great majority of children are perverse as well as thoughtless in their conduct. What anguish of spirit do multitudes of them produce in the bosoms of their parents by their indolence—their inordinate love of play—their reluctance to study—their fretfulness and sullessness under affectionate restraint, and their actual disobedience. How many of them are utterly regardless of God—deaf to the voice of religious instruction—careless about the salvation of their souls, and averse to the ordinances of divine worship. But unlike the majority of those of her own age, this child delighted in pleasing her parents in all matters which they deemed important; and, at last, to their unspeakable happiness, embraced the Lord Jesus as her Saviour. Who made her to differ? None but God, by his restraining grace, kept her from the common sins of childhood. And none but He, by his saving grace, enabled her to bear with entire submission the sickness of the body, and to depart in the hope and triumph of the Gospel. Though she had, whilst in health, often wept, because she thought herself a wicked child; yet, from her own confession, she did not then know, experimentally, her own sinful state by nature. This knowledge God alone, by his Holy Spirit, can impart to such a child: and she was aware of the difference between it and the mere conviction she had before experienced. During the whole course of her sickness, she displayed nothing of that peevishness or disposition to complain, so common to children when they suffer bodily pains; but on the contrary, seemed to forget her body altogether, and only attend to the concerns of her soul. She submitted to the painful remedies prescribed for her recovery, without a shrink or a murmur. Her answers to the questions proposed, and exhortations to those

around her, evidently could not be the result of education alone; for they discover a maturity of understanding above her years, and that understanding exerting its powers on subjects directly opposed to "the foolishness" of the childish heart. Though, in such expressions as "Jesus washing her in the blood of the Lamb," there is evidence of incorrect language, yet in the connexion in which the quotations of Scripture were made by her, there is a striking correctness of judgment. And the whole of her observations can have originated only in a mind enlightened and directed by the Spirit of God. She was perfectly rational, exempt from delirium, excepting on the Tuesday previous to her death, when she talked much and incoherently—after which she was in a stupor the most part of the time until her death. Even when she was supposed to be dying, and was taking leave of the family, she observed the absence of the little servant girl, and inquired for her, wishing her to come to the bed side, that she might take her hand and bid her farewell.

2. Young children are, in this case, taught the important truth, that their youth does not incapacitate them from attending to the eternal interests of their souls. They are in the habit of thinking, and their parents too generally in the habit of encouraging in them the opinion, that they are innocent—not sinners; and therefore, religion is not only unnecessary for them, but injurious to their present happiness. Whoever questions the truth of this remark, need only examine the views and feelings of a great majority of children, and the system of education adopted by their parents. Among the professed followers of the Lord Jesus, he will find confirmation on this subject, enough to make him doubt either the reality of religion, or the sincerity of their profession. Though children are considered *capable* of studying and improving in knowledge that merely relates to this life—that knowledge which relates to the life to come is neglected as too high for them, and they are left to grow up ignorant of God and his salvation. Here, however, we have an example which incontrovertibly proves *the capacity* of young children to receive the truth as it is in Jesus; and no process of reasoning can afford a sufficient apology for their neglect of this truth. The exhortation which God addressed to them is, "Remember now thy creator in the days of thy youth." "Those that seek me early," promises the wisdom of God, "shall find me." And in the days of his incarnation the Redeemer said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of God." The duty of children, then, is to embrace the Lord Jesus, who stands ready to receive them as well as their parents. Their youth will not exempt them from his displeasure and indignation if they reject his grace; and parents who neglect to bring their offspring to Christ, now in the day of grace, will find, in the day of judgment, to their unutterable dismay, that the blood of their offspring is in their skirts. It is a solemn, irrefragable, and everlasting truth, that parents are respon-

sible for the souls of their children ; and therefore they are bound to do all they can for their salvation, to escape condemnation in the day of the Lord. All the care which has been taken for their temporal comfort and respectability will avail nothing towards their eternal happiness. Oh, that all parents were wise to train up their children in the fear of the Lord ; and that all children would give their hearts unto him who took such like them in his arms and blessed them.

3. Pious parents have encouragement to persevere in their care for the souls of their children. No fruits unto eternal life, of the instruction given and example afforded to this child by her Father and mother, appeared for a long time. Year after year was gone, and though she was affectionate and dutiful—indeed all that could be desired from a child of her years, so far as time is concerned—yet, to human judgment, she was without God, and therefore without hope. Her parents sent her to such schools as they approved: schools where she was taught by her teachers to fear God, and reverence his word. In this they acted under the direction of enlightened piety ; and it is a subject worthy of most fervent supplication to God, that Christian parents universally may feel it to be their duty to put their children under the care of none but Christian instructors. Many children of such parents are ruined in this world, and unfitted for the world to come, because their teachers have utterly neglected or despised the great salvation. It is true, teachers no more than parents, can change the heart ; but teachers as well as parents, are bound to be workers together with God in promoting the spiritual and eternal interests of children : and where both unite in their exertions, though they may not see the immediate fruits of their labour, yet in the end they have reason to expect the blessing. At six years, the subject of this memoir was affected ; but her sorrow evidently was sorrow on account of the punishment of sin. At ten years she was enlightened to know and feel the evil of sin in itself, and loathe it, giving herself unto the Lord Jesus Christ for time and eternity. Let all Christian parents, then, train up their children in the fear of the Lord, trusting in the Lord that he will glorify himself in them, sooner or later.

Zeta.

STATISTICAL ACCOUNT OF THE METHODIST CHURCHES.

By the minutes taken at the annual Conferences for the year 1818, it appears, that the number of members of the Methodist Church, belonging to the several Conferences in the United States, are as follows :

		<i>Whites.</i>	<i>Coloured.</i>
Ohio Conference	-	25162	602
Missouri Conference	-	4025	136
Tennessee Conference	-	13082	1799
Mississippi Conference	-	1623	430

		<i>Whites.</i>	<i>Coloured.</i>
South Carolina Conference	-	20965	11714
Virginia Conference	-	18137	5547
Baltimore Conference	-	23244	8867
Philadelphia Conference	-	23922	1527
New-York Conference	-	20301	8309
New-England Conference	-	14035	154
Genesee Conference	-	20981	65

190477 39150

Total number of white and coloured members this year, 229627

Total number last year - - - 224853

Increase this year - - - 4774

The total number of this persuasion in the known world may be thus enumerated, from the latest authentic documents :

In the United States	-	-	229,627
Great Britain	-	-	193,670
Ireland	-	-	21,031
France, Brussels, and Gibraltar	-	-	175
Southern and Western Africa	-	-	157
Ceylon and Continental India	-	-	54
New South Wales	-	-	30
West Indies	-	-	20,283
British America, including Newfoundland	-	-	2,353

467,380

The number of travelling preachers are not included in this enumeration. In Great Britain there are 671 travelling and stationed preachers; in Ireland 104; on foreign missions 101; in the United States and in Canada 748; making in the whole 1,592. In addition to those who receive their stations annually from the conference, there are not less than 5000 local preachers, who generally devote the sabbath to the service of the sanctuary without any pecuniary reward.

AMERICAN BIBLE SOCIETY.

Amount of Contributions to the AMERICAN BIBLE SOCIETY, received in November and December, 1818, and January, 1819.

From Auxiliary Bible Societies,	-	-	-	-	-	-	-	\$6952 11
Bible Societies not Auxiliary,	-	-	-	-	-	-	-	320 00
Beuevolent Societies,	-	-	-	-	-	-	-	2 50
Congregational Collections,	-	-	-	-	-	-	-	40 00
Individuals, for Bibles and Testaments sold,	-	-	-	-	-	-	-	186 31
Ministers, members for life,	-	-	-	-	-	-	-	1486 00
Other members for life,	-	-	-	-	-	-	-	170 00
Annual Contributions,	-	-	-	-	-	-	-	42 00
Bequest,	-	-	-	-	-	-	-	2 00
								\$9210 92

The amount received in the first three quarters of the current year, is \$31,016 67

The number of Bible Societies auxiliary to the American Bible Society, is one hundred and eighty-six.

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, March 6, 1819.

[No. 23.]

From the American Baptist Magazine.

BURMAN MISSION.

Extract of a Letter from Mrs. Judson to her Friend in this Country.

Rangoon, Feb. 10, 1818.

MY DEAR MRS. C.

It is four long years and a half since we took up our residence in this spiritually benighted land, and to this day do we continue to offer our thanks to God for having brought and continued us here. To this day can we testify that God is good, that he is a faithful covenant-keeping God, who is worthy of the entire trust and confidence of all his creatures. Never, for a moment, has he left us to feel that our views of the practicability of missions, on our first setting out, were visionary; consequently, we have been preserved from those distressing, agonizing feelings resulting from regret and disappointment in a darling enterprise. On the contrary, we feel that missions to the Heathen are practicable, and not only so, but the very blood of Heathen souls will be required at the hand of those Christians who do not make every possible exertion to send the gospel among them. This is all that is required of the Christian world. To give success is another thing from using the means. God will not call us to an account for *not converting* the Heathen. This, this is the work he reserves for himself. But he will call us to an account for *not using the means*, for this part of his work he has given his creatures to perform. Neither have we any reason to be discouraged because he has not given efficacy to the first communications of Divine Truth which we have made. It would be almost a miracle for these Birmans to throw away a system of religion which they have been accustomed to consider sacred from time immemorial, on the very first intimations of its being false, or on the first intelligence that there was another and a better. They must have time to examine, to read our sacred writings, and to see the effect our religion produces on its professors, before they will (humanly speaking) feel the least inclination to embrace the humbling doctrines of the gospel. They do not feel *themselves* in such a miserable, perishing condition as we view them, consequently they do not feel the necessity of laying hold on the hope set before them. We hope our friends and patrons will not be discouraged because no one of those poor Birmans who have heard the gospel has embraced it, but continue to strengthen and encourage us by their prayers and communications, and in time, we doubt not, they, with us, will reap if they faint not.

We are anxiously looking for the arrival of the Missionaries, who, we hope, have long since left America. God grant that they may prove true Missionaries of the Cross, prepared and willing to suffer whatever may await them here. We consider the circumstance

of other Missionaries having their hearts turned toward the Birman empire, as an indication of the will of God to strengthen and establish this mission, and a prelude of his more merciful intentions to turn the Birmans from idolatry to serve the living God. I anticipate much happiness in once more enjoying the society of "sister spirits," in once more uniting with female friends in social prayer. And oh, may it not be long before our number will be increased by the addition of *Birman sisters*, chosen from the ranks of idolatry to enlist under the banner of the Prince of Peace. I have a meeting of females, consisting of between twenty and thirty. Sometimes I feel as if I could not leave them until they had embraced the Saviour of sinners. Some of them really listen with attention, and ask pertinent questions, but I dare not hope that any lasting impressions are made on their minds. None of them can read, consequently they retain but a short time what they hear.

I have desired some of them to learn to read, but they say they are too old, they cannot learn. Mr. Judson is absent, or he would write to Mr. C. He left us six weeks ago for Chittagong, expecting to be absent three months. He was very anxious to see the Christian Mugs there, and if possible bring one or two round with him to instruct others, as they speak the Birman language. But the awful intelligence we have received since Mr. Judson's departure, respecting the instructor of these Mugs, forbids us to hope much from their piety. Their instructor has proved a murderer, and must (if not already) be executed. The object of his wrath was the Missionary De Brun, whose name you no doubt have seen in the circular letters or periodical accounts. We are extremely anxious to have some account from Mr. Judson. You will readily imagine my situation is very lonely in his absence. Nothing but a sense of duty could have induced me to consent to his departure. Mr. Hough is very kind, affords me every assistance in his power, and will, I think, prove a good Missionary. I rejoice, my dear sister, in *your* domestic happiness, and pray your little children may be spared and made blessings to you. Pray much for me, my dear Mrs. C. Oh pray that I may have much personal religion, live near to God, and be faithful unto death. I have many trials of a spiritual nature. Oh, could you see my heart, my little devotedness to that dear Redeemer who has given his life for sinners, you would feel that I was very unworthy of the high privilege of living among the Heathen.

I send you a Birman catechism. It is the first thing I ever wrote in the Birman language. I designed it only for the children in our enclosures, but it has since been printed and put in circulation. I do not expect you will be able to read it, but it may be a curiosity if you have never seen the Birman manner of writing. I have since written a translation of the book of Jonah, and part of Daniel, not because I consider these books of any more importance than other parts of the scripture, but because they were easier to

translate. My paper is filled, therefore I must conclude with respectful compliments to Mr. C.

Affectionately yours,
NANCY JUDSON.

Extracts from Mrs. C's Journal, written on her passage to India, addressed to her mother.

Ship Independence, Feb. 8, 1818.

MY DEAR, VERY DEAR MOTHER,

Attended divine service below this morning as usual. In the afternoon Mr. C. delivered a discourse on deck from Heb. ii. 3. "*How shall we escape, if we neglect so great salvation?*" There are some favourable appearances among the sailors. Two of them are considerably affected with a sense of eternal things. We are afraid to put much dependance on these appearances, but we fondly hope that they will not prove like the "morning cloud, and early dew."

I suppose that mamma, and my dear brothers and sisters are now sitting in the sanctuary of God. What a rich privilege do they enjoy! While some are bathing in the Ganges, to cleanse their souls from sin, and bowing the knee to senseless idols, Jesus is presented to your view as the only atoning sacrifice for the iniquities of men. May you this day find his worship to be pleasant, and have reason to say, that "a day spent in his courts is better than a thousand." How animating to my soul would it be to behold a temple dedicated to the service of the Most High, and to unite with the saints in solemn prayer and praise! I am often ready with the Psalmist to exclaim, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth, for the courts of the Lord." But this is not the language of discontent. No, dear mamma, I am happy in my present situation. Nor would I exchange it for the palace of a king. If I know the greatest desire of my heart, it is that I may do the will of my heavenly Father, and glorify him on earth. I choose "rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season."

I have had to-day some sweet peace of mind, while contemplating the perfections of God. How animating the idea that he is *omnipresent*! He is at the same moment with my dear friends in America, and with me upon the ocean. And I trust that he will watch over me in the sultry climes of Burmah. The world is indeed a bubble. Sublunary objects cannot satisfy the soul. All things below are fading away. But God is unchangeable. If we possess that religion which he alone can afford, it will be to us a never-failing portion. It will support and solace us amidst the afflictions of life, and prepare us for eternal felicity.

Brother W. delivered a discourse this afternoon from Acts. xvi. 30. "Sirs, what must I do to be saved?" This, I trust, is the anxious inquiry of some on board. Two or three of the sailors are much impressed with a sense of divine realities. All are remarka-

bly sober, and attentive to the preached word. I firmly believe that the Lord is about to display his power here, in the conversion of poor sinners.

Feb. 15. Rejoice with me, dear mamma, in the goodness of the Lord, and let us exalt his name together. Salvation has, I humbly trust, come to this ship. One of the sailors, of whom I wrote the other day, is now a hopeful convert! Mr. C. had some interesting conversation with him this evening. He does not himself believe that he is a christian. But from his appearance and conversation Mr. C. feels satisfied that a gracious change has been wrought in his heart. Indeed the alteration in him is so visible that it is observed by all his companions. They say that he is a different man from what he was once. He acknowledged to Mr. C. that he had been a great sinner: had been much addicted to profaneness, and had never thought any thing about Christ. "But now," said he, "I love Christ: he is my all. I think of him, and love him every minute. I cannot bear the idea of his leaving me."

Feb. 21. It is with unusual pleasure that I take my pen to record the glorious events which are transpiring on board. The Lord is with us of a truth. Yes, he is here making a wonderful display of his power and love in the conviction and conversion of sinners. Believing that it will gratify the heart of my mother, I will attempt to give her some account of this pleasing work from its commencement to the present time. As near as I can learn, the person of whom I last wrote had some serious impressions the first sabbath on which we had public worship. These, however, were transitory. During the week he became as light as usual, and continued so until about four weeks since, when he was again powerfully awakened to a sense of eternal things. After much distress, he obtained relief to his mind, and gives satisfactory evidence that he has experienced a gracious change. This single instance of conversion excited, I trust, our gratitude, and greatly encouraged our hearts. We were stimulated to be more importunate at the throne of grace. Nor did the Lord turn a deaf ear to the voice of our supplications. He is now pouring upon us the blessings of his grace in rich abundance. The Holy Spirit is descending like "rain upon the mown grass," softening the hearts of sinners, and causing them to produce the "peaceable fruits of righteousness."

On Thursday morning brother Titcomb saw one of the sailors, whom he teaches navigation, standing at the helm. He observed to him, that at a certain hour in the forenoon he would come forward for the purpose of giving him some instruction. He replied, "You need not come to day, for I have something of more importance than navigation to attend to." He then freely related the distress which he felt on account of sin. Mr. Colman conversed with him in the evening, and found him deeply concerned for his soul. It may not be uninteresting to mamma, if I write a few of his expressions. Said he, "when I first came on board I was a swearing creature. I was continually using curious expressions, and telling

stories, which I made myself, to cause laughter among my companions. I thought myself one of the best fellows on earth. But now I find myself to be very sinful. I wonder that God has not before this sent me to hell. Frequently when I have been at mast-head and been plagued with the sails, I have wished that the mast would break, and carry me overboard. Last summer I fell from the mast-head to the deck. When I recovered my senses I wondered that God had not taken away my life, as I had so often desired him to do. I thought no more of it then, but I think much of it now. I view myself to be the worst sinner on earth. I hope God will have mercy on me."

On Friday afternoon brother Wheelock spent a considerable time conversing and praying with the sailors. He observed that there was a general solemnity on their minds. He and Mr C. both visited them in the evening. When they returned, they remarked, that the scenes which they had witnessed were calculated to melt the hardest heart. Those who but a few days ago were living in opposition to God, and profaning his sacred name, were now falling upon their knees, and appeared greatly distressed on account of their past transgressions. One person, who six days ago did not believe there was a God, or a devil, a heaven, or a hell, and made a ridicule of divine things, was now pierced to the heart, and anxiously inquired, "what must I do to be saved?" Another put his hand upon his breast, and exclaimed, "What a load of guilt is here!" Indeed the cry for mercy was general.

After leaving the sailors they met Mr. ———,* and conversed with him. He was much affected, and observed that he frequently thought upon the subject of religion. He is a young man of excellent morals, and possesses an amiable disposition. We long to have him become a Christian.

Oh mamma, I wish that it was in my power to give you an adequate description of our felicity. We cannot be otherwise than overwhelmed with gratitude while recollecting the Lord's goodness towards us. Previous to the display of mercy which I have mentioned, we felt, I humbly trust, ardent desires for the conversion of those around us. But we almost despaired of seeing these desires gratified. Nay, we had no idea of witnessing such glorious displays of divine grace. But in every age the Lord has proved himself to be a prayer-hearing and a prayer-answering God. We have now found him to be such by happy experience. Well do I recollect the wish of our dear friends in America: "May all the ship's company be given you." No doubt their prayers have since frequently mingled with ours, around the throne of grace, in pleading for the salvation of the precious souls in this ship. Our united petitions have, I believe, ascended to God like a cloud of incense, and now we are receiving gracious answers.

As I was walking on deck this morning, I observed to Mr. C. that it appeared like a new place. No noise was heard from the sailors;

* One of the officers of the ship. Digitized by Google

but their solemn countenances indicated their inward distress. Down the cheeks of one of them the tears of godly sorrow profusely flowed. He looked like the picture of despair.

Sabbath Evening, Feb. 22.—This has, indeed, been a day of rest to my soul. I have not spent so happy a Sabbath since I lost sight of my dear native land. Fain would I describe the interesting season to mamma: but "thought is poor, and poor expression." In the morning had a pleasant meeting in our apartment. We sat together in heavenly places in Christ Jesus. For a while I lost sight of the world and all its dazzling beauties. My soul mounted towards heaven as on eagles wings, and held, as I humbly trust, sweet converse with its Saviour and its God.

In the afternoon Mr. C. delivered a discourse on deck from John iii. 16. "God so loved the world, that he gave his only begotten Son, &c." The sailors appeared to receive the word both willingly and joyfully. The pleasure which beamed from the countenances of the regenerated, and the tears which flowed from the broken hearted, filled me with the most solemn and grateful emotions. I could not but exclaim, "What hath God wrought!" Every thing around wore a new and delightful aspect. With the spacious firmament for my only covering, and the unfathomable deep below and all around me, I was as happy as I could have been on the solid ground, encircled with the dear people of God in his earthly courts. What an interesting scene is now passing before our eyes! It fills me with joy, and causes me at times to forget my native land and my beloved friends. I rejoice that ever I was permitted to leave them for the cause of Jesus. The mercy with which we are now indulged is a rich compensation for all my former trials. May this be the beginning of good days. May we see thousands of poor Pagans renouncing their idols, and turning to the Lord.

Wednesday, February 25. Met this afternoon for social worship. Some interesting remarks were made from the 5th chapter of James. Had some pleasing conversation respecting the recent displays of divine mercy among the sailors. I will assure you, mamma, that what we have lately witnessed animates our souls, and gives a new zest to our meetings. Since I last wrote another person has become a hopeful convert.

Friday, February 27. How great is the goodness of the Lord! His mercies are new every morning and fresh every evening. I have the pleasing satisfaction to record another instance of conversion on board. The Swede, whom Mr. Colman instructs, has, several weeks past, expressed a deep solicitude for the welfare of his soul. Within a few days his distress has been very great; but last evening he was delivered from it while reading the 9th chapter of John. Mr. C. instructed him this afternoon as usual. He also conversed with him respecting the happy change which he had lately experienced. He spoke much about the Saviour. A belief in him is evidently the foundation of his hope. This morning as I walked

on deck I saw him at the helm. His looks bore testimony that a happy change had taken place in his feelings. The other day he looked as though sorrow was his chief companion, but now the smile of joy illumined his countenance.

ENGLISH BAPTIST MISSION.

Extract of a Letter from Rev. John Lawson.

Calcutta, May 12, 1818.

MY DEAR BROTHER SHARP,

The arrival of the ship *Independence* from America, with our dear brethren Wheelock and Colman, gave us much pleasure. Their labours, during their voyage, have been remarkably blessed to a number on board the ship. The particulars you will learn from them; but according to all accounts, a very deep work has been wrought on the minds of many of the sailors; and a revival—a general and solid awakening amongst men so notorious for wickedness as poor seamen generally are, is perhaps an unprecedented thing in the history of reformations. I think it is altogether new in the history of Missionary voyages. Too much cannot be said of the christian friendship of Mr. Titcomb, the supercargo, and the politeness and steady countenance of Captain Bangs. Had they opposed (as is the case with too many) any attempt of their passengers to evangelize a dissolute crew, we might never have heard of this revival at sea. From this event we see how much good may be done to souls when the captain and supercargo of a vessel concur with the wishes of their Missionary passengers. What peace and comfort are introduced on board the happy vessel! What drunkenness and swearing are prevented! how are the tedious hours of a long voyage beguiled, and health and sobriety promoted! for instead of seeing this crew rolling about in the gutters of Calcutta, exposed to sun and rain, in a state of intoxication, we had the pleasure of seeing nearly all of them at worship the first Sabbath after their arrival, dressed as neat and as clean as we could wish; and fresh health and peace depicted as strongly as possible on their weather-beaten faces.

I recollect during our voyage from England to New-York, the captain used often to swear, at table, that if any Methodist (for by this name he designated all religious people) should attempt any thing like preaching on board his vessel he would immediately heave him overboard. But I would fain hope that the world is improving, and that Missionaries will at length be so common that they will no longer be stared at as outlandish animals, nor feared as the monsters who turn the world upside down.

Brother Colman has just called, and informs me they have engaged with a captain for a passage to Rangoon. Farewell, dear brother, may you prosper still more in your work. Ever yours,

JOHN LAWSON.

JOURNEY IN BENGAL.

From the Boston Recorder.

Extracts from a letter written by an American Lady, giving an account of a tour up the Hoogly River, a branch of the Ganges in Bengal, in the months of November and December, 1817.

Nov. 29th.—We came to anchor last night off the Park at Serampore which we this morning visited.

Having sent our compliments to the Missionaries here established, begging permission to pay our respects to them, and to view their extensive works, we were politely invited to call at our leisure. Dr. Cary was good enough to show us the printing establishment, type manufactory, &c. and their various schools and collection of natural curiosities; but what particularly engaged our attention, was a room, in which thirty learned Pundits, from as many different nations, were employed in translating the Sacred Scriptures into the language of their respective countries. Here were Arabs, Tartars, Hindoos, Malabars, Malays, Javanese, Cochin Chinese, Sheiks, Mahrattas, Persians, and others—“*men from every nation under Heaven*,” contributing towards the circulation of the holy word of God.

The person most interesting to us was an Affgan, who, though a professor of Islaimism, proclaimed himself to be a son of Israel, one of the ten tribes. Dr. Cary informed us that he certainly was a lineal descendant of Abraham, and belonging to one of the *lost ten tribes*, who now inhabit the country of the Affgan Tartars. He says they were among the first who embraced the faith of Mahomet, and continue among his followers, though closely adhering to their title of children of Israel.

This man was of middle stature, his complexion rather lighter than the generality of Hindoos; nearly the colour of a light mulatto. He wore mustachios, and a long beard, and was very decorous and grave in his manners. Though we viewed the whole group with the deepest interest, as you will easily imagine, seeing so many men of learning, collected from among nations whose names are scarcely familiar to us, all engaged in so important an undertaking, and one which has for its tendency to undermine and destroy the superstitions and idolatries which they themselves would probably suffer death in support of. Yet the appearance of this man in particular attracted our notice. Nothing can be more interesting to the reader and believer of the Old Testament, than the history of the origin, progress, and decay of the children of Israel. The Jews are, perhaps, the most striking feature in the pages of history, divine or profane; and next to them are their brethren of the ten tribes, who have so long been in oblivion, and whose situation is yet so little known.

We inquired of Dr. Cary if this was one of the people described by Dr. Buchanan, in his Researches? He replied that he was not, but was wholly distinct both in country and religion. To have seen therefore a member of this extraordinary family, so dispersed, and almost hidden as was supposed; as well as seeing him

engaged in the holy work, the effects of which may be so full of blessing to his countrymen, we view in the light of a privilege, and with much satisfaction. The manner in which these Pundits are employed is this: Each takes a translation of the Scriptures already made, in whatever language he best understands, which he converts into that of his own nation; this is examined several times by Dr. Cary and others, his coadjutors, who are capable of making corrections. These books, when printed, are distributed among the populace, by means of schools, the teachers of which are glad to receive them as the means of enabling their pupils to read; who, in return, are obliged to copy the work they are reading, and thus obtain ideas and information of which their teachers are ignorant. Dr. Cary introduced us to Mr. Marshman, who was busy at the head of an extensive school, teaching boys the common rudiments in English, for which he told us he was paid. Nothing can be more simple, unaffected, and open, than the appearance of these worthy and pious gentlemen, whose laudable and great exertions, I have no doubt will have the desired success. They told us that the actual number of converts within the pale of their mission did not exceed 500, and they have been engaged in this work 24 years. They expressed their belief that the distinction of casts was no greater impediment to the success of their labours than the general depravity of human nature, and their inclination to wickedness, which the easy faith that most of the nations of the east professed, was a cover for. We asked them if they considered the early education of youth as their great auxiliary? They answered, that preaching, disseminating the Bible, and education in the knowledge of God, were all equally efficacious and proper; and that they accordingly exerted themselves alike in each. They have no connexion whatever with any other similar establishment; except of good fellowship. They spoke of the Missionaries from America with esteem and respect.

I inquired about Abdool, of whom so much has been said: and I was informed that he was originally a Mussulman (not a Bramin) living at Agra, belonging to the Church of England Mission; and they hoped he was a good man. Their disbursements at Serampore, they told us, were about \$5000 monthly, which were derived from various funds, contributions, and the profits of their own labours. In admiring the zeal of these excellent men, we were led to admire their great modesty also, in stating that their progress was, at present, extremely slow and confined; though attended with great labour and exertion. We left them, obliged by their politeness in gratifying our curiosity, and wishing them the fullest success.

TO THE EDITOR OF THE CHRISTIAN HERALD.

New-York, February 25, 1810.

Dear Sir—I have to request the favour of you, in behalf of the Society of the United Brethren for propagating the gospel among the

heathen, which has its seat at Bethlehem, Pennsylvania, to publish the within list in the Christian Herald.

I am, respectfully, Dear Sir,

Your much obliged humble servant,

BENJAMIN MORTIMER.

MISSIONS OF THE UNITED BRETHREN,

(Commonly called Moravians.)

The following Contributions are acknowledged, with much gratitude, by the Society of United Brethren for propagating the gospel among the heathen, as having been received from 31st May, 1817, to the end of the year 1818, in aid of the Missions of the United Brethren; which were made, it is presumed, in consequence of the Rev. C. J. Latrobe's Address in their favour, and a letter of the Rev. Mr. Ramfiter, which were kindly inserted in various periodical publications, with the view to procure relief for said Missions.

A friend to the Missionary cause, and an humble admirer of the wonderful efforts of the Unitas fratrum,	-	\$6
Mr. Edward Prebyn,	- - - - -	5
A Christian Parent,	- - - - -	5
Cash,	- - - - -	3
Ditto, for the Greenland Missionaries,	- - - - -	6
W. S.	- - - - -	3
An unknown friend in Kentucky,	- - - - -	40
Rev. Mr. Chapman, Perth-Amboy,	- - - - -	1
A widow's mite; by ditto,	- - - - -	1
Union Congregation, Jefferson county, state of Mississippi, amount of a collection by the Rev. Joseph Bullen,	- - - - -	40
N.	- - - - -	5
An unknown friend in Kentucky,	- - - - -	54
Sundry persons; by the Right Rev. Jacob Van Vleck, of Salem, Stokes county, North Carolina,	- - - - -	26
A friend at Easton, Pennsylvania,	- - - - -	30
A friend at Philadelphia,	- - - - -	20
A female friend at Philadelphia,	- - - - -	7
A friend,	- - - - -	2
Mr. Joseph Burke, Easton, Pennsylvania,	- - - - -	5
Rev. William Montgomery, amount of two collections by him in Jefferson county, state of Mississippi; by Mr. Noyes, of Natchez,	- - - - -	42
A friend at Salem, Massachusetts, for the poor widows and orphans in Greenland, who are in destitute circumstances, as represented in the Boston Recorder of October 3, 1818,	- - - - -	10
Mrs. Elizabeth Duryee,	- - - - -	20
Mr. William Treadwell, for poor widows and orphans in Greenland,	- - - - -	2

Mrs. Tracey, of Litchfield, Connecticut, the contribution of a Ladies' Society there ; for ditto,	-	-	\$7
An unknown friend ; for ditto,	-	-	3
Dr. Morse, Charlestown, Massachusetts,	-	-	45

Subscriptions and Donations for the support of the Missions of the United Brethren, will be thankfully received by the Right Rev. Christian G. Huffer, Bethlehem, Pennsylvania ; the Right Rev. Jacob Van Vleck, Salem, Stokes County, North Carolina ; the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia ; the Rev. George G. Miller, Newport, Rhode-Island ; and by Benjamin Mortimer, No. 104 Fulton-street, New-York.

CAUSE OF THE JEWS.

Communicated for the Boston Recorder.

Extract of a letter from the Rev. Grant Powers, to Miss Hannah Adams, Corresponding Secretary to the Female Society of Boston and its vicinity, for promoting Christianity among the Jews.

HAVERHILL, (N. H.) Feb. 4, 1819

Madam—The inclosed thirty-two dollars and sixty-seven cents I transmit to you, that through your agency it may be appropriated to the religious instruction of the Hebrews.

And since I have the honour to address you by the request of a few friends to Zion, who have contributed this small sum, I shall exercise the freedom of mentioning how we came to contribute this, and why we have directed its application to the Jews.

For several years we have been in the practice of uniting with Christians in the Monthly Concert of Prayer. For the space of two years we assembled in goodly numbers, and united in our petitions at the throne of grace, for the conversion of the world to the doctrines, experience, and practice of the religion of Jesus. For this end, we entreated the Lord to cause Bibles to be multiplied ; that He would raise up and qualify men of apostolic faithfulness, love, and zeal, who should go forth and *preach the gospel to every creature*. This we did, because we believed that miracles were not to be relied upon for the accomplishment of this stupendous event. But in effect, we were complete Antinomians ; believed but did not practice agreeably to our faith. At length it occurred to us, that if our prayers were not wholly unmeaning, or a mockery, so long as we remained inactive ourselves, we besought the Lord to move the hearts and hands of other men to this great work, but prayed to have ourselves excused.—Exodus iv. 13. *O my Lord, send I pray thee, by the hand of him whom thou wilt send*. And as our sister churches in the vicinity were apparently performing the same rites, it could be viewed in no other light than that once every month we assembled to entreat the King in Zion to dispose our sister churches to *come up to the help of the Lord against the mighty*, whilst they were assembled at the same time imploring at the mercy seat that we might do the Lord's work.

At length the inconsistency of our conduct rose to our view. We felt in some measure the importance of verifying to the world, at least, the sincerity of our petitions for the conversion of the heathen. And although we felt ourselves already bound to aid several other moral establishments, yet we would open a monthly contribution for the instruction of those for whom we offered up our prayers to God. Our resolutions were shortly carried into effect, and at the close of every prayer-meeting a few families contributed their mites, and during the year 1818 this sum was received.

The reasons why we have directed this to be appropriated for the benefit of the Jews, are—

1. Because we feel that it is a debt justly due to the seed of Abraham. We have derived all our distinguishing gospel privileges from that nation in the course of Divine Providence. Had not the apostles and their successors done for us what is now our duty to do for them, we and our children had remained to this day in the region and shadow of death.

2. The present degraded and forlorn condition of the descendants of that once peculiar people, demands our immediate exertions for cancelling the debt. And when we consider how long the principal has been on interest, we shall not be led to infer that a small pecuniary consideration, with some feeble exertions and formal prayers, will be recognized as a full equivalent for what is due to them from us. No. The American Peter, and Paul, and James, and John, must kindle with an unextinguishable love and zeal for these dispersed children, and *taking wages of other churches*, they must go forth to *supply their need*, and to *preach unto them the unsearchable riches of Christ*.

3. It has appeared to us from the degree of knowledge we have had upon this subject, that the natural seed of Abraham do not command that interest in Christendom, and especially in America, which their importance demands. Their conversion and gathering together are to form such a prominent feature in the accomplishment of the prophecies, and are to be viewed as the precursors of the speedy approach of universal holiness, that we have been led to suppose that the enlightened friends of the Messiah might justly look upon a spirit for evangelizing the Jews as a sure token of the Saviour's triumphant return to earth; and that the want of this Spirit would be a sure indication of his protracted absence.

4. We stand in great need of those Jews for missionaries to go unto the Gentiles. The cry is every where heard, *Come over and help us*. And notwithstanding some of our brethren have gone at the call, yet these do but show us the necessity for others to do likewise. And when we consider the time and expense which are necessary for our missionaries to qualify themselves for good and efficient service after they arrive at the place destined for their future labours; and at the same time reflect that there is scarcely a language under heaven, in extensive use, but what the Jews, in greater or less numbers, have acquired, as well as the

habits and customs of all nations, we think we perceive that to evangelize the Jews is to provide missionaries for the whole Gentile world. And until this be done, we do not expect to see HOLINESS inscribed upon the bells of the horses; nor to realize the blessedness to which the apostle refers in his Epistle to the Romans, xi. 12. *Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?* For these reasons, and several others, which it is not necessary now to mention, we have felt it our duty to regard the Jews especially, in our charities at the Monthly Concert.

The effect of this monthly contribution upon the minds of those who contribute is salutary. And although some have been more inconstant in their attendance since this practice was adopted than before, yet numbers attend with promptitude, and are certain to make a free-will offering unto the Lord. Christians now feel that they perform a consistent part. The words of their lips, the service of their hands, and, we trust, the desires of their hearts, all unite to promote the great end in view, the glory of God in the redemption of the world. These meetings have ever been our happiest seasons. The believer is unusually solemnised and animated as he approaches the consecrated spot. Here he experiences greater abstraction from earth than in ordinary places of worship. The awful presence of God announces to him that he is upon holy ground; Divine justice discovers to him his remaining corruptions; and the magnitude of his petitions teaches him his entire dependence. But amidst the cloudy pillar, the thunderings of justice, the invitations and promises of God form the inverted bow of covenanted mercy, and the believer's heart kindles into devotion while at the altar of his glorious Lord. These are, indeed, heavenly places in Christ Jesus. Here Christians love, and forgetting the embarrassments of modes and forms, their hearts meet and mingle in one grateful incense before the throne. We hope, Madam, to make further remittances from time to time, as our ability may be. We wish to express our gratitude for the exertions of your Society in behalf of the Jews. We hope that your example will stimulate millions of this nation to a consideration of the just demands of the Hebrews upon us; and that the result may be an augmented fund, an increased exertion, a greater engagedness in prayer, and a rich harvest of redeemed Jews out of all nations whithersoever they have been driven by the providential dealings of their offended Lord. In behalf of my brethren and sisters, I subscribe myself yours, to aid in the cause of our common Lord.

GRANT POWERS.

At a Convention of Delegates from several Moral Societies, in the State of New-York, held in the City of Albany the 13th of January, 1819:—

The Rev. ALEXANDER PROUDFET, D. D. was chosen President.

JOHN STEARNS, M. D. Secretary.

Testimonials were presented of the appointment of Delegates from Societies instituted at Albany, Cazenovia, Washington, Scho-

harie, Kinderhook, Austerlitz, Greenbush, Bethlehem, Waterford, Canajoharie, and Johnstown.

The following Resolutions were adopted.

1. *Resolved*, That this convention respectfully and earnestly recommend to the various Moral Societies in this State, that are now formed, or may be formed, to send a delegation of their Members annually to meet in Convention in the city of Albany on the second Wednesday of January in every year—whose duty it shall be to consult and determine upon all subjects that may come before them, intended to promote good morals in the community, pursuant to the laws of the State and the word of God—Such Delegates shall report to their respective Societies all the information in their power, of the subjects discussed, and acts passed by the Convention.

2. *Resolved*, That each Moral Society shall have power to send any number of Delegates to the Convention, not exceeding six.

3. *Resolved*, That a Sermon be preached before the Convention by a person appointed at a previous convention; at such time and place as the Standing Committee of Arrangements shall designate.

4. *Resolved*, That a Committee of seven persons shall be appointed to make arrangements for the Annual Convention, and to do all necessary things, not expressly provided for by these resolutions.

5. *Resolved*, That the Chairman of the above Committee shall be the permanent Clerk of the Convention, whose duty it shall be to preserve the minutes and papers of this body for the use of all future Conventions.

The committee appointed to prepare amendments to the laws of the state, for the more effectual suppression of vice and immorality, made the following report, which was discussed and adopted with amendments.

An act concerning the estates of Drunkards, and for other purposes.

BE it enacted, &c. That it shall, and is hereby declared to be lawful for the court of chancery of this state, to exercise a jurisdiction and power in regard to the estates of persons who shall be incapable of conducting their own affairs in consequence of habitual drunkenness, similar to the jurisdiction and power exercised by that court in regard to the estates of lunatics; provided that the costs of any proceedings upon a petition to the Chancellor in regard to the estate of any person who shall be incapable of conducting his own affairs, in consequence of such drunkenness, in case the inquisition be traversed, shall not exceed the sum of dollars, and in case such inquisition shall not be traversed, the sum of

And be it further enacted, That all money that shall be hereafter paid, to any merchant or other dealer, (public Inkeepers licensed according to law excepted,) for any kind of spirituous liquors sold and drunk, or to be drunk in his or her house, out-house, yard or garden, or in any place contiguous thereto, may be recovered from

such merchant or other dealer, in an action for money had and received, with costs of suit, in any court having cognizance thereof, by and in the name of the overseers of the poor of the city or town where such liquors shall have been so sold, and such money paid; which money, when recovered, shall be applied to the use of the poor of such city or town.

And be it further enacted, That it shall be, and is hereby made the duty of the overseers of the poor of the several cities and towns in this state, to prosecute and recover, all sums of money which shall be so paid as aforesaid, within their respective cities or towns, under the penalty of dollars for every wilful neglect.

Resolved, That the president and secretary be a committee to prepare a petition to accompany the bill to the legislature, and that they sign the same.

Resolved, That the various Moral Societies throughout the State already formed, or that may be hereafter formed, be requested to send to the Secretary their style, number of members, and such other communications as they may deem proper.

The Secretary reported the draft of a petition to the Legislature, which was accepted and ordered to be signed by the President and Secretary.

Resolved, That a copy of these proceedings be presented to His Excellency, the Governor, and to each Member of the Legislature.

ADDRESS:

FELLOW CITIZENS,

It is the distinguished glory of our age that institutions are formed in various countries, and comprehending persons of all religious denominations, for promoting the temporal and immortal interests of man. Through their instrumentality the orphan is furnished with a comfortable asylum; the tears of the widow are dried up, the wants of the fatherless are supplied, the abodes of ignorance and crime are blessed with the means of improvement, both intellectual and moral, and millions who would probably have proved the pests of society and the reproach of human nature, enjoy those instructions which tend to elevate and adorn the character of man. Through the instrumentality of these associations hospitals are founded for the sick and insane, schools are established for the gratuitous education of the indigent, the scriptures are translated into almost every language, and the messenger of peace is sent forth, with the lamp of celestial truth, to nations which had been enveloped for ages in the gloom of spiritual night. It is a source of no inconsiderable exultation to reflect that our own country is participating in the honour of founding and supporting societies, which have for their object the melioration of the present miseries of man, and the advancement of his future interests. By our charitable institutions thousands of our indigent youth are instructed in the elements of learning; the calamities under which the deaf and the dumb naturally labour are alleviated, and they are

fitted for intercourse with society by systems of tuition adapted to their capacities. The oracles of divine truth are bestowed freely upon the destitute at home, and not a few of our youth have been sent abroad to different parts of our own continent and other countries, to diffuse among the perishing heathen that *gospel which brings life and immortality to light*.

But, fellow citizens and fellow christians, although great things have been already attempted and accomplished for meliorating the miseries, and improving the moral condition of man, great things yet remain to be accomplished. While there is much on which the eye of philanthropy can dwell with pleasure, there is also much which it must contemplate with pain; and at the view of which the tear involuntarily flows. In looking around upon the inhabitants of those regions of country which we respectively represent, do we not witness an affecting and alarming prevalence of impiety and vice? Do we not see the sacred Sabbath mournfully prostituted; wasted by some in unnecessary visits, by others in wanton amusements, and by others in the open prosecution of their secular employments? Do we not hear some profaning the venerable name of God by the irreverent use of it, and others blaspheming it by impious oaths? Above all, is not that deplorable, that damning sin, *Intemperance*, extending its ravages among hundreds and thousands in our country? Before the shrine of this vice do we not see talents, reputation, property, the advantages of education, health of body, the interests of the nobler part, the intellectual, immortal spirit devoted in spontaneous sacrifice? How often is the repose of the family disturbed and utterly destroyed by the *habitual drunkenness* of its head? How often is the peaceful, amiable, and dutiful wife rendered miserable by the *habitual drunkenness* of her husband; and children, who might become the ornaments of society, either fall victims to the moral contagion, or are thrown for support upon the charity of friends, through the *habitual drunkenness* of a father? Indeed, it is impossible to imagine the amount of misery which is annually occasioned, or to estimate that proportion of the earnings of the frugal, industrious part of the community which is annually required to maintain those who are reduced to pauperism through the predominance of immoderate drinking.

To arrest the progress of impiety and vice, and apply an appropriate remedy, moral societies have been instituted in different parts of our state, and the influence of admonition and example, and the coercion of civil law, have been employed. We are fully persuaded that through the honest and honourable zeal of these societies, much has been effected for the suppression of immorality. But these associations have hitherto operated in an insulated capacity; they have been almost unknown to each other, and, therefore, however excellent their object, or persevering the zeal of members composing them, their efforts, being local and limited, have been comparatively inefficient. Exertions, in order to become eminently useful, ought to be combined. The nation which rationally expects

to conquer must be united. The physical force of its parts, even the most remote, must be collected and concentrated against the common foe. Thus, in order to accomplish any thing great towards the correction of public morals, the friends of religion who associate in every section of our state should become acquainted with each other. They ought to correspond, to converse, to concur, and to co-operate in the most expédient, practicable means for carrying into effect their benevolent designs.

Impressed with these considerations, in the autumn of 1817 a correspondence was opened, and delegates from various moral societies convened in the city of Albany during the month of February last. In the autumn of 1818 this correspondence was revived, the same measure was recommended, and at our present convention testimonials certifying the appointment of 28 delegates have been exhibited. It is now unanimously agreed to hold similar conventions from year to year in the city of Albany, during the session of the honourable the Legislature, and a plan of this general co-operation is prepared and published in the report of our proceedings. We most respectfully solicit your acquiescence in this measure, and we indulge the pleasing anticipation of seeing each moral society in our state represented by its delegates at the next anniversary meeting of this convention. We also respectfully suggest to the friends of morality, in places where no such societies have been formed, the propriety and importance of associating and *coming forward to the help of the Lord* by contributing the aid of their example and counsels.

The state in which we have the honour of residing occupies a distinguished rank among the states of the Union. She exceeds most of the others in extent of territory, in fertility of soil, in the variety and abundance of her productions, in the plenitude of her public treasures, and in the rapid increase of her population; perhaps there is no vanity in adding that she exceeds most of the others in the execution of liberal and magnificent schemes for the improvement of her literary, and agricultural, and commercial interests. Let us also cherish the honourable emulation of taking the lead of the other states in the cultivation of that *wisdom which is pure and peaceable*, which has God for its author; and, in the issue, secures the prosperity of communities, and the welfare of individuals.

It is unnecessary to multiply arguments urging you to unite your exertions in advancing the objects recommended. We trust that the plan need only be proposed to receive your prompt and cordial approbation. Be not discouraged by former instances of disappointment. Nothing great can possibly be accomplished unless it be attempted, and even defeat, in a design so benevolent and interesting, would shed a glory on the persons defeated. While, therefore, we behold, from year to year, in the chamber of the Assembly and Senate, some from the remotest parts of our state, as advocates for the erection of new counties, and the incorporation of new banks, and other pecuniary and political purposes, let there not be wanting

some from every part of our state, waiting on that honourable body as solicitors for the enactment of laws which may *prove a terror to evil doers*. There is no people on the globe equally obligated by motives of gratitude to manifest zeal for the honour of the Sovereign Ruler of Nations, because on no people has he showered in such profusion every blessing which adds to the dignity and happiness of man. None are impelled by equal motives of self interest to cultivate with unceasing solicitude that virtue which forms the great bulwark of national freedom, because none have such immunities to lose. And let us always recollect that *righteousness exalteth a nation*. This is a maxim founded on the word of God, and confirmed by the experience of ages. This constitutes the security, no less than the glory, of commonwealths. This forms around them, for their protection, a wall of adamant the most impenetrable and imperishable: and therefore the philanthropist, the patriot, the statesman, the civil magistrate, no less than the moralist and minister of religion, ought to combine their influence in recommending this *righteousness*. As there can be no hazard, there need be no hesitancy in making the assertion, that the fruition of our liberties, and the preservation of the moral sense and moral habits will be coeval in our country. While we remain enlightened and virtuous, our rights, either as citizens or christians, cannot be alienated. But should the period arrive when all or the greater part become vitiated in principle and practice, the genius of liberty will take her flight to some purer region. Our fair edifice, founded on the recognition of equal rights, and cemented by the blood of our fathers, must either be undermined by the intrigues of the demagogue within, or prostrated by the assault of some rude invader from without. Whatever tends to demoralize the citizen may be considered as tending to the dismemberment and demolition of our republican institutions. Entertain for a moment the melancholy supposition that the population of our country have generally become corrupted and immoral, where would be the guardian of your rights? Where would be the jury to which you could intrust, for trial, a cause in which your property, or reputation, or life, were involved? Where would be your courts of justice on whose decisions you could rely with any confidence? Where your sanctuaries of religion? Where your academies or colleges, those nurseries of intellectual and moral elevation. The eye of either a freeman or a pious man would turn away from the sight of primeval darkness with less horror than from the hideous spectacle of a jury, or legislative assembly, or civil court, or ecclesiastical synod, in which men, under the dominion of licentious principles or practices, form the majority.

Come forward, then, and let us ardently unite in promoting that reformation of public morals which may be pronounced the cause of God, and of our country, and of human nature. Let us *not be weary in well doing, but remain steadfast* and immoveable; neither lulled to indifference by considerations of ease, nor awed to silence

by the derision or rage of any who may oppose. Let our exertions be active, and manly, and persevering; let them also be prudent, and patient, and consistent. In our attempts to render others pious and virtuous, let us avoid, by our own indiscretion, throwing a shade over the lustres of piety and virtue. In short, let every member of every moral society be governed by the following considerations as their motto:—

He who converteth the sinner from the error of his way shall save a soul from death: They that turn many to righteousness shall shine as the stars for ever and ever.

By order of the convention,

ALEXANDER PROUDFIT, *President.*

JOHN STEARNS, *Secretary.*

John Chester, Harmanus Bleecker, Estes Howe, John Lincklaen, John F. Schermerhorn, John Ingold, Jacob Sickles, Barent Van Beuren, Lawrence Van Dyck, Jr. David Leonard, Samuel Giles, Henry I. Frey, William Aikin, Richard P. Herrick, Storm T. Van Derzee, William Gates, James Van Schoonhoven, John L. Viele, Thomas Holliday, Hugh Jolly, Gerrit V. S. Bleecker.

Albany, January 14th, 1819.

REVIVAL OF RELIGION IN BELCHERTOWN, MA.

Communicated for the BOSTON RECORDER.

Extract of a letter from the Rev. EXPERIENCE PORTER, to a Clergyman in Boston, dated

"Belchertown, January 29, 1819.

REV. AND DEAR SIR—In giving you some account of the glorious work of God among the people of my pastoral care, it may be proper to notice the previous state of the church. At my instalment, in the early part of 1812, the church consisted of about *one hundred and seventy* members; of whom *one hundred* were females. They had generally been admitted on strictly evangelical principles. In October of the same year it pleased God to revive his work. The revival continued, without declension, about five months. As the fruit of it, *one hundred and ten* persons were added to the church; of whom a small majority were females. In the summer of 1816, there were a few instances of seriousness; and a small number were added to the church. From that time, religion very sensibly declined. A chilling deadness seized on the great body of the church; the consequence of which was a criminal conformity to the world; and it seemed as if Christ was about to be exiled from us. There were, however, a number of individuals who did not cease to sigh and cry for the abominations which prevailed; and who unceasingly cried—Spare thy people, O Lord, and give not thine heritage to reproach. About the beginning of August last, an improvement was observable in the attention of the congregation on the Sabbath-day. Early in September two or three young females in the west part of the town were seriously impress-

ed. In the course of the month the number increased to seven or eight. In the mean time the general aspect of the congregation on the Lord's day became more encouraging. There was an earnestness in the attention of numbers which had not been observable in months past. It was not however known, except to the immediate friends of the few who were seriously affected, that there were any instances of conviction in the congregation. I was not myself apprised of it till the commencement of October. Having visited and conversed with the young ladies, I gave some account of their exercises the next day at a meeting in the street, a mile north of the meeting-house, and urged upon professors of religion the duty of immediate extraordinary prayer for a revival of religion in their own hearts, and through the town. *Every professor present engaged to spend that evening in his closet.* It was such an evening as some of them will never forget. The Spirit helped their infirmities with groanings which could not be uttered. At the close of the next week's meeting at the same place, it appeared that two young men, brothers, were awakened. The eldest dated his impressions from the Sabbath; those of the younger were more recent. In the evening of the same day, (Tuesday,) at a conference in the same street, at which many were present, the younger brother became very deeply impressed. His convictions of sin were powerful; and his distress and agitation were visible to all who were at the meeting.

The people present, a large proportion of whom were young men, were deeply affected. Most of them were strangers to the quickening powers of the gospel—some of them were addicted to profane swearing; and others were professed deists. I know not, however, that an individual escaped from the scene unwounded. They were pricked in the heart. The report of this meeting rapidly spread in every direction, and seemed to “tingle” in the ears of every one who heard it. On the two succeeding days meetings were held in different sections of the town, at which full audiences attended with solemn stillness and eager attention, while painful anxiety of heart was visible in the countenances of numbers. The following Sabbath will be memorable in the history of this church. There was a very numerous, anxious, trembling audience, still as the grave, and solemn as the judgment. Great numbers were in tears. No sneering, no trifling, no sleeping. From this time the work progressed rapidly. For a few weeks, it is believed that nearly all the adults pertaining to the congregation were unusually softened. All unnecessary conversation on every other subject, beside the great concern, was by common consent suspended. None denied that this was the work of God—that God was here by a special, and extraordinary power. Nearly all were anxious to attend meetings whether held in the day time or in the night. In most parts of the town there were meetings for prayer and conference, two, or three, or four times in the week. Within ten days from the time when the work became general, it is supposed that

from 20 to 25 were born in the kingdom of grace. During this time, however, notwithstanding the almost universal prevalence of a spirit of tenderness, anxiety, and teachableness, the number subject to deep conviction of sin, and thoroughly apprised of the plague of their hearts, was not great, though it daily increased. In visiting families I found few who were deeply distressed; but all seemed willing to hear instruction; ready to confess their need of a new heart; and anxious to feel more deeply their need of Christ. On conversing with them a few minutes they would generally melt into tears. Convictions and hopeful conversions have continued to multiply; and I humbly trust there is, as yet, on the whole, no sensible decline of the Spirit's influence. Some weeks have exhibited more numerous and extraordinary displays of the grace of God than others; and while some sections of the town have been very lively, others have been comparatively dull.

In the early part of the revival great efforts were made to awaken the professed people of God. They were much more frequently addressed than others. The co-operation and believing prayers of all such were deemed of the greatest importance in carrying on the work. But to revive lukewarm believers has sometimes seemed to me a more arduous work than to awaken unbelievers. A small proportion of the church were found in the attitude of earnest expectation when the Lord came in his glory, and of course hailed his coming with unspeakable pleasure. Numbers more suddenly awoke, were pierced with sorrow for their past drowsiness; confessed, with signs of true penitence, their backslidings, and entered with vigour into the Lord's work. All were *glad* and seemed to be awake. But it was soon observable that numbers were backward and slothful in the self-denying and laborious duties to which the occasion called them. At length, by various and extraordinary means, the members of the church generally have appeared to enter heartily into the labours of the harvest. Considerable numbers who have long professed, and, in a good degree adorned the doctrine of God our Saviour, have had their seasons of painful conviction, been brought into the deep valley, and have seemed to be born anew. The change wrought in the church is great and animating.

Of those, not professors, who have been powerfully and, as is believed, savingly wrought upon, there has been no distinction of age or sex. Only one man, however, over 70, has appeared to become a child of grace. He is 78—is possessed of a good mind, and vigorous constitution, and is as active and free from the infirmities of age as men generally are at 60. He lives four miles from the meeting-house, and till very lately has never attended divine worship with us, but has manifested a disposition to encourage sectarian influence in his neighbourhood. He has long been inclined to think favourably of the notion of universal salvation. He was persuaded to attend our meetings by two of his neighbours who had become subjects of the work, and in whom he observed a surprising change.

At the first meeting he attended, the spell which had so long held him in sinful servitude was dissolved. The evils of his heart and life irresistibly arrested his attention. He returned to his house with amazement and trembling; and remained in great anguish of spirit, acknowledging the justice which doomed him to hell, and crying for mercy, though sometimes ready to faint in despair. In about six days, however, it pleased the Lord to give him a sweet release from his bondage. His present appearance and views, and the account which he gives of what God in his abounding mercy has done for him, are highly satisfactory. It must not be omitted that his mother, as he informs me, was a praying woman, and had all her children baptized in infancy. Perhaps this may be regarded as, on the whole, the most extraordinary conversion which has occurred. A number of men who seemed almost in a hopeless state have received mercy. But they were neither so old nor so far removed from the range of gospel influence as this man.

The whole number who have hopefully passed from death unto life may somewhat exceed *two hundred*. Of this number forty were admitted to the church on the first Sabbath in December, *One hundred and six* now stand propounded against the next Sabbath; and the remainder, most of whom are recent converts, have not yet offered themselves for the church.

The children of believers have in general been earlier in the work than others. Their convictions have been short, frequently not more than a week—in many instances not half a week. They were, however, exceedingly pungent and distressing.

In the early stages of this blessed work it was not uncommon for the whole assembly to be melted into tears; and sobs and groans have in some instances, and for a few moments, interrupted the order of worship. Such scenes might have pierced the iron hearts of infidels; and indeed some who but a few months since were proud of being seen in their ranks, were among the number thus deeply affected.

Children under twelve years of age did not, in the early stages of the work, appear to be at all affected. More recently cases of this sort have become numerous. Many little girls and boys, between the ages of 8 and 12, in various parts of the town, have frequent meetings for prayer—the girls always by themselves; and those who have, from curiosity, occasionally placed themselves within hearing of the little circle, have expressed their astonishment at the freedom and propriety with which many of them have addressed themselves to the prayer-hearing God. The most perfect order and seriousness have invariably prevailed at these interesting meetings. Our town is full of circles of “young men and maidens, old men and children,” who often meet to worship and praise the Lord.

A very large proportion of the subjects of this work are heads of families. Of the forty admitted to communion, 14 (men and women) are such. Of the 106 who were lately propounded, 46 are

married people—23 men and 23 women. Most of these, as I should think, are over thirty-five. Of the young people, a few more than half are males.

Of the happy effect which this work of sovereign grace has already produced on our society, it would be difficult to speak with sufficient approbation and praise. Party contentions, jealousies, evil communications, profanity, intemperance, &c. have nearly disappeared from our Society. No candid observer of the influence of such a work on the feelings and habits of men, will question its tendency to promote the most perfect state of social order, virtue, and happiness. The change in numerous individuals is well described by St. Paul—"and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

I have felt a wish, dear sir, to give you a short account of a small number of very interesting cases. But the bad state of my health renders it too laborious for me to write. It is more than a week since I commenced this long letter. I have been able to write only a few lines at a time; and those at long intervals. I am, however, very slowly mending. The good work continues with power. It is also very great and general in Enfield, and South Hadley, and Palmer; is begun with great promise in Ware, and Granby, and Amherst, and increases in Northampton. Other towns in the vicinity exhibit very flattering appearances. As to opposition to such a work of grace in Hampshire County, there is none.

Most respectfully yours,

EXPERIENCE PORTER.

P. S.—Among the subjects of the work, we reckon five or six blacks, one an old man of near 70, not yet brought in. Their cases are very interesting and clear.

LIVERPOOL RELIGIOUS TRACT SOCIETY.

Extracts from the Fourth Report—1818.

(Continued from page 694.)

Nor can your Committee refrain from mingling with you in the satisfaction with which you must regard the growing and extensive operations of the Religious Tract Society in London, which in one sense may be deemed the mother of us all. Unimpaired by age, and aided and supported by the prayers, and efforts, and contributions of her numerous offspring, she is stretching forth her benevolent arms to every quarter of the globe, and scattering the bread of life in every region of the earth. What heart is there, warmed by the love of Christ and of immortal souls, but must leap for joy at the intelligence that thousands of Tracts, conveying divine instruction, are annually distributed in the different states of Europe, and especially in Russia, amongst a people whom we were wont to denominate the barbarians of the North—that the same Hymns and Catechisms which we teach our children are

now learned by thousands of the children of idolaters, and in some of the heathen schools—that Religious Tracts are printed in the hieroglyphics of China, understood by nearly one third of the human race—and that not less than three millions and a half of these silent heralds of salvation have issued from their depository to all the nations of the globe, during the past year. Thus, in this noble institution we are honoured to be workers together with the excellent of the earth, of every name and of every country under heaven; and, above all, to be workers together with God in mitigating and removing the evils of the curse, by destroying the love and influence of sin on the hearts and in the conduct of our fellow men. If this be not glorious, what is? The honours derived from such high association and benevolent work endure—the glory of such enterprises shall survive when the sun, moon, and stars have failed, and every other glory that sheds its beams upon the creature's brow is absorbed in the fire that shall burn the world. "Then the righteous shall shine as the light," &c.

And surely of all the noble institutions that distinguish and adorn the present age, there is not one that possesses claims to the support and countenance of the religious public, on the score of economy, equal to this. How many quires of paper may be covered with the words of life, and to how many hundreds and thousands of our brethren of mankind, perishing in ignorance around us, may they be sent for a few shillings. Yes, *a few shillings* may furnish a village Tract Association, on the plan of those in the neighbourhood of Wem, with a supply of Religious Tracts for weeks and months: and multitudes, through their instrumentality, may be made wise unto salvation with little trouble and less expense. Your Committee are convinced that the immense importance and efficiency of this mode of doing good has not yet been sufficiently appreciated by the friends of Tract Societies in this quarter of the world, nor even by the members of this Society themselves; and when it shall be duly appreciated, (a period, they trust, not far distant,) they are confident that the increased resources you will place at their disposal will enable them to distribute ten times the present quantity at least. Calculating, then, upon such an increase as the state of the world requires, and your known benevolence in other institutions warrants them to expect, your Committee indulge the hope that the amount distributed in 1819 will be at least 500,000, and in 1820 *a million*, and even then they will not bid you stay your hands, for still there will be supplicants waiting on the Continent of Europe, in England, Wales, Ireland, India, Africa, &c. "*In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that, or whether they may be alike good.*"

From Mr. J. Fenn, of Wem, dated 18th July, 1818, to the Secretaries.
GENTLEMEN,

I send you the following plan for furnishing every family in the kingdom, whether rich or poor, with a Religious Tract weekly,

being that upon which the Religious Tract Society lately established at Wem is conducted.

This is not a visionary scheme, but has been put in practice in the above market town and its vicinity. About ladyday last, a few persons, friends to the Gospel, of different denominations, formed themselves into a Tract Society. They have hitherto been supplied with Tracts from the Liverpool Institution, though they are, in other respects, independent, not being connected with it either as an Auxiliary or Branch Society.

Their mode of distribution is as follows:—Wem, with its neighbourhood, is divided into districts, and over each a distributor has been appointed; and these constitute the Committee for transacting the affairs of the Society. Each district in the town contains in it one large street, or two or three small ones; and in the country, a village with its adjacent houses. It has been found necessary, by experience, in order to make a few Tracts go a great way, and for the better regulation and dispatch of business, that the districts should be allotted as equally as possible; for instance, suppose a village with its neighbourhood consists of 120 houses, and they are desirous of instituting a Tract Society, these should be divided into four equal parts or districts; and then twelve different sorts of Tracts, thirty of each sort, exchanged from one district to another, will furnish every family with a fresh Tract weekly, for twelve weeks: the whole number of Tracts wanted will be 360. This is upon a very small scale, but the proportion will be the same on a larger one.

It should be particularly noticed, that the above are small Tracts, but when large ones are procured, a week being insufficient, a fortnight should be allowed: in that case, the 120 houses should be divided into eight parts, and then twenty-four different sorts of Tracts, of fifteen of a sort, will be sufficient to have an exchange for a much longer time than twelve weeks. The large Tracts ought to be covered.

The duty of a distributor is to provide *every house* in his own district with a fresh Tract every week, or every fortnight; and to collect such subscriptions as occur within his district, and also to endeavour to procure additional ones; all which are to be paid to the Treasurer at the quarterly Committee Meeting of the Society, which is held on each of the quarter days of the year. The Subscriptions asked for are only 6d per quarter, but several voluntarily give more.

As a town in general furnishes more persons than are necessary to act as distributors within its precincts, several of these become distributors for the nearer country districts; but at a greater distance many respectable persons offer their services for this important work.

Our Society had, even in so short a space of time as a quarter of a year, extended its districts eight or nine miles from the town of Wem; but we all concurred in opinion, that on account of the

distance merely, it would be more beneficial for the general good that they should form Societies among themselves, and this they have lately put into execution.

The time that has been judged most fit for the distribution of the Tracts has been on the Sabbath mornings, when some part of the family are most likely to begin to read them, instead of laying them by, and forgetting them, which might be the case were they delivered out on week days; and several of the distributors have had the gratification to observe, that the moment they appeared at the door of most of the houses, the Tract that had been read during the previous week was readily brought to them, as if it had been kept at hand on purpose, with expressions of thankfulness for the new one then delivered. In the town, this business of taking in the old Tracts and delivering out the new ones, takes up about one hour; and in the country, it is always performed between the early morning prayer-meeting and the regular morning service, and that even by a distributor residing in the town. On Monday morning, at eight o'clock, (or any other week day would do,) the old Tracts that have been read during the previous week are taken to the Depository, when he receives a fresh lot, tied up, with a label on it, containing the number of his district, which are to be given out on the ensuing Sabbath. The person who presides at the Depository should have a board with the number of the districts across the top, and under the number of each district, the number of Tracts wanted for each; and then columns under the above, in which, every week, is entered the printed number of the Tracts, so that it can be seen at one view what Tracts have been distributed to each district.

One very encouraging circumstance is, that persons in the higher ranks of Society, as well as the poor, still continue to permit the Tracts to be left at their houses, their first introduction having been owing to a civil request from the distributor, that a Tract or two might be left for the benefit of the servants. It is granted that in a few instances, (but they have been very few indeed,) the distributors have met with some repulses; but this has not discouraged them; and, with a very few exceptions, the Tracts are still delivered to every family, high and low, rich and poor; and to persons of every denomination, whether belonging to the church of England or Dissenters.

With respect to the final disposal of the Tracts after they have been read, it was in contemplation to have sent them into Ireland to be sold at a low rate, but if this is not done, they will be divided among the subscribers.

Should it be objected that this Society only being quite in an infant state, we are unable to judge whether it can subsist any length of time, I would answer, first, That to gain an admission for a dozen religious and evangelical Tracts, not only in the houses of the poor, but also in those of our most wealthy neighbours, is a matter of no small importance; secondly, That though our Society has

been but of short duration, it at present goes on prosperously, and is likely to do so; and, thirdly, To delay communicating any thing that might have the most distant prospect of doing good till we have had more experience of its utility, would be culpable, particularly as providence so evidently opens a way for every exertion of this kind, by affording such abundant means for the distribution of Tracts throughout the kingdom, and inclining so many to receive them when offered.

It must be evident to all who peruse this paper, that the plan here proposed has respect only to the *mode* of distribution; a material question then arises, where are a sufficient number of Tracts to be found to supply every family in the kingdom? The answer is plain and short; more must be printed; and, to effect this, let other large towns establish Institutions similar to the one at Liverpool.

It is reported that at Shrewsbury a meeting has been just held to propose measures for the formation of a Tract Society there, and it is to be hoped that every county town in the kingdom will follow the example.

And lastly, it is to be remarked that the above plan is recommended to all persons of every denomination, whether in the establishment or out of it, who are friends to the Gospel of Christ, are desirous of doing good to their fellow-creatures, and wish to promote the increase of the kingdom of God our Saviour.

Address of the Workmen's Auxiliary Religious Tract Society, Ray-street, Clerkenwell.

All the means of grace have their peculiar advantages, and many are adapted to peculiar circumstances. The dissemination of Religious Tracts is especially so. There are persons who never read the word of God, who never attend public worship, who have no fellowship with pious people; and who, from heedlessness, prejudice, or hatred, concern not themselves about the things that belong to their everlasting peace; nay, who run into danger, as far as they can, purely to escape from the fear of it.

A Tract is a missile weapon, discharged by an arm ignorant of the mark to which the Spirit of God may direct it; who may consecrate it to the conviction and conversion of a sinner, unassailable from any other quarter. It falls in the way of such a one. He would be ashamed to look at it before his companions; but he is alone, and he has nothing else to do;—something in the title attracts his eye; its brevity tempts his indolence:—he begins to read it with indifference, perhaps with repugnance; but his curiosity being excited, and feeling himself gradually more and more interested, he proceeds, with diminishing prejudice and increasing seriousness, to the end.

He has got through it; but he has not done with it. He lays it out of his hand, but he cannot lay it out of his mind: its story has not passed through his imagination only, like an arrow through the

invulnerable air; but it has pierced his heart, his understanding, his conscience; and in each it has left a wound that cannot be healed, the anguish of which is only inflamed by vain arts to assuage it; for the more he shuns the recollection of the things that alarmed him, the closer they haunt him; and the very attempt to forget the words, indelibly fixes them in his remembrance. In his distress, he seeks pleasure where formerly he found it, but he finds it no more; he seeks rest in unbelief and obduracy, but rest is no more there:—his peace is slain; the world can never again be to him what it has been;—happiness and repose he must possess in Religion, or renounce all prospects of either for ever.

Then, and not till then, when every refuge of lies has failed him, he lays hold of the hope set before him in the Gospel, and in bitterness of soul exclaims, "*What shall I do to be saved?*"—The answer is nigh unto him; he finds it in the very page that condemned him;—"Believe in the Lord Jesus Christ, and thou shalt be saved." Thus the man who but a short time ago was a slave to the god of this world, is the "Lord's free man."—"If the Son make you free, then shall ye be free indeed." When religion takes hold of a man's heart, he becomes a new creature; old things are passed away, behold, all things become new:—he will say, with Joshua, "*as for me and my house, we will serve the Lord;*" and with David, "*as long as I live, will I praise my God.*"

Family prayer will be attended to, the Bible will be read with diligence, and with prayer. Instead of spending his evenings at the ale-house, as perhaps he once did, he comes home when his daily calling is over, rejoicing in the goodness of God in preserving him and his family through the day; his children will be trained up in the nurture and admonition of the Lord: so that by means of these small Religious Tracts a radical change is effected; and this change proves beneficial to the family and to all around. The Lord blesses them; they live in peace and harmony; for *godliness hath the promise of this life, and of that which is to come.* Their earnings, which were before very inadequate to supply the wants of the family, are now enough and to spare; so that they experience what the wise man says:—"Wisdom's ways are ways of pleasantness, and all her paths are paths of peace."

The Committee, in sending forth this brief address, encourage themselves in the hope of seeing many Societies of this kind formed. They earnestly recommend to their brethren of other manufactories to take into consideration the importance, utility, and advantages of such societies: and would rejoice to see every factory or work-shop have a *Religious Tract Society* established in it; for, unquestionably, the good order of a shop, where there are employed perhaps from ten to two hundred men, greatly depends upon the religious and moral character of those men; and if such societies as these were adopted in every town, city, or village, our country would be universally benefited; and instead of beholding, as we now do, shops open on the Sabbath-day, and the proprietors going

on with their business as on other days; public houses filled with persons who ought to be at home with their families; goods exposed for sale in the streets to the annoyance of every reflecting passenger; and all in defiance of our excellent laws; we should find that every article necessary for the use of their families would be purchased on the Saturday, that the sacred day might not be profaned, and those persons with their families might then go to the House of God.

Masters, feeling the importance of these truths, would pay their men as early on Saturday evening as convenient, and that not at a public house; for by the former the industrious wife would have an opportunity of regulating her weekly concerns in time, so likewise by the latter the husband would be exempt from paying out of his earnings, every Saturday night, a certain sum for beer, which is a most baneful practice, and injurious to the whole family; for it is well known, that men have frequently spent a considerable part of their earnings before they have left the tap; which sufficiently evinces the impropriety of such a practice. The committee therefore trust that, under the blessing of the Lord, this humble attempt to do good to their fellow-creatures will not be in vain; but that, like a great river, it may run through the whole land, fertilizing the soil; that the inhabitants of the earth may learn righteousness.

PARENTAL FAITHFULNESS REWARDED.

[We have solicited permission to publish the following letter received by a *Clergyman* in a neighbouring state, from his own daughter, as it exhibits at once the efficacy of Divine grace in subduing the enmity of the natural heart, and a most gratifying instance of the reward which frequently attends parental faithfulness and persevering prayer.]—*Boston Recorder*.

October 26, 1812.

I hope, my dear father, you will pardon the manner I now take of communicating a desire which presses with much weight upon my mind. Though fully sensible of my own unworthiness of such a privilege, yet it is my most ardent desire to profess my faith in that Redeemer, who, I humbly trust, has permitted me to hope in his boundless mercy. I have been waiting in silence, hoping that you or some one would introduce the conversation; but thus far have waited in vain, and considering it criminal any longer to conceal from you my real feelings, have resorted to pen and paper as the easiest method of conveying my ideas on the subject. So evidently does it appear to be my duty that, with your approbation, I wish next Sabbath publicly to devote myself to the service of that God whose I am and whom I will serve. You will probably wish to know when my mind was first seriously impressed. Living, as I have, in this highly favoured land of gospel instruction, I can never remember the period when I have been destitute of some serious reflections; the thoughts of death and judgment ever alarmed me,

and though I endeavoured to avoid such gloomy ideas, yet amidst the gayest hours of my life, they would point like daggers at my peace. Oh, sir! I have frequently exhibited a "face of pleasure with a heart of pain." The deaths of my dear brothers I considered as warnings of the uncertainty of life, yet had no heart to improve the solemn admonition. I *knew*, yet never felt that I was a sinner. I knew not that I possessed such a heart of opposition to God and the friends of God, as experience has convinced me I did. Nor was I ever sensible of feeling opposed to Christians, because they were such, until the last awakening. During the awakening I was absent, yet after I returned home a number were admitted into the church, and then I felt distressed. The last winter I passed in B., after my cousins M. and S. experienced religion, I found it very difficult to conceal my contempt for the part they had acted, and my opposition to every thing of a religious nature. Respect for my parents and friends operated as a restraint upon my mind, for I was ashamed to expose myself.

Last season at F. I. I had many, very many solemn reflections, circumstances tending to produce them; and, finally, to quiet my conscience, I resolved, if ever I returned home, to attend immediately to religion. But alas! I had still to learn by sad experience the deceitfulness of my wicked heart. My resolution disturbed me at times after my return, but as I felt no inclination to attend then, still deferred it. At the time the awakening commenced at W., it aroused me from my lethargic state, and the death of my friend S. L., about that time, I conceived to be a warning to me "to be also ready." Here too the sovereignty of God excited my opposition—brother G. was taken, and I felt myself neglected, for I thought myself equally deserving of the Divine favour. The visit at W. served to increase my hatred for every thing of a religious nature; for my own credit I dared not act out all the feelings of my sinful heart. I shudder while adding that some of the persons who there addressed us in meetings were objects of my derision; though conscious they were right, and in my heart I envied them their happiness. My visit in B., though it served to divert my mind, afforded me no pleasure. And when at my return I found sickness had arrested one I esteemed, an additional weight seemed to oppress my mind. But what I *then* viewed as an affliction has since appeared an infinite mercy. Oh yes, sir, I now find that "of all my mercies this stands the highest that my heart has bled." My heart has been so awfully hardened that neither judgment nor mercies could heretofore make any impression; and can I call that an affliction which in mercy was intended to show me the vanity of terrestrial happiness, and break those ties which fastened me to earth, that henceforth they might be fixed on heaven? For by this affliction I was led to see the necessity of an interest in Christ, of equal importance for him and for myself. Though at times, through the summer, I could appear inattentive to the concerns of eternity, and resisted the strivings of the Holy Spirit, and disregarded the

invitations of a dying Saviour, yet every sermon I have heard has been as a dagger at my heart. Yet still I was unwilling to accept of salvation on the terms of the gospel. Never was I so sensible of my enmity to God as the Sabbath you preached from these words, "They hated me without a cause." I felt that I did hate God, and was left without excuse; I knew I had violated his law, and must suffer the punishment of my sins, without accusing any one but myself. I knew, I felt, that God would be perfectly just in making me for ever miserable, and I could not feel willing to surrender myself into his hands. Nor did I, until the following Friday evening, when I trust I was made willing to renounce my own righteousness, to surrender myself unreservedly into his hands, to be disposed of at his pleasure, for time and eternity. The only hope I could expect would flow from the cross of a dying Saviour, and at the foot of that cross I resolved to perish, interceding for mercy. Then I think I first felt peace, and was willing, yea happy to cast all my cares upon God, and leave my friend with him, knowing that "He was able and willing to save," and in view of every anticipated scene of affliction, to know no will but the will of heaven. Here I have looked, here I trust I have found support through the most trying scene of my life.—I have now done with happiness below, and all I wish is to perform my duty with conscientiousness, to rely on Christ as my Almighty friend, and be in continual preparation for that happy hour which shall release from earth and transmit to a better, brighter world, your truly affectionate daughter,
M.

[COMMUNICATED.]

ORDINATION.

On Tuesday, the 23d of February, Mr. John E. Miller was ordained to the work of the Gospel Ministry, and installed as Pastor of the Presbyterian Church of Chester, N. Jersey, by the Presbytery of Jersey—Sermon by the Rev. John Ford, of Parsippany, from Romans x. 17. The Rev. Cyrus Gildersleeve, of Bloomfield, presided, and gave the Presbyterial Charge to the minister. The charge to the people was delivered by the Rev. Barnabas King, of Rockaway. The concourse of people on this occasion was unusually great, and the exercises peculiarly solemn and interesting.

ON THE UNREASONABLENESS OF INFIDELITY.

To reject the Gospel because bad men pervert it, and weak men deform it, and quarrel about it, and bigotted men look sour on others, and curse them because they do not agree in every tittle with themselves, displays the same folly as if a person should cut down a tree, bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigured the leaves, and spiders made their webs among the branches!

THE PROFANE SWEARER REPROVED.

A lady, on her way from Edinburgh to Glasgow, in the stage coach, was very much annoyed by a young military officer, whose conversation was interspersed with oaths. The lady sat very uneasy, till she could no longer keep silence. "Sir," said she, to the officer, "can you talk in the Galic* tongue?" To this he replied in the affirmative, seemingly with great pleasure, expecting to have some conversation with the lady in that dialect. The lady then politely desired him, if he wished to swear any more, that it might be in that language, as the practice of swearing was very offensive to herself and the rest of the company. The officer was quite confounded at this smart reproof, and no more oaths were heard from him during the remainder of the journey.

NOTICE OF THE EDITOR.

To the Subscribers of the Christian Herald.

The Editor of this publication having been prevented by sickness from completing the present number of this volume sooner, he hopes his subscribers will exercise due indulgence towards him for this delay, as well as for that of the subsequent number, which will complete the 5th volume, should his continued sickness retard the issuing of that for a few days. He takes this opportunity of announcing to his subscribers, that he will cease to edit the *Christian Herald* after the termination of the present volume, and that he has found an intelligent printer of this city, who has promised to continue it on the same plan, principles, and terms on which it was formerly conducted, and whom he affectionately recommends to the present subscribers of the work, as a person worthy of *Christian* patronage. Various reasons have prevented the Editor from announcing his intention sooner to the subscribers, and his present weak state will not permit him to do it more fully at present; but no disadvantage can possibly result to the subscribers, who may have known in time this arrangement; and to the few, especially to those few at a distance, who may have paid in advance, they will be entitled to have their money returned, or have it paid over to the Editor of the next volume.

The above was dictated by the Editor on the 8th of the month: on the 9th, in the morning, he departed this life,

The last number of the volume, as above promised, will be prepared and furnished to subscribers.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, March 20, 1819.

[No. 24.]

MISSION AMONG MAHOMEDANS.

EDINBURGH MISSIONARY SOCIETY.

This Society established a Mission in Russian Tartary in 1802. Their last Report furnishes many interesting particulars respecting the success which has attended the labours of their Missionaries. From that Report, which was delivered in April last, we make the following extracts :—

Mr. Galloway, the Missionary at Karass, mentions in his journal several interviews with the Priests or Effendis.

"You see, (said one of them) that I live among a people furious in their religion, being yet ignorant, and every thing respecting Christianity new to them; but you should believe that I believe the Christian religion in my heart, for I see it to be the only way of salvation."

On Mr. Galloway's reading and explaining a portion of the New Testament to another Effendi of considerable acuteness and learning, he for some time frequently became enraged; but still discovered a desire to hear more about the Gospel; and, when Mr. Galloway left him, took a copy of the New Testament, the Psalms, and some Tracts. At a subsequent interview he took Mr. Galloway by the hand, and said, that he saw the books which he had received to be no vain books; and expressed a wish that God might fulfil the desires of the Missionaries respecting the salvation of his countrymen :—"I," said he, "see myself to be more vile than a beast, on account of sin." On the evening of the same day they again met, when, says Mr. Galloway, "he took me aside, and told me that his mind was very uneasy about religion; that he was certain that more than one half of the Koran is not to be practised; but that he did not yet see clearly through the doctrines of the New Testament, nor know what we practised in religion; and desired me to instruct him more fully; the tears were in his eyes; and I could hardly refrain: he told me that the people among whom he officiates had only of late embraced Mahomedanism, and are extremely ignorant; and that he had formed the plan of taking away privately a number of our books, to distribute among the students and others, who can read, that they might be acquainted with the doctrines contained in them, before their minds were settled in any other. I said I would most willingly give him the books, but I should like to see his own mind first settled in a belief of the doctrines of the New Testament." The last time that they met they sat on a hillock in the open air for more than an hour, earnestly conversing on the things that pertain to the kingdom of God; and afterward walked together to Karass: he then said, that his mind was impressed by the truths of the New Testament; but when Mr. Galloway asked him if he believ-

ed that Jesus had fully satisfied the law and justice of God on account of sinners, he said that his mind was yet dark on this point, but that when he returned home he designed to study the New Testament, and compare it with the Koran; he again talked of distributing the books among his people; and said he was sure they would believe them. When he was about to depart, Mr. Galloway prayed with him, and gave him a bundle of Tracts, and another copy of the New Testament.

Nor is this the only instance in which it is to be hoped that the seed of Divine Truth has, to a certain extent at least, been fixed in the hearts of some of the Natives. A young man named Shora, in particular, who belongs to one of the Kabardian villages, which removed some years ago from the neighbourhood of Karass, but returned to it lately, appears to be deeply impressed on the subject of religion. In August last Shora, along with others of his countrymen, visited the Missionaries at Karass, and continued with them nearly a whole year, listening attentively to passages of the New Testament and the Tartar Catechism. Even then Shora confessed that he believed that Christ will judge the world at the Last Day;—"the first time," said Mr. Galloway, "that I ever heard a Mahomedan make such an acknowledgment." And, in the end of November, the time when the most recent letters that have arrived were written, the pleasing information is given that he professes to believe the principal doctrines of Christianity. Having been obliged, some time before, to fly to the Kabardian Country, on account of the ill will of some of his neighbours with whom he had a quarrel, he wrote from thence a short letter to Mr. Paterson, which contained the following interesting sentences. "O! if I could openly profess the religion of our dear and honourable Messiah. That your religion is true and righteous, I now believe. I would rejoice to join you in observing the religion of Jesus Christ. I beg that you would take ten books, (i. e. copies of the New Testament,) and deliver them to me in the quarantine, that I may circulate them." May the Spirit of all Grace raise up in this young Kabardian a living monument of the power of the truth as it is in Jesus, and an active instrument of usefulness to his blinded brethren! so shall the word of the Lord have free course among them, and be glorified in their saving conversion to the faith of his Gospel.

The introduction of copies of the New Testament, and Tracts, in the Schools of the Priests, is a circumstance also of the most auspicious kind. Not only has Seid Ouchi Mahomed, according to the latest report, fulfilled his promise of putting them into the hands of his scholars; but an Effendi, who formerly lived in the vicinity of Karass, but now resides on the Kuban, has written a book consisting solely of extracts from the New Testament, of which many Students about the Kuban have taken copies for their own perusal.

ASTRACHAN.

The Directors have to mention, with gratitude to Almighty God, the safe arrival of Mr. Glen and his family, in Astrachan, on the 6th of October.

Having sailed from Leith on the 20th of May, they reached St. Petersburg, in health and safety, on the 23d of June. On their arrival they were welcomed, with much Christian cordiality, by the Rev. Dr. Henderson, Mr. Pinkerton, and other friends of the Society.

The following number of Works had been printed at the Missionary press from 1st January, 1817, to 1st January, 1818.

2000 copies of a Tract entitled Conversion of Sabat.

2000 copies of a Tartar Catechism.

2000 copies of the first sheet of the Gospel according to Matthew, in the Orenburg Dialect; and

5000 copies of the 2d Edition. of the Tartar New Testament for the Russian Bible Society, begun in May, and completed to the 5th Chapter of the Epistle to the Galatians. In all, 11,000 copies of Tracts, or parts of Books.

The number of these, however, great as it is, assumes a far more interesting and important aspect, when the extent of country through which many of them have been circulated is considered. "We are assured," says the Missionaries, "that books from our Depository have already found their way to Bagdat, to many parts of Persia, to Bucharia, and to China; and we have reason to believe that there are few of the tribes between the Caspian and the sources of the Indus and the Ganges, of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian merchants and others, who received them at our Depository.—Within the boundaries of the Russian Empire, the facilities for circulating our Tartar version of the New Testament, and other portions of the Sacred Volume, have been wonderfully increased by the establishment of the Russian Bible Society; from which we received permission to send our parcels by post, free of expense, under seal of the Astrachan Committee, to whatever place we had occasion to forward them. This privilege we find to be of incalculable importance, not so much so in a pecuniary point of view, though the saving is great, as from the security and despatch with which we are enabled to transmit our books to any post-town in the empire to which we may be requested to send them." How interesting and majestic are these movements of Divine Providence, in behalf of that Word which contains the record of eternal life, and which *shall not return unto Him void, but shall accomplish that which He pleaseth!*

It would be most gratifying, could the Directors report any instances of the influence of this Word, on the understanding and conscience of those among whom it has been so widely dispersed. Many opportunities have indeed occurred of recommending a

crucified Saviour to the attention of some Heathens, chiefly from India ; and to a considerable number of Mahomedans and Jews, with many of whom the Missionaries have conversed freely respecting the principles of the Gospel ; but, though they hope that good has been done, they are still constrained to adopt the language of the prophet, *Who hath believed our report?*—no case having come to their knowledge that appeared decidedly to indicate a cordial reception of the truth as it is in Jesus.

At the same time, there are not a few promising appearances connected with the facts on which this general statement is founded, and of which it may not be uninteresting to give a concise detail.

The multitude of Pilgrims, most of whom come immediately from Bucharia to Astrachan, on their way to Mecca, continues to be very great ; and the readiness with which they receive copies of the Persian or Tartar New Testament is extremely encouraging. In the month of June last there were, at one time, no fewer than ONE HUNDRED AND THIRTY-FIVE of them waiting in the city for passports to enable them the more safely to pursue their journey. Many of them are from the Western States of India ; and, although the Scriptures are preparing in so many Indian Languages, all the Mahomedans from these quarters, whom the Missionaries have met with, use no written language except either the Arabic or the Persian. They crowd into Bucharia, from all the surrounding countries, for the purpose of studying the Mahomedan Religion, and its sacred Language, which they deem the Arabic to be ; as well as to make themselves masters of the Persian, and the Turkish ; the last being the name which they uniformly give the Tartar. They there receive their education, at the expense of the Schah, provided they cannot support themselves ; and, when they leave the schools, they are rewarded with presents. Thus, Bucharia appears to be the strong-hold of Mahomedanism throughout Tartary ; but it can only support a part of that tottering fabric, which will ere long fall before the joyful sound of the Gospel. And who shall say but that the reception of the New Testament, by some of those who have during the past or preceding years held intercourse with the Missionaries, may pave the way for this most desirable and glorious end ! One of them, who they learned was an Effendi employed by the Khan of Bucharia himself, took away with him not only a New Testament, but a copy of Grotius in Arabic ; with which valuable publication, as mentioned in the last report, the Church Missionary Society of London generously furnished our Missionaries.

Several Pilgrims have also visited them from Affghanistan, as they passed on the Caaba ; and among others an Effendi of that nation, a very accomplished young man, who they were informed was also of high rank, being a Schah's son, and who readily accepted of a Persian Testament and an Arabic Tract. The very pilgrimage to Mecca, though worse than useless in itself, may thus

be overruled as the means of conveying the Scriptures into countries, where, on account of the suspicious jealousy, the virulent bigotry, and the sanguinary laws of the Mahomedan inhabitants and rulers, there are few, if any, facilities for dispersing them.

Even Brahmins may yet be brought to the knowledge of the Truth at Astrachan: for, in the month of May an Indian having called on the Missionaries, to whom they showed specimens of the Serampore Translations of the Scriptures, they learned from him, that about two hundred of his countrymen were resident in the city, of whom the greatest part were Brahmins. On his next visit he brought along with him one of these priests, who read with ease the specimen of Sanscrit which they put into his hands, and conversed with them a considerable time concerning India; though, having to talk with him by means of an interpreter, they could not say much to him on the subject of religion. He discovered, however, a desire to obtain the Scriptures in Sanscrit, which they promised to endeavour to procure for him. Application has accordingly been made to the Baptist Society for some copies, which the Directors have no doubt will be readily granted, and which will be sent out to Astrachan by the earliest opportunity after they are obtained.

They have likewise had repeated conversations with several Jews from Endery, a town of the Kumack Country, about a day's journey to the southwest of Kitzliar, and in which there are no fewer than about 300 families who profess the Jewish Religion. Besides these, there are said to be 500 Jewish families at no great distance to the south of Endery; among whom they reckon about 100 Rabbies. They all speak the Persian Language in their families, but have no books except in Hebrew; and indeed they are acquainted with no alphabet but the Hebrew. They appeared to be completely ignorant of the New Testament; and, when the Prophecies concerning the Messiah were mentioned to them, they endeavoured to explain away or pervert the meaning of almost every one of them. They said, however, that they would read the New Testament if they had it in Hebrew. The Missionaries, accordingly, having procured some copies from the Astrachan Bible Committee, Mr. Dickson, after a long and interesting conversation with them, in which he laboured to convince them that the expectations which they still cherished of the personal appearance of the Messiah, as their Temporal Deliverer, would never be realized, because he has already come in a very different character, as a Spiritual Saviour; presented them with nine copies, which, with one formerly given, make in all, ten copies of the Four Gospels and Acts of the Apostles in Hebrew. May his prayer and ours be heard and answered, "that the reading of them may be the dawn of Gospel Light among the Jews of Endery; that so the veil may be removed from their hearts, and many of them be made to see that Jesus is the Messiah promised to their fathers, and that he is able to save to the uttermost all who come unto God by him!"

The formation of Bible Societies or Committees in the Governments both of Penza and Perm, the members of which seem peculiarly zealous for the circulation of the Scriptures among the Tartars in their neighbourhood, no less than among the subjects of the Greek Church, is also deserving of particular notice. A considerable number of Tartar New Testaments, and of the Gospel according to Luke, in the same language, have accordingly been sent to them; in the distribution of which, among the Tartars in his Diocese, the Archbishop of Perm has taken a lively interest. Thus the Lord appears to be opening up ways, in every direction throughout the Russian Empire, for the diffusion of Divine Truth among a people fettered by *strong delusion, and trusting in vanities and lies*.

These, surely, are increasing evidences of the peculiar importance of Astrachan as a Missionary Station; and, it is to be hoped, presages also of greater events in due time to be brought to pass, under the influence of that God who will not forsake the work of His own hands, but will assuredly *prosper His Word unto that to which he has sent it*.

ORENBURG.

Under this head the Report introduces the following letter from Walter Buchanan, a converted Cabardian.

"I was once in slavery; but, by your bounty, I am now free. Once I was without God and without a Saviour; but now, by your means, under God, I have been brought to the knowledge of my God and Saviour, whose blood cleanseth from all sin. It is now become my daily desire to get an interest in Him and His righteousness; and I can say, that in Him I have found a resting-place for my soul. In Him I believe; and trust He will never forsake me.

"You know that Mr. Fraser has encouraged me to open my mouth to the poor Kirghisians. Among these people I have been constantly labouring for two years; and I trust, not without advantage to them as well as to myself. The Kirghisians profess to believe every thing that is said to them on religion; and, although the word seems to make little impression on their hearts, yet the frank and open way in which many of them listen, gives encouragement to hope that a work of grace will take place among them. I am truly happy to have it in my power to inform you that Mollonazar is become a devoted disciple of Jesus, and has thrown away all his Mahomedan nonsense. He appears to be exceedingly serious, and much devoted to his Saviour."

Various particulars are stated respecting this young convert; and, in a note, the following account is given of another promising Mahomedan, named Achmet.

He is a native of the Cabardian Country, and speaks its language: though his father was a Trukman, and his mother a Kirghisian. For three months he had been visiting the Missiona-

give almost every second night; and the result, according to Mr. Fraser, has been, that he is almost, if not altogether, a believer in the New Testament. At the age of twenty-four Achmet accompanied his father on a pilgrimage to Mecca from the neighbourhood of Troitska, where he had settled; having accomplished which, on their return thither, by the way of Egypt, his father died there, at the great age of 104. Among his last words, the dying parent enjoined him to read the New Testament; telling him, that he would never learn the true religion unless he did so. After various hardships Achmet reached Orenburg last summer, in his way toward Troitska, where he supposes he has still a sister living, but has been detained there ever since. At his first interview with the Missionaries he earnestly solicited a copy of the New Testament, declaring his anxiety to fulfil his dying father's injunction. He soon began to entertain doubts of the Koran. He has often since been heard crying out, with seeming earnestness: "*Äi Chodaimene Anjel-dan aermann*," i. e. "O God, never separate me from the New Testament!" Of Mahomed and his religion he now speaks with disdain; and has even threatened to burn all his Mahomedan Books.

The following account is given by Mr. Fraser, of a singular sect, named Malakani.

The Bible they believe contains the whole will of God; and that He alone is to be worshipped in spirit and in truth. The most learned among them read and explain the Word; and are, consequently, called Elders or Presbyters. They call themselves, in contra-distinction to those of the Greek Church, SPIRITUAL Christians. Crossing they look upon as the real mark of the beast mentioned in the Revelation. They believe, most firmly, that worshipping images or saints is idolatry; and consequently pray that they may be preserved from the influence of the Beast and of the Dragon. They believe that Christians ought rigorously to observe the laws of Moses respecting meats. Tobacco and onions are condemned by them. The command of our Saviour about observing his Supper they look upon as encouraging them to suffer death rather than worship the Beast. Baptism, by them, is considered as meaning the instruction of the Word of God, and putting all evil away from them, desiring the sincere milk of the Word, &c. On this account they have given themselves the name of Malakani; for the word *malaka* signifies milk. They consider all wars unlawful. On this principle, they think it no evil for any of them, should he be taken for a recruit, to desert; alleging that Christians are called to peace, and see no right any one has of forcing them to fight, and that too, it may be, against Christians. The Malakani of the present day are turned very careless, and are also divided among themselves.

On the subject of Orenburg, the Report further states—

The readiness and joy with which the Kirghisians continue to

welcome the visits and instructions of Walter Buchanan, and the feeling with which they listen to his explanations of Divine Truth, frequently crying out, "We repent, we return to thee, O God! Cast us not away! Have mercy on us!" appears, indeed, to indicate the approach of some more general movements of the power and grace of Christ in their behalf.

It is not, however, among the poorer sort of them only, that interest appears to be excited in favour of the Gospel. In October last Mr. Fraser received a visit from the Chief of the horde who roam between the Uralsk and Astrachan, and entered into conversation with him, when he seemed unwilling to mention the name of Mahomed even as a Prophet, and said that Jesus was the most excellent, earnestly solicited Mr. Fraser to go along with him, and instruct his people, to which he assured him they would most gladly attend; took away with him a copy of the New Testament and Psalms; and promised to send him a supply of any thing in his power, which he might choose to request. It was with much regret that Mr. Fraser was obliged to decline accompanying this Prince to his horde. But how could he leave a Station at which he was the only Missionary, with the exception of Walter Buchanan, who himself needs both protection and instruction; and give up, not only the opportunities which he enjoys of conversing with inquirers after the Truth among the Kirghisians around him, but the revival of the New Testament, which he is carrying on for their more general and permanent edification in godliness.

He, however, promised the Prince most cheerfully to comply with his request as soon as one or two companions should join him—a promise which the Directors trust he will ere long be able to fulfil. For, not only has Mr. Fraser advanced in the revival of the New Testament in the Orenburg Dialect, as far as the 2d Epistle to Timothy, so that in a short time this work will be finished; but the Directors have now to mention, that they have the prospect of being able, so early as next month, to send out THREE young men to this Station, who they hope and pray may go forth in the name and strength of the Captain of salvation, to unfurl the banner and proclaim the triumphs of his Cross to the still enslaved and deluded worshippers of images, or votaries of the False Prophet, in that central district of Russian Asia.

After many other interesting details the Report thus concludes—

Such is the statement with regard to their Foreign operations and plans, which the Directors have conceived it expedient to submit to the Society at this Anniversary. At all the Stations at Karass, and Astrachan, and Orenburg, the light of day is breaking in on the darkened natives. The work of God is in progress. The means of commencing it have already received his approbation and blessing; and the means of carrying it forward are at this moment in operation. His influence appears to be descending on these means; and, if He wills it, the period is not far distant

when a shout shall be heard from the mountains of Caucasus to the entrance of Siberia, and throughout all the intervening districts and all the regions around and beyond them, that the arm of the Lord is revealed, and the glory of the Cross displayed in the subjection of their scattered tribes, and settled villages, and moving tents, and populous cities, to its power, as the *power of God unto salvation*.

In conclusion, the Directors would only farther say, that, while times and events are in the hands of the Lord, the period in which it is our happiness to live, and the events which it has brought forth, and with which it is now teeming, appear to afford no unequivocal presages of its approach to the expected and promised revelation of that latter-day glory, in the brightness of which all nations shall rejoice, *with all who dwell on the face of all the earth*. The accelerating march of those godlike institutions, which commenced their career in this island of the sea within the memory of the present generation; and which, under the same divine influence that raised them into existence, have been every year advancing in the energy of their exertions, and extending the sphere of their movements, till the Word of the truth of the Gospel has, by its translation and distribution in a vast variety of languages, or by the voice of living instruments, been made to resound in countries and districts once deemed as inaccessible as they were remote; and till its power has been seen and felt in the conversion and salvation of many who once were *children of disobedience, and heirs of wrath, even as others*:—this is the pledge that God is indeed remembering his covenant with Abraham, and his promise to his Son; and the earnest of the approaching accomplishment of every word that hath proceeded out of his mouth as the Lord of Hosts and the God of Love, whose power will effect what his faithfulness has declared; that *nations shall be born in a day*; that *the islands shall wait for his law*; that *the wilderness of Kedar shall become a fruitful field*; that the cities shall no longer be termed desolate and forsaken of his presence; and that *the knowledge of his glory shall cover and fill the whole earth, as the waters do the sea*.

And shall we be lifeless and inert?—While we lift our eyes to contemplate this scene of attractive beauty and commanding interest, should we not likewise open our hands and stretch them forth, to be fellow-workers with God in producing it?—raising our hearts, with our voices also, to the throne of His glory, in fervent, and unremitting, and persevering supplications for the universal diffusion of that spirit of inquiry, of faith, and of prayer, which must precede, and which will usher in the recall of the outcasts of Israel from their long-cherished and deep-rooted unbelief; the subversion of Mahomedan delusion and Antichristian Superstition, wherever they exist; the emancipation of every slave of fearful, or frantic, or licentious idolatry; and the general subjugation of the world to the rightful authority and peaceful rule of Him, *to whom every knee shall at length bow, and every tongue confess, that he is Lord to the glory of God the Father*. Amen and Amen. [Boston Rec.]

FROM THE BOSTON RECORDER.

MISSIONARY PERILS.

Extracts from a Letter written by Mrs. Richards, wife of one of the Missionaries at Ceylon, dated at Batticotta, in Ceylon, June 21, 1812, to a brother and sister, with reference also to other brothers and sisters, from whom she had received no letters since she embarked for India, in consequence of a packet of letters having been lost on the passage, or in some other way failed of reaching her.

After an introduction she says, "Could I have believed that I should have remained so long in Ceylon before any others of my brothers and sisters would have written to me? Have sisters L. and I. and A. forgotten how much they once loved me? Have brothers S. and D. and C. ceased to care for me? You seem to be all in one society; you can see each other almost any hour you wish; and when one suffers affliction the others are at hand to comfort and soothe by their sympathy and love; our dear dear mother is your counselor and comforter. But look at Sarah; see her in a land of heathen strangers, bereft of every one with whom she was conversant in the loved land of her nativity; see her for a long time entirely confined to a sick bed; then her first returning strength is spent in nursing her sick husband, who is labouring under a dangerous complaint; in a few weeks he begins to amend, and she is again thrown upon her couch, on which she is obliged to lie more than two thirds of the time for seven or eight months; before the termination of which, her husband is again declining under symptoms more alarming than before. Then see her watching, night and day, the pale countenance and thin visage of her sickly infant, whose life, for more than two months, was hardly expected; and at the same time, the husband of her youth apparently fast approaching to a seated consumption. She at length persuades him, as soon as the child begins to recover, to take a short voyage, and to reside, for a few weeks, in another part of the Island, where the air is more healthy: but in a few days after he arrives there her ears are saluted, and her heart torn, by the intelligence that the physician, to whom he had applied, (a gentleman of talents and respectability,) had pronounced him "*far gone in a consumption.*" He does, however, gain a little, and his physician indulges a hope that he may finally recover, in case he takes a voyage immediately:—and when on the eve of sailing for Bombay, brother Warren, who was to have accompanied him, is suddenly brought to the gates of death. As soon as the Lord opened her way Sarah hastens to their abode to take charge of her sick brother, that her husband may be at liberty to travel. Knowing that she is on her way to brother Warren, and having a good opportunity to take a short voyage, he thinks it his duty to improve it—and she rejoiced that he did, though not a little disappointed at not meeting him after an absence of nearly three months. No sooner had he returned than she was employed in preparing him and brother Warren for a voyage to the Cape. The time of parting, a dreaded time, at length arrives. Then see her with her infant son, returning home, nearly three hundred miles, in an uncomforta-

his native boat; the child is taken ill of a fever—and she, helpless through sea-sickness, is obliged to land for a few days, that she may take care of the child—no physician but a native—a house that will not shelter her from the rain, without floor, windows, or furniture—nothing for her own or the child's comfort but what she had taken with her—and not a friend to whom she could speak in her native tongue. Then, my dear brother and sister, then did your sister Sarah feel that she was “*a wanderer in a strange land.*” But she found it sweet, casting all her burden on Him, who, when here on earth, had “not woe to lay his head.” Now, indeed, she is quietly seated in her own habitation, with kind and sympathizing friends; but yet she must feel, that, in an important sense, she is alone. Whether she shall ever again enjoy the society of the best of husbands, is known only to Him who holds the secrets of futurity; and she hopes He will prepare her for every event. Do you say that had you known all this, you would have taken more pains to comfort her by frequent testimonies of your affectionate remembrance? I will answer, I have not experienced greater trials than I had reason to expect when we mutually gave and received a parting kiss; indeed anticipated; and do still anticipate, greater trials than any I have yet experienced; then, if you wish to comfort me, as I have no doubt you do, *send me now and then a letter.*

Think not that I have given you such a picture because I think I have a hard lot, or that I repent having engaged in the missionary cause; no, *neither*. Never, for a moment, since I first made up my mind to accompany Mr. Richards to this country, have I felt any inclination to give up the object, the importance of which is daily more and more impressed on my mind, and my attachment to it is constantly strengthening. So long as I have any evidence that I can be useful here, though I labour *alone*, and in a humble way, I will spend the remainder of my time and strength here; unless the providence of God should plainly call me away. I feel an attachment and love for this people which I did not expect; especially for my school. It is a pleasing sight to behold forty or fifty heathens present at our family worship; but, that they are *heathens*, we are constantly reminded by the ashes on their foreheads, breasts, and shoulders. We sometimes think it best to *ridicule* some of their foolish notions; and they seem to be ashamed of their nonsense; but their plea is, “Such was the custom of our forefathers.” This they seem to think a sufficient argument in favour of worshipping idols, and of performing innumerable other ceremonies. Their hearts seem to be callous to all good impressions; but it will not always be thus. These heathens shall be given to Christ for an inheritance. Do you pity these miserable wretches? so you ought, for their state is truly deplorable. But, those who harden their hearts under *gospel light* will find a more dreadful doom than the poor heathen.

How are all your dear little ones? I should love to think that some or all of those dear ones might follow us to the heathen. What an awful responsibility, my dear brother and sister, rests upon

parents! May the Lord assist us to bring up these precious ones committed to our care, for Him. I am often comforted when James is ill, by reflecting that he is not *ours*, but the *Lord's*. O, a bitter thought, that in his little heart lies such deep-rooted enmity to all good!

(Signed) SARAH B. RICHARDS.

The following extract is from a letter written by Mrs. RICHARDS to a female friend.

You ask, my dear Miss M. "whether I do not frequently see souls passing unprepared into eternity?" O yes! Almost every day do we hear the voice of howling and lamentation from our neighbours' houses, occasioned by the death of some relative. Many times am I awakened in the night by those doleful sounds. The only method of manifesting grief, is by tearing their hair, beating their breasts, throwing themselves upon the ground, and howling more like dogs than like human creatures. We sometimes hear them a mile. I have visited these dreadful places, and sometimes endeavoured to quiet them a little, but all to no purpose. These extravagant noises and gestures are frequently more the effect of custom than of grief. As soon as a person dies, all the friends are employed in this way, with short intervals, until the dead is either buried or burnt; and until this is done no one of the friends eats, drinks, or sleeps; and as soon as their dead are out of their sight, we hear nothing more of mourning. Those who are able to procure wood, burn their dead; but nothing is seen of burning the living with the dead in Ceylon.

S. B. RICHARDS.

IMMOLATION.

The following account of burying a woman alive with her deceased husband is from the Calcutta Gazette, of 9th July last.

"A hole being dug for the purpose, about 8 or 9 feet deep, and 3 in diameter, the bodies were placed upright therein; upon which their relations threw in the earth, and the eldest son, about 19 years of age, dancing over the bodies in the hole, and treading the earth down as it was thrown in, until it came above the heads, when a general shout closed the monstrous and horrid ceremony. No complaint or cry was uttered by the patient sufferer. The above shocking instance of superstition and depravity took place about 10 miles from Calcutta, and in the same place, during the preceding year, 26 widows were burnt alive with their deceased husbands.

EXTRACT FROM THE JOURNAL OF THE MISSION AT BRAINERD.

October 1, 1818. Having failed in several attempts to dig a well last year, and for the want of one, being obliged to bring all our water from the creek, or from a small spring under its bank, about 70 rods from the mission house, we deem it worthy of notice in our

Journal, that we this day finished our well, which is likely to afford us plenty of good water; though from the quantity of limestone through which it passes, it is too hard for washing. It is about 23 feet deep; the bottom all rock, except a small crevice through which the water rises. We attribute the failure last year to the abundance of rain, which fell that season, causing the earth to fall in as we dug. It is believed that this is the only well in the Cherokee nation; and we feel under increased obligations of gratitude to the Giver of all good for this addition to our convenience and comfort.

7. Father Hoyt left us for the purpose of meeting the Presbytery of East Tennessee, which is to meet at Washington, (Ten.) to-morrow.

10. Brother Chamberlain went to Mr. Hicks', and expects to preach in that neighbourhood to-morrow. We had a prospect of a lonely time at the mission-house; but the Lord, who is ever rich in mercy and goodness, was pleased to send us two dear brethren. Mr. Robert Glenn, who has just received a license from the Presbytery of East Tennessee, and Mr. Christopher Bradshaw, candidate for license under the care of the same Presbytery. They will spend the Sabbath with us.

Sabbath 11. Had a very precious season. Brother Glenn preached. Our congregation was rather thin, but we think we had the presence of the Lord.

12. Brother and Sister Hall, and Sister Sarah left us for Knoxville. We have considerable anxiety on their account, as sister Hall is in such a delicate state of health. We hope it may be improved by the journey.

Brother Chamberlain returned this morning. He had a good meeting on the Sabbath. Between 20 and 30 of the natives attended. Some appeared affected on hearing the Word of God, and all desired to have preaching continued in that place. In the afternoon brother and sister Chamberlain, and the two visiting brethren, and two of our pious scholars, went on a visit to a Cherokee sister. They had a very agreeable meeting. The Lord appeared to be with them of a truth. Thanks to our covenant God for the clusters of Eschol, of which we are permitted to taste in this wilderness.

13. This morning brothers Glenn and Bradshaw took their leave of us, probably to meet us no more till we meet in heaven. We have great reason to bless God for the interview, and hope it will be of lasting benefit to our souls. It was said to one of our native sisters, "If it gives so much joy to see christian friends here, what will it be in heaven, where we shall meet all the christians in the word, never again to part?" "O" said she, the tears starting from her eyes, "it will be more than we can bear."

16. Our spirits were refreshed by a short visit from several christian friends from Athens, (Geo.) who so kindly administered to the wants of father Hoyt and family, when on their way to this station. The zeal they then showed for the cause of missions was still conspicuous. They expressed great satisfaction in the progress of Chris-

tianity and civilization among this people, and said it exceeded their expectations. They were peculiarly delighted to hear the children of the forest singing the songs of Zion. Being now on their way to West-Tennessee, they encouraged the hope of another visit when they return.

16. Father Hoyt returned from Washington, having been preserved in health, and enjoyed a very refreshing season with the Presbytery. By invitation he took a seat in that body, as a corresponding member, and spent four days with them. They had preaching every day, which was attended by a large number of people. On one of the days was the time of a review of a regiment of militia. The whole regiment was marched to the place of preaching, which was in a grove, and attended with much solemnity. The Lord has recently poured out his spirit in many parts of this Presbytery, and the friends of Zion are looking up with rejoicing. There are now under the care of this Presbytery six young men, who promise great usefulness to the church as heralds of the everlasting Gospel.

17. Brother Hicks came to make us a visit, and to spend the Sabbath with us. He thinks the people are generally well pleased with our management of the school; says he hears no complaint, and will endeavour to persuade the parents of children sent to school, to keep them more constantly with us. He still thinks there will be no want of children to fill the school, whatever may be the number we can admit. We think the greatest difficulty will be in retaining the children long enough to fix their habits and finish their education. Many of these ignorant people appear to think that their children can become learned in a few months.

19. One of our girls, who has been with us about six months, and is about ten years old, being told that her grand-mother, who has the care of her, having brought her up from her infancy, was coming to take her from school to go to the Arkansas, replied, with a trembling voice, "I don't want to go away," and immediately burst into tears. She has since wept much, and expressed a great unwillingness to leave us. Her friends would doubtless be glad to continue her in the school, were they to remain on this side of the Mississippi; but we fear they will not consent to remove without her. The Arkansas emigration has already drawn off a number of our scholars. May the Lord send them teachers there who shall train them up in the way of truth, and complete that which we would gladly do for them.

20. The boy mentioned Sept. 5th was this day sent for. He manifested a great unwillingness to leave us, would eat no dinner, and went away alone and wept. The man who came after him, said the boy's father was well pleased with the school, and would be glad to have all his children here, were it not for the fear that their mothers would take them away and keep them; and as the boy felt so bad about going, he would leave him for the present.

The little girl mentioned yesterday, finding this boy was left because he cried, said, "When they come after me, I will cry as hard as I can, and may be they will leave me too." Digitized by Google

c. Brother Patrick left us to go to father Gambold's, and thence to attend the talk at the agency.

22. Brother Peter Kanouse arrived from the Choctaw station, with Israel Folgem, a half breed of that nation. He is taking the lad to the Foreign Mission School in Connecticut.

27. Brother Patrick returned. Nothing had been done at the talk when he left the agency, the governor having just arrived. He saw many of the Indians assembled, and great numbers of white people who were selling whiskey to them, and also drinking, swearing, gambling, &c. among themselves.

28. Brother Kanouse left us on his way to New-Jersey, with his Choctaw lad. He also took with him from our school a half breed Cherokee, for the Foreign Mission School. The presence and conversation of this dear brother has been very refreshing to our spirits, and we hope profitable to our dull and sluggish souls. Our communion has been sweet, and separation is painful. We have reason to bless God that, even in this heathen land, we are afforded such precious seasons with Christ and his servants.

30. Being informed that the king and chiefs of the upper towns were convened in council at brother Hicks', it was thought best for one of us to make them a visit. This was assigned to father Hoyt, and he went out to-day for that purpose.

Nov. 2. Father Hoyt returned, and gave the following account of his visit. "I arrived at Brother Hicks' on the evening of the day I left home. Some of the expected chiefs had not arrived, and on that account the council had not formed. A number of men were standing around the two doors of brother Hicks' largest room, and others were standing within. I was invited to pass the crowd and walk in. On entering I observed the king seated on a rug, at one end of the room, having his back supported by a roll of blankets. He is a venerable looking man, 73 years old; his hair nearly white. At his right hand, on one end of the same rug or mat, sat brother Hicks. The chiefs were seated in chairs, in a semicircle, each facing the king. Behind the chiefs, a number of the common people were standing listening to a conversation in which the king and chiefs were engaged. I was immediately discovered by Mr. Hicks, and invited to walk round the circle to him. The conversation was immediately stopped. Brother Hicks gave me his hand without rising; and then introduced me to the king and to those of the chiefs with whom I had not been previously acquainted; each in his turn giving me his hand without rising. A chair was then placed for me in the circle. As soon as I had taken my seat the king inquired after the health of the missionaries, the children, &c. They then resumed their conversation in their own language, continued it a short time, and closed. We were next informed that supper was waiting. The king and chiefs filled the table, except the place which was assigned to me. The strictest order was observed at table, no one moving a hand until a blessing was asked,

nor withdrawing until thanks were returned. The same order was observed at every meal afterward.

"The evening was spent in social conversation, which was carried on with the utmost freedom, Mr. Hicks being our interpreter. The king and chiefs expressed great satisfaction in the school, and many thanks to those who are engaged, for the instruction of their children and people. The king observed, it was evidence of great love to be willing to teach and feed so many children without pay; and he did not doubt it would be greatly to the benefit of the nation, for though bad men could do more mischief when learned, the good would be much more useful; and he knew we taught the children to be good, and hoped many of them would follow our instruction.

"Notwithstanding the number of people collected, there was not the least disorder or tumult, all retired to rest at an early hour, and perfect stillness prevailed the whole night. The council was not formed until late the next day. It was opened by a formal speech, delivered with animation, and heard with great solemnity. I was told that opening the council in this manner is an ancient religious rite, and considered as an appeal or prayer to the Good Spirit; though few, if any, now understand the meaning of the words used. Several letters were read in council by brother Hicks, respecting the exchange of country, but nothing of importance was done. The council adjourned a little before sunset, and the same order was observed the second night as the first.

"The next morning, being the second after my arrival, I mentioned to brother Hicks my desire to give them a talk, at some convenient time, while the council was sitting, if he thought it would be agreeable to the king and chiefs. He said, it would, no doubt, be agreeable to them; and he would prepare the way by mentioning it as soon as the council met. The king and chiefs being seated in the council house, and the people gathered around, brother Hicks told them I had something to say, if they were willing to hear, and informed me that they would then attend to what I had to say.

"I immediately entered the council house, so called, which is merely a spacious roof, supported by posts set in the ground, and left open on all sides; except that it has a railing which extends round the whole building, leaving only an opening on one side about the width of a common door. Next the railing on the inside are benches round the whole building, on which the king, old men, and chiefs, are seated; the rest of the people stand on the outside of the railing. I stood a little below the centre of the house, facing the king, with Mr. Hicks on my right as interpreter, my audience surrounding me on every side.

"After a short introduction, in which I expressed my thanks that the Good Spirit had permitted me to meet them; that they had received me as a friend and brother; and were now giving me an opportunity to speak to them, I endeavoured to exhibit the character of the true God, as a being of unbounded benevolence, and

brought to view the evidence of this from the works of creation and providence ;—told them the good book, which contained the principles of our religion, asserted and confirmed these facts, and also taught us, that to be happy we must be good ; that to be truly good was to be like the Good Spirit ; that He was displeased with sin, and well pleased only with that which was good, and those who did good ;—yet He did good to all, and would have all men told what they must do in order to be happy. This was found in the good book, and the Good Spirit would have all men made acquainted with it. I endeavoured to show them that the plan for missions and schools among them must have been devised solely for their good ; nothing was asked from them ; not a foot of their land, or any thing else.

Extract of a letter from the Rev. Benjamin I. Lowe, Missionary in Illinois, to Mr. Wm. Johnson, of Lebanon, N. J.

Edwardsville, Jan. 12, 1818.

MY DEAR FRIEND,

In looking over my *rough notes* I find the following things briefly noticed, which if they are not interesting will still give you some idea of what I am doing, &c. in this country—reached Shawanee Town Nov. 20th, after a journey of thirty-nine days—in the whole of which I was peculiarly favoured in regard to fine company, roads, weather, health, accidents, &c.

Shawanee Town is situated 8 miles below the mouth of the Wabash, on the banks of the Ohio ; contains between 2 and 300 inhabitants, and not a single soul amongst them who makes any pretensions to religion. Their shocking profaneness was enough to make any one afraid to walk the street ; and those who on the Sabbath were not fighting and drinking at the taverns and grog shops, were either hunting in the woods or trading behind their counters. It is true, a small audience attended my appointments for preaching, and could a missionary be stationed there his whole time, he might, if God should bless his labours, effect a revolution ; but he might almost as soon expect to hear the stones cry out. But you are not to judge of Illinois from this description—no, I have found as good settlements here as there are any in the state of New-Jersey. The settlements in the upper part of the state are far better than those in the lower part ; and the lower part is chiefly settled with emigrants from Kentucky and Tennessee, and the northern parts of Georgia and Carolina. The upper part, a greater mixture of eastern people, New-England, New-York, New-Jersey, Pennsylvania, and some from Virginia. Kaskaskia contains about 500 inhabitants, one half of whom are Catholics and French ; among the other 250 there are six professors of religion, 2 Presbyterians, 2 Methodists, 1 congregationalist, 1 Seceder. The French Catholics pay no regard to the Sabbath, and the Americans are but little better. There are

many decent families in this town who are anxious to have the gospel among them. The Bibles which were given to the French at St. Genevieve, a little distance from this place, were taken from them by the priest and *burned*; could the devil have done a worse thing than this? From Shawanee to Kaskaskia is 120 miles; after having visited the settlements in the lower part of the state, I rode up the Mississippi to this place, which is 80 miles north of Kaskaskia, 20 miles from St. Louis, 12 miles from the mouth of Missouri, and 30 miles from the Illinois River, in Madison county. Surrounding this as a centre are the following settlements. Shoal Creek, 30 miles East—Sugar Creek, 20 miles South East—Belville, 20 miles South—Silver Creek, 20 miles South—Kahokia, South West 30 miles—Alton, 12 miles West—Mouth of Illinois, 30 miles North West. At all these places an audience can at any time be collected of from 30 to 50 persons. This is the ground we have pitched upon as the field of our labours this winter. Edwardsville is a very flourishing town, containing about 300 inhabitants. We have formed a Missionary Society here, which has above 50 members, and about \$150; also one at Shoal Creek, and one at Sugar Creek.

I lately received a letter from a place in Connecticut called Cornwall, from an Indian young man, whom I had taken some notice of, which has given me great pleasure. He has been at the School in that place not a year, and his Letter, both as to hand writing and good sense, exceeds any thing I could have expected.

Cornwall, Connecticut, Feb. 20, 1819.

RESPECTED SIR,

I am very happy to spend a few moments to inform you of my pleasing situation in this school. Here I have the advantages of hearing the word of God, and reading the Holy Bible, which is able to make me wise unto salvation. God has distinguished me from thousands of my fellow-creatures: I am enjoying great privileges, while my countrymen are perishing. They know not God who made the world, nor the Saviour who came and died for them. They are ignorant of these things; they are under gross darkness and delusion. May the Lord make me useful to them.

Dear Sir, I often think about you and your family. I shall never forget you. I sincerely thank you for your kindness. If we never meet again in this world, as it is not likely we shall, may we meet in another and better world, to part no more.

There are twenty-seven scholars now in this School, and ten different languages. Most of the scholars can read the Bible; the book which they never saw in their native country. May they be all fitted to return to their benighted countrymen and proclaim the Saviour's name to them. May they be the instruments of doing great good in the world, and of spreading the gospel to the ends of the earth.

I was some unwell after I arrived here, for two or three weeks; but I and all my countrymen are well at present. Four Chero-

kees have arrived here lately ; their names are David S. Dar-chey, John Ridge, John Varm, James Fields ; all of them can speak English, read, and write very well.

I wish to hear from you very much. I hope you will write to me if your health will admit. My love to all your family.

Your affectionate young friend,

ELIAS BOUDINOT:

(*Kul-luh-ge-nuh.*)

Honourable Elias Boudinot, L. L. D.

COMMUNICATED FOR THE CHRISTIAN HERALD.

A JERUSALEM SINNER SAVED.

—beginning at Jerusalem.—Luke xxiv. 47.

The following narrative, Mr. Editor, I met with in an ancient author, and now give it to your pious readers with a few alterations to make it suit a modern ear. I have also added thereto some reflections of my own, by way of improvement to those who take an interest in such matters. How nearly the facts stated approach the truth, some of your readers, who may be better informed than myself or my author, will be able to judge. The thing was thus :

Martha, saith my author, was a very holy woman, much like Lazarus, her brother ; but Mary, their younger sister, was a wicked, wanton creature—one of the greatest sinners in the town of Jerusalem, a companion of Mary Magdalene, out of whom Jesus afterwards cast seven devils. Martha did seldom miss good sermons and lectures, when she could come at them in Jerusalem ; but Mary would frequent the different places of amusement—the public gardens ; the house of sports, the ball room, and the theatre too, if there had been one : but my author does not inform me whether that grand invention of Satan was known at Jerusalem, as at the gentile cities of Greece and Italy. Mary was sometimes seen in none of the best company at these places of sin. All these things were a grief to Martha and Lazarus, who left no means untried to win their sister. Mild rebukes and tender admonitions were but as chaff in the wind. Martha had often desired that her sister would go with her to hear preachers, such as good old Simeon, and eloquent Zacharias ; yea, had often entreated her with tears to do it, yet she could not prevail ; for still Mary would make her excuse, or reject her with disdain for her zeal and preciseness in religion.

After Martha had waited long, and tried many ways to bring her sister to good, all of which proved ineffectual, at last she comes upon her thus,

Martha.—Sister, I pray thee go with me to the temple to day, to hear one preach a sermon.

Mary.—Preachers again, what have I to do with them pray ?

Martha.—Ah Sister, though you will hear no other, consent to

hear this one. His fame is over the whole country of Galilee and land of Judea.

Mary.—What kind of preacher is he?

Martha.—It is one Jesus of Nazareth—he is the handsomest man that ever you saw with your eyes. Oh! he shines in beauty, and is a most excellent preacher. Never man spake like this man. His mouth is most sweet; yea, he is altogether lovely.

Now, what does Mary? after a little pause she goes up into her chamber and decks herself as fine as her fingers could make her. Had you but seen her, and her goings! Her tinkling ornaments, and head band—a round tire like the moon, her chains, and bracelets, and mufflers. Her rings, and ear-rings, and jewels. Her changeable apparel, and mantle, and hood, and veil! Isaiah, iii. 16—24. These things on, away she goes in all the pride of a degenerate daughter of Zion, not with her sister Martha, she was not dressed fine enough; nor in her usual company, whom she then shunned; but as much unobserved as she could, to hear the sermon; or rather to see the preacher.

The hour and preacher being come, and she having observed whereabouts the preacher would stand, goes and sets herself so in the temple, that she might be sure to have the full view of this comely and excellent person. So he comes in, and she looks, and the first glimpse of his person pleased her. Well, Jesus addresseth himself to his sermon, and she looks earnestly on him.

Now at that time, saith my author, Jesus preached about the lost sheep, the lost piece of money, and the prodigal son. Luke, xv. When he came to show what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding it, she began to be taken by the ears, and forgot what she came about, musing what the preacher would make of it. But when he came to the application, and showed, that by the lost sheep was meant a great sinner; by the shepherd's care was meant God's love for great sinners; and that by the joy of the neighbours, was showed what joy there was among the angels in heaven over one great sinner that repenteth, she began to be taken by the heart. And as he described a sinner's lost condition, the wicked and wretched life of the prodigal, the beggary and misery to which he was reduced, his heart-rending reflections on his sad case, his repentance, return, and gracious reception by his heavenly Father—I say, as Jesus spake these words, she thought he pitched his innocent and piercing eyes just upon her, and looked as if he spake, what was now said, to her; wherefore her heart began to tremble, being shaken with affection and fear; then her eyes ran down with tears apace; wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.

Sermon being done, up she gets to depart, but first inquired where this Jesus the preacher dined that day? And one told her at the house of Simon the pharisee. So away she goes, first home to her

chamber and there strips herself of her wanton attire ; then falls upon her knees to ask of the God of Israel forgiveness for all her wicked life. This done, in a modest dress she goes to Simon's house, where she finds Jesus at dinner, reclining on an open couch, as was customary in those days. So she gets behind him, and weeps, and drops her tears upon his feet like rain, and washes them and wipes them with the hair of her head. She also kissed his feet with her lips, and anointed them with precious ointment of spikenard. When Simon the pharisee perceived what the woman did, and being ignorant of what it was to be forgiven much, (for, in his own judgment, he never was forgiven more than fifty pence,) or to love much, he began to think within himself, that he had been mistaken about Jesus Christ, because he suffered such a sinner, as this woman was, to touch him. Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for she is a town sinner. How ignorant are all self-righteous men of the way of Christ with sinners ! But lest Mary should be discouraged by some clownish carriage of this pharisee, and so desert her good beginnings, and her new steps which she now had begun to take towards eternal life, Jesus began thus with Simon : Luke, vii. 36—50.

Jesus.—Simon, I have somewhat to say unto thee.

Simon.—Master, say on.

Jesus.—There was a certain creditor which had two debtors ; the one owed five hundred pence, the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me therefore, which of them will love him most ?

Simon.—I suppose that he to whom he forgave most.

Jesus.—Thou hast rightly judged. (turning to the woman.) Simon, seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.

Having said these things to Simon the pharisee, he addressed Mary with these words of comfort, Woman, thy sins are forgiven. This gave rise to great questioning and reasoning among the scribes and pharisees at the table. Who is this, said they, that forgiveth sins also ? In the mean time Jesus graciously confirmed his love to Mary, and settled her mind in the peace of the Gospel, with these words, Thy faith hath saved thee ; go in peace. So, while the Doctors disputed, Mary departed with fear and great joy.

Christian readers, imagine to yourselves the indescribable pleasure of Martha and Lazarus at the conversion of their beloved sister, now doubly endeared to them. The singular piety of this family became known to all the Jews. This family Jesus loved.

John, xi. 5. Here he often found a welcome home. And when he came, Mary soon was seen sitting humbly at his feet, and listening with wonder and delight to the heavenly sentences that dropped from his gracious lips, like honey from the comb. Luke, x. 38—42. She followed him to Calvary, the scene of his sufferings; she has followed him to glory, the place of rest and joy.

Thus, Mr. Editor, you have the story: permit me to add a few reflections. Christ Jesus, you perceive, has but little thanks from the fifty penny sinners. To whom little is forgiven, the same loveth little. He gets not, as he says, water for his feet, by his saving of such sinners. These are the dry-eyed christians; their duties are not wetted with the tears of contrition and repentance, nor ever sweetened with the great sinner's box of ointment. Who and what are we with all our professions? What do we? Where are our penitential tears, and where is our costly spikenard.

May we, like Mary, find that the kingdom of God is not in word, but in power. May the word of Jesus come to our hearts in power, and in the Holy Ghost, and in much assurance, that we may return with weeping and supplications to the great Shepherd and Bishop of our souls. May we, like Mary, humbly sit at the feet of Jesus, and hear his word. May we obediently follow him through the wilderness of this world, and, finally, come up out of it, leaning upon our beloved, to the promised inheritance—the happy land.

Hail! Land of Glory. There shall we behold the King in his beauty. There shall we associate with elect angels and glorified saints, understand their speech, and join in their unceasing praises to our common Lord. There shall we meditate without alarm on all the terrors we have passed through. There shall we have a quiet habitation; a tabernacle that shall not be taken down, and there shall be no more going out. There shall no enemy come to trouble us, nor any root of sorrow grow. There the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. And there the glorious Lord will be unto us a place of broad rivers of joy and streams of everlasting pleasures. Is. xxxiii. 17—24.

PALUDANUS.

CHRISTIAN BENEVOLENCE.

The Hampshire Education Society has much occasion for gratitude to the author of all goodness for the kind feelings it has excited, and the numerous charities it has received. Recent in its origin, it has continued to increase in its means of accomplishing its noble object, as it has been more generally known. Its permanent fund has received from one individual \$500; from another \$200; and from another \$1000. To the list of benevolent donors is now to be added the name of Mr. *John Ashley*, of West Springfield, whose christian liberalities have for many years been afforded for pious objects. He has made the generous donation of \$1206 to

the Hampshire Education Society, to be placed in the permanent fund. May many blessings from heaven be shed upon the evening of his days.
Northampton Gazette.

WORTHY OF IMITATION.

A benevolent gentleman in Georgia has made a donation, to the American Education Society, of *thirty-five Shares in the Bank of the United States*, through their Agent, the Rev. Richard S. Storrs.

ON THE CHRISTIAN RELIGION.

The establishment of the christian religion among men is the greatest of all miracles. In spite of all the power of Rome ; in spite of all the passions, interests, and prejudices of so many nations, so many philosophers, so many different religions, twelve poor fishermen, without art, without eloquence, without power, publish and spread their doctrine throughout the world. In spite of persecution of three centuries, which seemed every moment ready to extinguish it ; in spite of continued and innumerable martyrdoms of persons of all conditions, sexes, and countries ; the truth, in the end, triumphs over error, pursuant to the predictions both of the old and new law. Let any one show some other religion which has the same marks of a divine protection.

A powerful conqueror may establish, by his arms, the belief of a religion which flatters the sensuality of men ; a wise legislator may gain himself attention and respect by the usefulness of his laws ; a sect in credit, and supported by the civil power, may abuse the credulity of the people ; all this is possible—but what could victorious, learned, and superstitious nations see, to induce them so readily to follow Jesus Christ, who promised them nothing in this world but persecutions and sufferings, who proposed to them the practice of a morality to which all darling passions must be sacrificed. Is not the conversion of the world to such a religion, without miracles, a greater and more credible one, than even the greatest of those which some refuse to believe ?

FENELON.

THE ITALIAN BISHOP.

A certain Italian Bishop was remarkable for his happy and contented disposition. He met with much opposition, and encountered many difficulties in his journey through life ; but it was observed, that he never repined at his condition, or betrayed the least degree of impatience.

An intimate friend of his, who highly admired the virtue which he thought it impossible to imitate, one day asked the Prelate if he could communicate the secret of being always satisfied, "Yes," replied the good old man, "I can teach you my secret, and with great facility. It consists in nothing more than in making a right use of my eyes." His friend begged him to explain himself. "Most wil-

lingly," returned the Bishop, "In whatever state I am, I first of all look up to heaven, and reflect that my principal business here is to get there. I then look down upon the earth, and call to mind that, when I am dead, I shall occupy but a small space in it. I then look abroad into the world, and observe what multitudes there are who in every respect are less favoured than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine, or to complain."

ANECDOTE.

"I die daily." 1 Cor. xv. 31.

The late eminent Mr. Durham, in his last illness, which was long and lingering, was visited by a minister who said to him, "Sir, I hope you have set all in order, and that you have nothing else to do but to die."—"I bless God," replied Mr. Durham, "I have not had that to do neither, these many years." C.

ENEMIES.

"Enemies are sharp-sighted to spy out our faults, and so may, through the Divine blessing, prove monitors to us, both with respect to *sins* and duty." W.

The subscribers to the Christian Herald are respectfully and earnestly requested to pay whatever balance may be due on the Herald, to the several Agents; and the Agents will be so good as to transmit all monies received, to Mrs. Hannah Caldwell, sole executrix of Mr. John E. Caldwell, deceased.

New-York, 26th March, 1819.

NOTICE.

The Christian Herald will in future be published by JOHN GRAY, from No. 8½ Murray-street.

BIOGRAPHICAL SKETCH OF MR. JOHN E. CALDWELL.

[The writer of this article has prepared it at the suggestion of friends, who thought that an imperfect sketch of the life and character of the Editor, rather than none, ought to be inserted in the last number of the Christian Herald, published under his direction.]

Mr. John Edwards Caldwell was born the 2d day of February, in the year 1769. He was the eldest son of the Rev. James Caldwell and Hannah Ogden. His father was pastor of the Presbyterian Church in Elizabethtown, New-Jersey. Both father and mother being eminently pious and devoted to the service and honour of the Lord Jesus, trained up their children in the way in which they should go. Though they were cut off at an early period during the late revolutionary war, yet the fruits of their in-

structions and prayers appeared long after they slept in Jesus, in the blessing of God upon the most of their children. And who can tell but God will make every one of them his own before they go hence and be no more?

The subject of this sketch was 13 years of age when his last surviving parent was taken from him. After this mournful event, but at what time is not known, he was placed under the care of the late Dr. Mc Whorter, pastor of the Presbyterian Church in Newark. Here he experienced religious impressions, which, however, were like the morning cloud and the early dew. An event soon occurred to prove that what he then felt was not the genuine work of the Spirit of God.

The Marquis de la Fayette had become acquainted with his father, to whom he was warmly attached, and after his death interested himself in behalf of this son. Dr. Boudinot, the President of the American Bible Society, one of his father's elders, and his bosom friend, was the guardian of the children. He, with the approbation of other friends of the father of Mr. Caldwell, yielded to the solicitation of the Marquis, and gave him up to his care. At the age of 14 he embarked with the Marquis for France, where he received a liberal education. During his residence in Paris he became a convert to the Roman Catholic religion. This circumstance, together with the horrors of the French Revolution, and the solicitations of his friends in this country, induced him to return to his native land in the year 1791, cherishing, to the day of his death, the warmest affection for the Marquis and Marchioness.

He was then placed under the care of the Rev. Doctors Witherspoon and Smith. These able and celebrated Theologians convinced him of the errors of popery, after which, by a very natural process, he became a Skeptick.

In this state of mind and feeling, so far as revealed religion is concerned, until 1809, when the illness and christian support of his step daughter, Miss Eliza Van Wyck, led him to serious reflection about his own character, and a deliberate examination of the nature and claims of true religion, which terminated in his conversion unto God. During the whole period of his religious impressions until his public profession, he appeared afraid of ostentation. His examination of true religion was private, not seen of men: and in that examination he found benefit from the recollection of the instruction with which parental piety had furnished him; as also the course of reading which Doctors Witherspoon and Smith had prescribed to convince him of the fallacy of Roman Catholic pretensions. In the month of Nov. 1809, he made a public profession of faith in Christ, and obedience to his commandments; and such was the confidence reposed in this profession, that in 1811 he was elected an elder of the Presbyterian Church in Cedar-street.

After he gave himself up to the Lord in the bonds of his covenant he actively engaged in every scheme for the promotion of true religion. His name was enrolled as a member of the various societies

established in this city to extend the kingdom of Christ. In performing his duties as a member he laboured abundantly, without sparing himself, and so far as we can judge, he laboured successfully. But his usefulness was not fully known until the formation of the American Bible Society. Of this Institution he was from the beginning a warm and decided advocate. At an early period after its organization he was elected chairman of the standing committee, and as soon as the interests of the Society required it, their agent. In the performance of the duties of this office he was indefatigable, prompt, intelligent, and successful. He never spared himself; and at last fell a victim to his fidelity. On Thursday the 25th of February he exposed himself to very unpleasant and unhealthy weather, to finish a contract which he had made for paper, on account of the Society. In the course of that day he became very unwell, and the next day was confined to his house, from whence he never went out again. He died on the 9th day of March, without a struggle or a groan, in the 50th year of his age.

Such was the nature of his complaint and the suddenness of his death, that his friends can furnish the christian public with little to satisfy their laudable curiosity. Suffice it to say, that throughout his sickness his mind was solemnly affected; and notwithstanding his extreme pain, until three days before his death he attended to the business of the agency, and editorship, together with the performance of family worship. His conversation throughout the whole period of his confinement, was, though not that of a dying christian, yet that of a confirmed believer. On the morning of the day before he died, he directed the 23d Psalm to be read for him, and when finished expressed his satisfaction in its contents. During that day he dictated the additional notice contained in the last number, which announced his relinquishment of the Christian Herald after this number. To the agency of the American Bible Society he had determined to devote all his talents and time, not required by the church of which he was an elder, or by his family. But a righteous and holy God has called him hence that he might enjoy the gracious rewards of his master. He rests from his labours, but his works do follow him!

His character may be summed in the following particulars, viz. an extreme caution in examining every thing that presented itself to his view with the most minute attention and the most faithful diligence; solidity of judgment when the examination was completed to his own satisfaction; an uncommon degree of self-possession; invincible firmness in defence of the opinions which he embraced, connected with the polished courtesy of a man of the world, and the forbearance of a christian.

Few, if any, laymen were better acquainted with the system of truths contained in the scriptures, or more engaged in promoting plans for ensuring its extensive circulation, and its triumph over sin and error. In this age of religious exertion, he eminently combined increase of christian knowledge with increase of christian activity.

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The cast of his mind, whilst it kept him from enthusiasm, caused him to advance steadfastly and surely in his measures for the advancement of Christ's kingdom.

He entered fully into all plans for the prosperity of Christ's kingdom; not only those which are general, but those which are particular. As a member of the Presbyterian Church, he approved of, and patronized, the Theological Seminary established at Princeton. He was also a member of the Direction of the African School formed and supported by the Synod of New-York and New-Jersey.

As a member of the different judicatories of the denomination with which he was connected, he displayed powers of mind, and chastened feelings, which made him useful in an eminent degree. Very few men understood so well as he did the principles of enlarged christian policy, as incorporated in the constitution of the Presbyterian Church, and defended them with so much success against his opponents; and yet fewer men displayed so much self-control and regard to the Ecclesiastical standing of those with whom he came in direct collision.

May the mantle of this departed christian descend upon one qualified to succeed him in the different relations which he sustained to the church of God, and fill up the chasm which his death has occasioned.

FOR THE CHRISTIAN HERALD.

On the death of J. E. Caldwell Esq. Agent of the American Bible Society.

How sweetly does the real Christian rest
From all his labours and from all his cares!
How richly are his earthly labours blest
When his rapt spirit leaves this vale of tears.

When once released from sorrow and from wo,
How great the transport—how divine the peace!
In presence of his Saviour he will know,
Where all is pure and everlasting bliss.

CALDWELL, unwearied servant of the Cross!
By sudden mandate snatch'd from present pain,
Great is the public, great the private loss;
But thine unspeakable, eternal gain.

Long must that sacred INSTITUTION feel
Thy loss—which words but faintly can express,
For thy best labours tended to its weal,
Its plans to second, and the world to bless.

Active thine efforts—steadfast was thine aim,
To send the BIBLE to earth's farthest bound;
Th' enlighten ev'ry nation with its flame,
And cheer the wretched with the gospel's sound.

Oh! who can recollect thine ardent zeal
To give the *Sacred Volumes* to the poor,
And not the throb of Christian sorrow feel,
And not the loss of so much worth deplore.

Servant of God, thou'st run thy heav'nly race [right;
With christian zeal; hast fought faith's noble
Henceforward wilt thou share the joys of grace,
A crown of glory, in the realms of light.

Thine is the rich reward—the sacred feast
Of knowledge, rapture, and eternal love,
Which none but saints and holy angels taste,
Beyond the ken of man—in worlds above.

FOR THE CHRISTIAN HERALD.

Lamented Caldwell! to the Christian dear,
Friends of the Bible, looking on thy bier,
Rememb'ring all thy worth, exclaim'd and sigh'd,
"The Bible lost a friend when Caldwell died."

Science and taste, love, friendship, zeal and grace,
Within thy hallow'd mind had each a place;
The robe of modesty surrounded all:
Each grace step'd forth as duty gave the call;
And rich attainments never were display'd,
Unless the cause of God requir'd their aid.

Yet 'twas not always so: the black'ning cloud
Of infidelity once throw its shroud
O'er all the powers of his learned mind;
(The light of science cannot heal the blind:)
In doubt's dark mazes were his wand'rings cast,
And without God his early years were past.

But He who makes the rebel's heart to yield,
With love divine this infidel beheid; [might;
"Go," said the Lord, and cloth'd the word with

"Go, turn that soul from darkness unto light;
Let life divine be on his heart bestow'd,
Turn him at once from Satan unto God."

He felt the power; he saw the heavenly light;
Darkness and doubt for ever sped their flight:
He turn'd his face to Zion's holy hill,
His meat and drink to do his Father's will;
With eager feet he urg'd his steady pace,
Nor could temptation turn him from his race;
Looking to Jesus with intense desire,
Love in his soul maintain'd her sacred fire:
His heart came burning to his kindling eye,
Lodg'd with his treasure in the world on high;
Not the half-love that, clinging to the soil,
Devotes, for golden dust, long hours of toil;
He gave his heart to his redeeming Lord,
God's fear his treasure, and his hope His word:
No more he covets mortal man's applause,
But spends his life to serve the Bible cause.

Lost to th' esteem of all the worldly wise,
 He's poor indeed to their contracted eyes;
 By self to ev'ry nobler passion steel'd,
 But adding house to house, and field to field;
 Riches must still into their coffers flow,
 While want may pine, and death succeed to woe.
 Retir'd from those, he fed on stores within;
 Reflection view'd the wrecks produc'd by sin;
 The sov'reign balm for human woes he knew,
 And where addiction languish'd, oft he flew;
 And to some promise that might cheer the soul,
 And pray'd his God to make the wounded whole;
 Then when he saw the smile of peace return,
 And friendship soothe the soul long us'd to mourn,
 His bosom thrill'd with heav'nly, pure, delight,

Another's joy to him a pleasant sight.
 He lov'd to work; * and health appear'd to say,
 There yet remain'd a long and useful day;
 But God design'd for him a blest reward;
 He saw his soul for purer joys prepar'd;
 Unknown to him, the word on high was giv'n,
 The angel death convey'd his soul to heav'n.
 Oh, Caldwell! hearts that closely twin'd with thine,
 Communing oft with thee on things divine;
 Who found thee pious, friendly, honest, pure,
 Where confidence repos'd might rest secure,
 Lament thy loss; and often sigh to join
 Thy ransom'd spirit in its joys div ine.

AMIOUS.

New-York, March, 1819.

*MR. CALDWELL WAS A

Director of the New-York Missionary Society,
 Director of the United Foreign Missionary Society,
 Director of the Religious Tract Society,
 Director of the Society for the Support of the Gospel among the poor,
 Director of the American Bible Society,
 A Trustee of the New-York Free School,
 Corresponding Secretary of the New-York Bible Society,
 and a Member of the Board of Missions of the General Assembly of the
 Presbyterian Church.

He also superintended the printing of the French New Testament published
 by the New-York Bible Society. He did the same for the French and Span-
 ish New Testaments afterwards published by the American Bible Society,
 correcting the press and the Stereotype plates, in those languages, as well as
 for the several editions of the Bible in the English language. He was master
 of the French, Spanish, Latin, and Greek languages, and an excellent grama-
 rian and critic.

He undertook the publication of the Christian Herald, chiefly, perhaps sole-
 ly with the view of communicating in an easy and familiar way to the friends
 of Zion the glorious things that were accomplishing for her prosperity. In so
 doing, there is reason to believe he has gladdened the hearts of many who had
 been wishing for such a medium of communication. Similar publications
 have since been commenced, and are producing good effects.

THE CHILD OF MERCY.

How blest the child of mercy lives,
 Whose feet pursue the sacred road;
 While faith increasing pleasure gives,
 His soul reposes in his God.

Not monarchs, deck'd in regal state,
 Can with this favour'd being vie:
 With joys divine his heart, elate,
 Pants for unmingled bliss on high.

When low'ring tempests, fraught with
 Appal the sinner's heart with fear, [harm,
 His faith can gloomy fears disarm,
 And sweetly whispers, Christ is here.

Oh! could I live on Jesus too,
 No more should doubts my heart distress;

I'd smile at death with courage true,
 And boast the Saviour's righteousness.

Hark! his all gracious voice invites
 Each ruin'd sinner to his throne;
 What thrilling joys, what rich delights,
 For those who trust in him alone.

Shine! Sun of Righteousness, and dart
 Thy beams of love and mercy down;
 These earthly lights will then depart,
 Their lustre lost in thy renown.

Yes! Mighty God, if thou appear,
 My soul to earth shall cleave no more,
 But mount above its little sphere;
 Gaze still on thee, and still adore.

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